

CHRISTIAN SCIENCE JOURNAL.

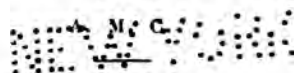
For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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No. 1.

A FEW MORE SPARKS.



SCIENCE has been defined as a collection of facts, relating to any subject, arranged in systematic order. Now, if we have invariable laws of right, and if these laws are found in Christianity, then Christianity, properly understood and stated, is Scientific; and there you have Christian Science.

The reverse also must be true. If there is no Christian Science, then there is no law of right; and we have, in morals, nothing stable, on which we can depend. If religion is true, it is scientific, when properly systematized. True religion is the highest Science, and must also be the exact Science.

Your doctor visits you in sickness, and tells you—or decides in his own mind, however he may shape his declaration to you—that the cause of your disease is lack of vitality. Whatever disease you think you have, your doctor believes that the reason why you have it is that you neither possess sufficient vitality to overcome certain unfavorable circumstances, nor reserved strength enough to throw off the ailment.

His statement is a mixture of fact and error; but it is all the worse, because so closely in accordance with fact. The lack was not in *vitality*, for that is always sufficient. The lack was in not understanding how to use your superabundant vitality. Vitality, as your doctor understands it, is the power of life, which to him is an unknown, indefinable, and intangible something which is ever-present, and yet is very far beyond his reach, and continually baffles his most skilful calculations.

He probes for it with his needles, hunts for it with his dissecting-knife, peers for it with his microscope, and tries to find it with his measures. He knows vitality is there, but it is beyond his reach. Suddenly it is gone, he scarcely knows why; but the poor materiality is all left. The wondrous mechanism, the curious chemical combination, all that he had found and reveled in, as so very useful and desirable, are absolutely worthless. Nay, more than that; the body is now a repulsive, abhorrent thing, to be removed, put out of sight, covered up in the ground as soon as possible,—all for lack of vitality.

But vitality is Life, and Life is God, and God is All, and His power is infinite. There is not, never was, and never will be, any lack of vitality; but unused vitality leaves the individual in the same relative position as though there was really a lack of it. A hungry person may starve in the presence of abundant food, if he will not eat, is unable to eat, or knows not how to eat. Christian Science explains how the sick may partake of this munificent superabundance of vitality.

THERE is a doctrine of Intuitions. As understood in some quarters, one has only to obey intuition in order to do right. This would be a good rule, if intuitions were always right; but while we remain in the belief of the flesh, intuitions are, unfortunately, often wrong. One who follows intuitions blindly, therefore, may go out of the way.

A writer in the old days said we must "try the spirits."

This was when Christianity was younger and fresher than now, when (as we sometimes think) it was purer, and when, perhaps, there was less danger from wrong spirits than now. The Master also declared that out of the heart proceed the things which defile; and he named a pretty bad list. These constitute one class of intuitions. In the hour of our greatest self-complaisance, our intuitions may lead us into the grossest error. There is no harm in obeying those intuitions which are right. There is "a law of the fulfilment of instincts," but the evil instinct is fulfilled in evil. "Men do not gather grapes of thorns."

"ALL is Mind." Thought is the result of mental action. Therefore, it must of necessity be true that "as a man thinketh in his heart, so is he."

Then follows the necessity of right thinking; because the man will be right, if the thought is right; and if the thought is wrong, the man will be wrong. Let each determine what is right, and keep the thought there, shutting out all evil thought.

The drunkard drinks because he thinks, in his heart, that there is something good in liquor. One never desires that which he thinks has no good quality. It is folly to say to the sot that there is no reality in his desire for an intoxicant, because he is unable to recognize the truth of such a declaration. Indeed, because of his thinking erroneous thoughts, that truth is to him a falsehood. To all who think in the heart that error is right, the true statement is a lie. So if a Scientist only tells the drunkard the bold fact that his drink is nothing, he at once rejects the assertion as sheer folly. He thinks in his heart that liquor is something. This thought must be changed, because as he thinketh so is he. Without this change of thought, if he follows his intuitions, they will lead him to the dramshop.

BETTER to know the darker sides of life, than to slumber in dangerous illusions.

DE FINOD.

AN INDEX OF BELIEF.

H. E. CROSSWELL.

As one looks upon the complex condition surrounding us, and dwells thoughtfully upon the verdict of the senses, the impression is,—there must exist a power, in comparison to which man (mortal mind) sinks into utter insignificance; and yet, to the senses, man has made great and wonderful inventions. Man supposes the primitive cause of all knowledge to be based on material law, and he saps this supposed law for his benefit, receiving for a time, perhaps, a gratification of the desires of sense.

The great English scientist, Professor Tyndall, tells us that all force is derived directly or indirectly from the sun; that in all forms of life the sun is the primeval cause; that heat is a mode of motion; that thought is merely the clashing together of molecules in the brain, induced by latent heat received in some manner from the solar rays. As to the *modus operandi* of this force, natural scientists are silent.

It is acknowledged at the present day, by our most noted scientific men, that our solar system, as well as other systems in the universe, can be traced back, through successive changes, till a condition is reached, even now to be seen in some part of the heavens, of a primitive source of matter, defined as nebule,—a state in which (as above stated) our own system appeared at a very remote period, and which is called fire-mist. If the mind of man can trace the world's epochs back to its first material manifestation, fire-mist, there it halts. Mortal mind has found its limit.

But man is not satisfied with this definition of the first cause of all things. It is too material; it leaves Mind out of the premises. It does not satisfy. Man still reaches out for some cause of the fire-mist, and just here Divine Science comes to his aid, introducing itself as the explanation of the Eternal Cause,—not of the fire-mist, but of the spiritual substance which mortal man has materialized as fire-mist; for

that is the location of man's acknowledgment of primitive error. As man admits the reality of matter in the nebulae, so, of a surety, he must admit all its developments in conclusion. These developments comprise the whole catalogue of evils.

Nothing of a material nature can ever truly satisfy man. The best intellect admits the discord of material things,—that “the world is out of joint.” The bards sing the sad song of defeat. Music,—which stills the desire, and is but the echo of infinite harmony,—if it does not elevate to purer thought, is heard in vain. Therefore do we look beyond the physical to Infinite Mind, for the expression of peace and contentment, and release from all discord. As we understand the Principle, we lose the reality of matter; and harmony takes the place of discord, sickness, and all evil, dependent upon the so-called Laws of Matter.

Divine Science is not a religion of sentiment and inaction, but a religion immensely practical. It requires something more than belief merely. It must be understood, if we are to become the possessors of its fruit. The distance between the true import of Divine Science and so-called Orthodoxy is so vast, that to measure it by human estimates of wisdom is out of the question. They are built upon entirely different foundations. The first embraces all harmonic action, absorbing Life, Truth, and Love,—to be partaken of by all who study and understand its Principle; while the second promises, to the majority of a sick and tired race, a hopeless state of eternal misery. When we emerge from this dark superstition, into the calm, bright atmosphere of Truth, the feeling is analogous to an escape from the tortures of a Nero.

Humanity must drop the anthropomorphic conception of Deity, before a substantial reality, that all is Mind, can be assimilated; for anthropomorphism is the fruitful source of all notions of a revengeful God, debarring humanity from absorbing the healthful influence which flows from Omnipresent Intelligence. When humanity, as a whole, has made a decided advance in this direction, conflicting religious

opinions, with the evil they bring, together with Polytheism, Pantheism, and kindred beliefs, will recede farther and farther from mortal vision, till the last type of anthropomorphism is buried in the grave of oblivion, never again to appear as the merest shadow to obscure the light that opens the understanding to the truth that All is Mind.

TRIUNE PRINCIPLE.

MRS. JOHN WILLIAMS.

IN Genesis we read: "And God said, Let Us make man in Our image, after Our likeness."

Our Teacher says: "The eternal Elohim makes man. The name is in the plural; but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the Trinity of Life, Truth, and Love." (SCIENCE AND HEALTH, page 442.)

One of the most perplexing problems ever presented to the civilized man relates to the Godhead. The attempt made by the Church Fathers of the fourth century, to set forth a correct and complete exposition of the tripersonality of God, contradicts reason and common-sense. Absolute perfection will not accommodate itself to limitation. Hence a limited perception divides and subdivides the Infinite; and, as the sum total, we have had wrought out for our acceptance a trinity of gods.

The word Trinity is not found in the Bible, though disputes about the Godhead date from the Apostolic Age. Rev. Heber Newton says: "The popular notion of the Trinity is utterly grotesque; a sort of Midsummer Night's Dream, of a Being at once one and three, of whom no conceivable thought can be formed, better than that which the imagination of India cast into the monstrous form of an image with three heads."

Is God then an enigma? Is the Spirit of the Lord incomprehensible? I trow not; but the misty clouds of ignorance,

superstition, and fear have, through the ages, obscured the glorious majesty of Deity as Life, Truth, and Love, and man as the reflection and embodiment of the God-idea. Says the poet :

That wondrous pattern, wheresoe'er it be—
Whether in earth laid up in secret store,
Or else in Heaven, that no man may it see
With sinful eyes, for fear it to deflore,—
Is perfect beauty.

In Nature's handbook we discover emblems of Life, Truth, and Love, variously expressed. Light symbolizes Life.

Where has it not fallen, to bless and to beautify? Clouds may hide the dazzling brilliancy of the scene. The conjunction of planets may veil the sun's face. The revolutions of the earth may bring darkness; but the centre and source of light, uninfluenced by these operations, continues the same as in the beginning, when God said, "Let there be light." Diamond, ruby, sapphire, amethyst, topaz, carbuncle, and onyx owe to light their borrowed wealth.

Truth best corresponds to the unerring Force which launches worlds into space by millions upon millions, guiding each in its appointed orbit; for who may number the stars?

Love, the centripetal force, draws all unto itself, unites God and humanity, making one family in Heaven and earth, — even one common brotherhood. Love throws a halo over all God's creations. Love purifies, refines, blesses. It is God's prerogative, "for God is Love." Love, in Jesus the Christ, fulfilled the law in its threefold code, civil, ceremonial, and moral. He thus became the end of the law to believers.

The cruel mob thought, by nailing the manifested Word to the accursed tree, they would forever silence the voice of Truth, so that it should not again appeal to their seared consciences. Little thought they that he, whom they so inhumanly scourged, mocked, and crucified, was the Life, Truth, and Love of mankind, — even the Spirit of Truth, whom an idolatrous age could not possibly receive or understand.

Loyalty characterized the Master's life among men. To

Cæsar he paid tribute. His bank was the sea. His cheque was a native of its fathomless depth. His living acts and words were to burn into men's hearts, correcting the life, educating and refining the conscience, and thus making mankind receptive of the Truth which is Life, and the Love which is God. Blindness in part had come upon Israel, and this was sufficient to hide from them the divine nature of Jesus.

Think you that Jesus the Christ came to earth merely to give his life as a ransom for sinners, or to found a new school of theology upon the wonder-plan? Were the acts which are recorded of him, as miraculous and supernatural, only plays upon the impossible in Nature, mere exhibitions, intended to prove, to a reprobate and unbelieving generation, his divine sonship? Is it not more in accord with reason to suppose that Jesus came to attest God's love for His offspring, and to prove by demonstration the infallible power of Truth over error, of Soul over sense, and of Life over death, by calling into active operation, as Jesus did, some of the laws of Nature, in their higher codes, rather than in suspending their action, as is commonly taught and believed?

Jesus opened the new and living way, making it so plain that fools might walk therein. To the learned priests he said: "Ye do teach for doctrines the commandments of men. Ye are blind guides, straining out gnats and swallowing camels." At no time did he pay a dividend to stockholders in worldly wisdom. His own right hand struck the keynote to God's saving gospel, calling forth its true and sweet harmonies, whose vibrations shall never cease to echo *Come*, so long as there is an ear to hear. God's arm is not shortened. Through the divine agency Jesus the Christ wrought out the problem of salvation, and opened the two-leaved gates that may nevermore be closed.

If you loved only what were worth your love,
Love were clear gain, and wholly well for you.
Make the law better by your throes!
Give earth yourself, go up for gain above!

ROBERT BROWNING.

THEOLOGY OF CHRISTIAN SCIENCE.

M. BETTIE BELL.

IN the columns of *The Chicago Interior* appears a criticism of a very indefinite nature, but bearing this title, and treating the greatest subject of the age: the greatest, because, when understood, it will be of the most value to man; of the most value, because, when he sees and knows what Christian Science means, it will bring man back to his own home and country, to which he has so long been a stranger.

One who understands this same Science, which the Master taught his apostles, and comprehends the truths of the Scripture in a demonstrable, spiritual sense, can easily discern that the *Interior* critic has unintentionally condemned the way of Life, Truth, and Love, the Trinity in Unity, which Mrs. Eddy, the rediscoverer of this Science, teaches, and through which her students are enabled to heal the sick and relieve the sinner of the heavy burdens King Pharaoh has relentlessly bound upon his shoulders. I say, one can easily see this critic is a stranger and pilgrim in a foreign land, wandering in the labyrinth of mortal sense, not holding in his possession the key to unlock the treasures of Science and Health. Hence the corridors through which he is groping are void of even a stray glimpse of light.

This wayfaring one, who has so mistaken the teachings of Christian Science, and has so misjudged the authoress, without a comprehension of what her instructions are, I yearn to take by the hand, and with loving-kindness and tender mercy show him the way out of the dream of mortal sense, into the reality of his own true Being; and then he would discern for himself the beauty, the consistency, the loyalty to Christ, the Truth and the Light, which cover every page of Science and Health. The critic would then see that Mrs. Eddy's most powerful instruction is in the Trinity in Unity, Life, Truth, Love, — Father, Son, and Holy Ghost, —

and that these three are one, — all-powerful, supreme, and all-in-all. On this basis is established the Divine Science, the understanding of which gives us our power to heal as did the students of old, thus fulfilling the promise: Not only to these will the power be given — but to all them that follow after.

Ignorance, fear, and hate are the trinity in error, opposed to Life, Truth, and Love; and it is this error of ignorance, fear, and hate that induces the carnal mind, as Paul called it, — or mortal mind, as Mrs. Eddy calls it, — to condemn and judge this great Truth, as it condemned and judged it eighteen hundred years ago, when Jesus brought it forth. He did not prescribe drugs, and condemn the sick to years of servitude, nor even give an opinion upon the nature of any cure of sickness and sin; but instead of drugs and blisters, and bodily tortures, he gave the great command, “Take no thought for the body.” Our critic wants us to violate this command. He would hold us back in the prison of mortal woe. In our prayerful yearning to be free, he wants us to overlook the teachings of the Bible. It was neither herb nor mollifying plaster which restored invalids to health in Jesus’ time, but the Word of the Lord, which healeth all things. Our critic desires the world to suffer on, under the fetters of mortal man, and ignore the command: Lean not on the arm of man, but lean thou on the arm of God; for *He* healeth all our diseases.

If our critic had the eyes of his understanding opened, he would perceive with what wonderful clearness Mrs. Eddy teaches the Vicarious Atonement, and how we are obliged to be partakers in this at-one-ment of Christ, in order to see the spiritual fact of our being, break the cobwebs of mortal sense, and teach through demonstration, by putting off the old man with his deeds, and putting on the new man, — thus, through atonement, putting on the Mind that is Christ, and becoming one with that Mind, — not yielding to the error of sense, but overcoming, taking up our cross, and following the Master.

The critic does not understand what Mrs. Eddy means by the Personality of God. If we would pause a moment to consider what Paul said: "Let this Mind be in you which was also in Christ Jesus" (PHILIPPIANS ii. 5), and be "of one mind" (PHILIPPIANS ii. 2), we could not materialize Mind.

The critic does not discern the fine points in Science. We can not conceive of a human being so immense as to fill the universe; yet we know that God is Omnipresent, and the only way in which we can think of God as a personality is in the knowledge that He is ever present and never absent. While Jesus was in Nazareth and Bethlehem, his physicality was not at the same time in Capernaum or Jerusalem; yet his Mind, Christ, was everywhere.

Our critic is far astray in his comprehension of the prayer of Christian Science. I was an invalid for seventeen years. I thought I was a Christian, praying every day, to the best of my understanding; but when I entered the doors of Christian Science, and was healed, I discovered I had only been a Christian in name, and had only prayed with lip-service. This is the prayer Mrs. Eddy condemns; but the prayer of the Christian Scientist is the unceasing prayer, the prayer of authority, the prayer that heals, the prayer that overcomes, the prayer that rebukes our self-satisfied, church-going Christians, who swear at their fellow-men in business, revel in ill-temper, malice, and jealousy, cheat and defraud. It is the daily, hourly prayer of the Christian Scientist that makes these opponents feel so uncomfortable, that they turn upon us, returning evil for good.

If we have hovering about us pride, envy, malice, love of admiration, love of fault-finding, love of discontent, or any other error mortal mind is continually whispering to the willing victims of mortal sense, it is the watching and praying of Christian Science (as Mrs. Eddy teaches her students) which overcome and destroy this enemy to harmony, and lead us into the City of Life, where there is no sorrow, no discord, no tears, no curse, no sea,—and God is there and

everywhere. It matters not where we are, we can pray this prayer of Christian Science, calling forth brotherly love, sending out thoughts to those who misuse and spitefully abuse us, loving our neighbors as ourselves, and thus fulfilling the command, "Pray without ceasing."

Those who are obeying our Leader's and Teacher's instructions will work on, wait on, watch on, knowing no man can change the plan of God, however hard he tries to do so. No man can stay the fulfillment of prophecy. The more mortal mind fights us, the higher we go, until, finally, the world will have to cease the combat, and Truth will unfurl its banner, upon which will be emblazoned, with golden letters: Victory, Freedom, Union in the One Mind, forever and ever!

I have had the pleasure of sitting under the sound of Mrs. Eddy's voice, and for every word she utters she has a proof from the Bible. I have demonstrated her teaching, and know it is established on the Rock. Mortal man, time, and chance, have no power to shake it.

The Christian Scientist does not bow the knee to mortal man, and beg him to accept the Truth it upholds. As of old, Truth says, "Believe me for the works' sake;" and there is no stronger proof of the truth of Christian Science than the antagonism of carnal mind.

The names Christian and Christ, in the days of the Apostles, aroused madness in many minds. Men could not stand Truth then; they can not bear it now. The Christianity of Christian Science is founded on the teachings of Jesus, of the Twelve Disciples, and of Paul. As none could withhold from them the name of Christian, so none can withhold it from us; for the followers are obeying Christ, and are living specimens of Christianity, demonstrating the Truth they know, by preaching the Gospel, healing the sick, and casting out error.

No one can judge of any Science until he has studied and demonstrated it. The students who enter our classes exclaim, after six lessons, "Why, this is like flashing the

gaslight all over the Bible!" None can understand Science and Health until they have studied it. Every demonstration brings a higher light, and the book is never old, but always new. If it is a mystery to the untutored understanding, so is the Bible. "Get wisdom, but with all thy gettings, get understanding;" and with these gettings, health is the promised reward.

Jesus went about healing, preaching, teaching. There is no record that Jesus encumbered himself with medicine-chests and pill-bottles. Paul's followers were scientifically taught, and they worked "out their own salvation" through demonstration. Neither kinfolks nor friends could separate Paul from Christ; and he continued a valiant warrior in his line of demonstration, fighting the good fight, and laying hold on Eternal Life, until the victory came, and "the law of the Spirit of Life made him free from the law of sin and death," and he was free indeed.

If every father, mother, teacher, preacher, and physician had an understanding of true Christian Science, they would have happier homes, hear of no aches and pains, and their little ones would be brought up unfettered by the fears of mortal sense. God's ever-present Love would be rooted and grounded in their lives, and they would be brought into their rightful and God-given inheritance of health, holiness, and harmony. Wake, oh men! and look at this great Truth through the light of understanding. Open the lids of your much-neglected Bible, and find there the Science taught and demonstrated by Moses, Daniel, David, Jesus, Paul, and others, and you will find it to be the same Science that Mrs. Eddy has given to the world through the pages of Science and Health. The day is at hand when the world will know what a sacrifice she has made to fulfil her Father's mission, and spread the sunlight of joy and rest into the homes of many who were under the bondage of sickness, sin, and fear. When the Adam of mortal sense accused Eve of leading him to eat the forbidden fruit, saying, "It was not I, but the woman who tempted me," did he wish to prevent her

from leading him back into his Father's household, and cut out the Bible prophecy which declares, "The seed of the woman shall bruise the serpent's head"?

We are sorry for our critic when he advises the people to keep on clinging to this Adam-dream, and continue listening to the wooing of the serpent, "Ye shall be as gods."

One has to understand this Science through spiritual discernment. To the carnally minded, to the Greeks, it is foolishness. (1 CORINTHIANS i. 23.) To the spiritually minded, it is Life.

Too many homes are being made happy, too many invalids are rescued from the tyranny and iron prison of mortal-sense, to allow us to spurn and scorn this Light that is going out to purify men from both sickness and sin. It is dangerous to labor,—with malice, ignorance, and hatred,—against Truth which, is unfolding itself exactly according to the prophetic and inspired teachings of both the Old and New Testaments.

Many can not understand a Science they have never sought to learn, only carelessly skimming over a few pages of Science and Health. The critics are sure to be those who fear lest they become contaminated with some malignant disease. Many refuse to touch or look at its sacred pages. Oh, could they but know that a malignancy more dangerous to their eternal welfare lay in the atmosphere of their own thought, and how an understanding of Science and Health would rescue them from the enemy that lay coiled within, they would think once, twice, and even thrice, before they would scorn the teachings that are drawing men away from Egyptian darkness, and leading them in the narrow way which leads to health, holiness, and immortality. When the world is drowned in the miseries of self-love, selfishness, self-derived intelligence, and (through these sins) suffering from "long-continued sicknesses, from which there shall be found nothing to heal," can they afford to turn away from the Divine Love that would bring them light, and fall helpless victims by their own choice, under the law of Ezekiel's

prophecy: "But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt?" No, if men refuse to accept the Truth of the living God, the law of Love stands a law to all error; and this law makes the suffering intense; and the stiff-necked House of Israel shall be beaten with many stripes, until error cries *Enough*, and returns to its native dust, and Love anchors itself, both surely and steadfastly, fulfilling the prophecy, "All flesh shall know I am thy Saviour." The watchwords of Christian Science are: "Thou shalt have no other gods before Me," from Moses; "Love thy neighbor as thyself," from Jesus; "Eschew evil and do good," from Peter; and "There is no other God but one," from Paul. Dare the world object to these teachings, and call them unchristian? To all the mistaken ones, who rashly condemn so great a cause and work, we send out thoughts in its demonstration, loving all that revile us, and uttering the prayer of Christian Science, "Father forgive them, for they know not what they do."

IMMORTALITY.

BY SOLOMON SOLIS-COHEN.

I DREAMED my spirit broke the bars of sense,
That hold the gates of consciousness shut fast,—
Threw off the prison garb of self, and passed
Into the wonder of omniscience.

As mists that rise from ocean, and condense
In clouds, in million raindrops melt, at last,
Through brooks and rivers, join again the vast
Primeval sea — so do I read the whence
And whither of the soul.

When stream meets sea,
Is the swift river-wave forever gone?
When souls rejoin All-soul, cease they to be?
There where the All is thought, and thought is One
Within the Infinite All, eternally
The thought once bound in me lives boundless on.

LIGHT.

S. C. S.

CAN anyone, who has come into the understanding of Christian Science, doubt the practical side of spirituality, or, indeed, see anything but its practical part? When we become accustomed to the glorious thought that God is All-in-all, and that we are upheld by the everlasting arms, what a dawn for us! The Light has come. It has shown us that what we have made much of, and called Life, is but a dream; and this light transfigures all our surroundings.

"Ask and ye shall receive;" and if we are willing to receive it, how the true Light streams upon us. More than we can conceive is its glory, for it is the glory of God.

What more perfect thought of Light can there be than in John's description of the New Jerusalem,—that state which we call Heaven: "And there shall be no night there; for they need no candle, neither light of the sun; for the Lord God giveth them Light;" and in Isaiah's beautiful verses: "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee thy everlasting light, and thy God thy glory."

With the finite sense which our educational surroundings have given us, how difficult to raise our thoughts to the Infinite in the true meaning of that word; yet it is always there, the Light that shineth for the world; and it is open for each of us, for we are all God's children. Jesus said, "I am the Light of the world;" and when we realize that he was showing us the way to God, that we can all reflect that Light and make it a shining power, even in the midst of the error in which we are at present abiding, how clear the way appears! We welcome the strait gate and narrow path which lead unto Life.

What is Life? It is God, and for us ever to do His will: to bring out in this present all that is best and noblest, and

to do it willingly; to serve God with willing hearts, "not grudgingly or of necessity, for God loveth a cheerful giver." When our daily meat and drink become only the desire to do His will, we shall have put self aside, and that miserable sense of mortal mind which makes self take such a prominent part in all our thoughts.

Jesus has told us that we are never to turn away our faces from any poor man. In our material interpretation of that command, it has seemed to us that this means food and drink, or any worldly possession with which we could benefit those less fortunate than ourselves; and these, indeed, we should not withhold; but what does Science teach us? Glorious truths which we can impart to our fellow-beings, an unseen power for good, bringing to them the understanding of God, shedding light upon paths heretofore dark.

Now, indeed, the way that Jesus pointed out and trod for us shines brightly; for all we can do for *others* helps *us* even more, brings us nearer each day to God. In realizing Truth for others, we doubly realize it for ourselves, and Light beams upon our own path.

Material difficulties and troubles, which formerly seemed heavy, vanish when the thought comes that they form no part of God's creation, and therefore *are* not. We do not dwell in them as formerly, but are emancipated, and come into "the glorious liberty of the children of God." We who have learned what this liberty means, shall we not be always praising God? We should praise Him not by words but by deeds, denying error in ourselves and others,—not growing impatient because we can not conquer at once, but following our Lord's example of humility and patience, always standing in the Light which shines from God, and permitting no influence of mortal mind to cut us off from that birthright of Love.

When our spiritual vision is sufficiently quickened to see that God's Light is always waiting for us, that He waits for us to overcome mortal mind and turn to Him, why should we delay? Who shall hinder us from running the race that is

set before us? Each hesitation, each compromise, be it ever so small, would shut out a beam. Why should we do this? Is God's love a lesser thing to our eyes than the temptations of mortal mind? No! We must desire to see the King in His beauty; and that beauty of understanding is ours, if we take it up, bring out our best thought in the work we are doing for God, and elevate the thought of those about us, as well as heal the sick,—seeking to do all for the glory of God, because we truly desire to see His “kingdom come on earth.”

His kingdom is an everlasting kingdom. We are in it now; and when we realize the Truth, we shall see that we need, in that state of mind, neither sun nor moon, for the glory of God shall lighten it, and the Lamb shall be the Light thereof.

GOETHE'S DYING PRAYER.

S. C. R.

“Light, more light,” the poet cried,
Ere he bowed his head and died;
Light more light, on earth's dark way,
Leading to immortal day.

Long ago, in Holy Land,
Lived there one by God's right hand,—
Never absent from God's sphere,
Though he lived among us here.

To his followers came the word,
They should still be with their Lord:
“Always will I be with you,
Till the world's end be in view.”

Light into the world he brought,
Light the sages long had sought;
Light he gave, and Life divine,—
Healing oil and strengthening wine.

Light was with him, ever sure,
Light forever to endure;
Light with us must always be,
If the Truth of God we see.

CHRISTIAN SCIENCE: WHAT IS IT?

G. P.

WE are often asked this question. Can we answer it?

The author of Science and Health was the first to unite Science with Christianity. Science, as one has said, is Mind manifested. It is not material, neither is it of human origin.

"All is Mind; there is no matter." In view of this great fact, what is our duty as Christian Scientists? We must improve every opportunity to let our light so shine that those who do not understand may see the difference between true Scientists and others.

Shall we wait for "a more convenient season," in which to speak the word *Truth* — that Truth which makes us free?

What is it that speaks, sense or Soul? It has been said that Soul is audient, and understands when God speaks, as did the apostle of old, when he replied: "Lord, what wilt Thou have me to do?" But the ear of sense can not understand. When Jesus was in trouble of mind (JOHN xii. 28-30) God spake to him. Jesus understood, but those with him did not. They heard something, they knew not what. Some said an angel had spoken; others, that it thundered.

How true it is that human language is inadequate to express our best thoughts. We can not fully convey to another what God has made known unto us; we exclaim, with one of old: "This knowledge is too wonderful for me. It is high; I can not attain unto it." Good thoughts are angel visitants. Can what appears evil be thought? God knows not evil thoughts. It is said, we *talk* better than we *do*. Shall we therefore cease talking, or shall we continue until we can better perform?

We are commanded to "pray without ceasing." When we repeat the Lord's Prayer, do we understand what we say? Shall we cease to say *Our Father*, because we do not fully apprehend the purport of the words? Did we understand this

prayer, our thoughts would bless humanity, for they would heal the sick and the sinful.

Jesus said: "Search the Scriptures, for in them ye think ye have Eternal Life; and they are they which testify of me." In our study of this Book-of-books, with the key given us by Rev. M. B. G. Eddy, we shall most surely find the language of Spirit, Soul.

Jesus commanded his disciples to go into all the world, preach the Gospel, heal the sick, cast out devils (error). What does the religion of our day require? Simply belief on the Lord Jesus Christ. Is belief all? The Devils "also believe and tremble." There is more needed than mere belief. We must do the work. Jesus said: "The works that I do shall ye do also; and greater works shall ye do, because I go to the Father." Why follow only a part of his command, namely, Believe on the Christ. Works will be a proof of discipleship. The ancient Christians were healers. Why has this part of Christianity been lost sight of?

God created man upright, but he has sought other ways. There is no way so good as His. No other can satisfy the desires of Love. No other way leads "to the rock that is higher than I." It was the practice of the apostolic Christians to heal the sick. Our Master's first Article of Faith was Healing. He proved his faith by his works. We walk in the footsteps of Truth and Love, when we follow the example of our Master.

Christian Scientists have a church whose preachers can heal the sick. Its members also can heal the sick. Their purpose on earth is to live the Truth, practise the Truth, proving it by demonstrations. Without these works our preaching would be in vain, and we and our religion would become as sounding brass.

On Earth, send forth your brightest buds and blossoms,
Clothe hill and valley in the robe of Spring,
And let the trees, from leafy branches wafting,
The message of this happy morning bring,
Our Lord is risen!

L. C. T.

Questions Answered.

BY REV. MARY B. G. EDDY.

A MAN hath joy by the Answer of the mouth.

PROVERBS.

"Science reverses the testimony of the senses, and by this reversion mortals arrive at Truth." Now if these senses declare a man in good health, does it follow that he is sick?

HEALTH is not a condition of matter, and the material senses can bear no testimony. The Science of Mind-healing shows it to be impossible for aught but Mind to testify, or to exhibit the real status of man; hence Science, reversing the testimony of the senses, reveals man's habitual harmony, and overthrows the false evidence and syllogism. Science is mental, not material. Any conclusion predicated of sensation in matter, or affirming matter to be conscious, either of health or disease, instead of reversing the testimony of the senses, confirms it as legitimate. Science rests on fixed Principle, not a false sense.

Both the major and the minor propositions of a syllogism may be true, and the conclusion false. Science affirms no discords. Reverse the testimony, pro or con, of the material senses, and you have the opposite spiritual fact in Science.

Does Christian Science set aside the law of transmission, prenatal desires, and good or bad influences on the unborn child?

SCIENCE never averts law, but supports it. All actual causation must interpret Omnipotence, the all knowing Mind. Law brings out Truth, not error,—Divine Principle, and not human hypothesis or natural law. Human formation and modes are not the factors of divine presence and power.

Whatever is humanly preconceived is a departure from divine law; hence its mythical origin and certain end. According to the Scriptures, "All things were made by Him, and without Him was not anything made that was made." Man is incapable of originating. Nothing can be formed beyond the fact of infinite and all-knowing Mind. What seems of human origin is the counterfeit of the divine, even mortal shadows flitting across the dial of time.

Whatever is real, is right and eternal. For the innocent babe to be born a lifelong sufferer, because of his parents' mistakes or sins, were sore injustice. Hence the immutable law of Science, that God is good, and can transmit to man and the universe nothing evil, or unlike Himself. Science sets aside man as a creator, and unfolds the eternal harmonies of the only living and true origin, God.

According to the beliefs of the flesh, both good and bad traits of the parents are transmitted to their helpless offspring, and God imparts to man this fatal power.

It is matter for rejoicing that this belief is as false as it is remorseless. The immutable Word saith, "The same fountain can not send forth both sweet and bitter waters;" and "It shall no longer be known in Israel, that the parents have eaten sour grapes, and the children's teeth are set on edge."

Are material things real when they are harmonious, and do they disappear only to the material sense? Does this Scripture imply that Spirit takes note of matter: "Your Father knoweth that ye have need of all these things"?

THE Science of Mind and the material universe show that nothing is in perpetual harmony which is material. Matter is manifest mortal mind, and it exists only to material sense. But sensation is not material. It is, and must be, mental; and Mind is not mortal, it is immortal: hence the Science of Being is spiritual.

The above Scriptural passage affords no evidence of the reality of matter, or that God is conscious of it. The so-called material body is said to suffer; but this supposition is proven erroneous, when Truth casts out the suffering. The Scripture saith, "He loveth those whom He chasteneth," and again, "He afflicteth not willingly." Interpreted materially these passages conflict; they mingle the testimony of Immortal Science with mortal sense. But discern their spiritual meaning, and it separates the false sense from the true, and establishes the reality of what is true, and the unreality of all that is untrue.

Law is never material; it is always moral, and a commandment to the wise. The foolish disobey moral law and are punished. Human wisdom can get no further than to say, He knoweth that we have need of experience. Belief fulfils the conditions of a belief in order to destroy itself. Hence the verdict of experience: We have need of these things,—need to know that the so-called pleasures and pains of matter, yea, that all subjective states of false sensation, are *unreal*.

Letters.

A WORD spoken in due season, how good it is!

PROVERB.

WHAT IS CHRISTIAN SCIENCE?

DEAR JOURNAL: You seem like such a dear friend, coming to see me every month, that if I could lift the burden of some poor mortal, or condemn some error in the flesh, I feel that I should be doing work for the Master, and returning your service to me. Jesus says that if we pray in secret, God will reward us openly. The question, What is Christian Science? is answered in many ways, because it is an infinite subject, and belongs to the infinite manifestations of God to man. I answer it thus: Christian Science is God's blessing to His human children, raising them from beds of sickness and suffering, reclaiming the sinful, and restoring the peace of families. It goes forth with words of blessing throughout the length and breadth of the land, giving the cup of cold water in the name of the Master, blessing its enemies, praying and working for those who spitefully use its friends.

This is Christian Science, the Science of Christianity,—doing unto others as we would have others do to us. Surely we Scientists can verify our Master's word, "If they have persecuted me, they will also persecute you." Ye Scribes and Pharisees, hypocrites! Why stand ye all, and question among yourselves, "Have any of the rulers believed on him or her?" while God is using the weak things of the world to confound the mighty? B. C. A. D.

HER GREATEST BOOK.

DEAR TEACHER: Have just received your greatest work, Unity of Good. It is a masterpiece of thought. May its sale be unprecedented. It is the most weighty and powerful stone of Truth, which crushes the beliefs of evil and error into their own nothingness. May we, as loyal students, follow on to know that which thou hast attained through Grace and Truth.

H. L. DUNBAR.

623 East Thirteenth Street, Kansas City.

TWO CHARGES AGAINST US.

THERE are two charges made against Christian Science, or the Science of Christianity, so grave in their import as to demand special consideration.

The first, and perhaps the most serious, is that we deny the Divinity of Christ, and his mission to fallen humanity, our enemies asserting that we accept him only as a type of the perfect man. This we wholly deny.

No sect, since the world began, has held or can hold Christ in more profound veneration, or more clearly recognize his divine mission, than Christian Scientists. To us, emphatically, he is the Saviour of the World. Jesus was perfect in his humanity,—working out for man the problem of redemption through Christ as the Divine Principle, bringing back the at-one-ment of God and man,—“for there is no other name under Heaven given among men whereby we must be saved.” He is the Way, the Truth, the Life, the very Son of the very God, our only hope, our only salvation. He walked every step of the way before us, meeting and overcoming every temptation, making his final triumph over the last enemy, even death itself. He proved to us the possibilities of perfect humanity, and commanded his followers to walk in his footsteps, “for except ye drink of my cup, and are baptized with my baptism, ye are none of mine.” He also said, in substance, “Greater works than I have done, ye shall do.” We must work through, or out of, the claims of mortality. *He* only worked against them; for he was born into the midst of sin, but was himself never in sin.

From the second charge, that we deny the necessity for or the efficacy of Prayer, we start back appalled. Our need is great. Like little children, groping in the dark, we seize upon the first ray of light, and eagerly cry for more. In our spiritual blindness, we take fast hold of Christ the Way, and clinging only to him, as our chart and compass, we press on towards the haven of more perfect understanding. The earnest desire of the heart reaches unto God. The one continual, earnest desire of the Christian Scientist is for more light, better understanding, a more perfect comprehension of God, and of his plan of redemption through Jesus Christ.

Jesus said: "And thou, when thou prayest, enter into thy closet and shut the door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee openly." Entering into the quiet sanctuary of Spirit we close the door of material sense, and silently commune with God. Christian Science uses, in audible prayer, only that memorable petition left on record by the biographers of Jesus, and known as the Lord's Prayer.

We are more than willing to believe that very much of the prejudice against us and our work arises from an utter misconception of what that work is, and what it seeks to accomplish. "To the law and to the testimony! If they speak not according to this word, there is no Truth in them."

LAURA C. NOURSE.

Brooklyn, N. Y.

CONGRATULATION.

MY DEAR TEACHER: We (the twins) have been thinking for some time we should write you how much we have been benefited by your classes in Obstetrics, especially the last one. Words can not express half our gratitude for the light that has been given us through your endeavors. We say often, how wonderful the heights you have attained in understanding, and we creep slowly after, trying each day to increase our speed.

That mistake, which was not one, was truly fortunate for us. The instruction placed us on such a firm basis, there can be no doubting. The Christ-principle, the mental power, through your teaching, binds us to the Father so closely that, no matter what we seem to go through, we can not lose the sense of His presence. It is such joy to help mankind break the chains which hold them captive in belief. This you have taught us to do, and we thank you for it.

We hope you are enjoying your lovely new home. We went up to see it before leaving Boston, in December, and Mr. Lang who was there, kindly showed us through the rooms. You gained the real home first, and it is fitting you should have this,—you who have shown the Way to so many. We are very thankful to have been among the number.

Your very grateful and loving student,

ELIZABETH WEBSTER.

43 Ogden Avenue, Chicago.

HEAVENLY VISION.

BELoved TEACHER: I sometimes write to you, when my letter seems to be answered before I send it; but now I write because it seems to me I must have more instruction from you. The Normal Class, I think, is the one I need, yet the class in Obstetrics may be best for me; but whenever you have had that class, the announcement has seemed to work a change in me, whereby I could see the true conception of God's home, finished and furnished with all good works, on earth and in Heaven.

As yet I can not clearly see what God's purpose is with me; but this I do see, that in order to meet the demands of this hour, I must have a higher conception of God than ever before. I can do nothing aright until I consciously, fearlessly, and gladly see the hand of God leading me onward. Some years ago, before I knew Christian Science, I had a vision in a dream. Heaven, with all its splendor of light, and bud and bloom of beauty and purity, seemed to open to me; but this was only for a moment; for I awoke in this dream, and wept and prayed, because I could not abide there forever.

Time passed on, until one day Christian Science dropped down at our door, to speak a word of peace; and in my glad moments I exclaimed: "It brings a message of Love." To my surprise a voice — nothing like a human voice — answered and said: "Where shall I abide? Your house is occupied. Turn out your old tenants, and put on one measure of humility, and another measure, and yet another measure; and then I will abide with you, and Charity will abide with you."

I pondered this a few days, and applied to you for instruction. Early one morning I was again surprised, with what seemed a mighty rushing wind, which no man could stay. It made the earth as a desert, and left me bare and naked; but before me was a great rock, square and upright; and on its sides the word Truth appeared. On this rock I saw that I must build.

Now for over three years I have been trying to heed the voice of Truth, as taught by you in Christian Science; for I know "it is the only way given under Heaven" that will enable us to stand with the Lamb on Mount Zion, to be numbered with the pure conceptions (virgins) which follow the Lamb whithersoever he goeth.

IRA O. KNAPP.

Sermonettes.

Let thy Speech be short, comprehending much.

ECCLÉSIASTICUS.

THOUGHT-DRAGONS.

THE wild beasts of the islands shall cry in their desolate houses; and dragons in their palaces.

ISAIAH xlii. 22.

In our common translation, thus runs part of the Burden of Babylon; but in the better translation, by Dr. G. R. Noyes, it runs thus:

Wolves shall howl in their palaces,
And jackals in their pleasant edifices.

The change in the wording does not alter the sense of the passage. Babylon is to become a ruin, where wild creatures will make their abode. Wolves shall take the place of kings within marble halls. Why? Because those kings were wolves in their days, preying upon their subjects, and giving them stones of tyranny for the bread of protection. In place of courtiers, sleek and gay, shall jackals rove; because these same courtiers were but so many human jackals, currying favor with their tyrants, and committing depredations wherever they dared.

Babylon typifies mortal mind, made desolate by its wrong-headedness. This lower mentality enthrones the despotism of sensuous good, and encourages ills innumerable to disport themselves in the chambers of thought. What is the unfailing result? These mental palaces, which ought to be the very strongholds of Truth,—every true man's house being his castle,—become the habitation of things unclean.

How cleanse these halls? How sweep out their vileness? which does not belong within them, any more than mud belongs in your parlors or toads on your dining-tables? There is only one way,—by fastening your thoughts upon the central Life of the universe, and so uniting yourself to the real and true. Once so united therewith that the Life-essence pulses through all your spiritual veins, you will find no place left for devouring passions. If you have given wild beasts free play, rout them by letting in the sunshine of holiness.

NON-RESISTANCE.

A. M. CRANE.

YE have heard that it hath been said, "An eye for an eye, and a tooth for a tooth;" but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

MATTHEW v. 38-42.

JESUS said, at the outset of his Sermon on the Mount, that he came not to destroy the Law or the Prophets; but here we have, apparently, a sharp and clearly defined contradiction. He quotes the old law of retaliation, and in the next breath says: Do *not* retaliate. If we look beneath the surface, we shall see that this apparent contradiction is not real. The old law was intended to put a stop to personal violence, and this retaliation was the penalty to be inflicted for violation of the law.

What Jesus says has nothing to do with the law itself, and is confined exclusively to the penalty, or to the method of treating the offender after the offence has been committed. He would forbid the infliction of a wrong upon the person of anyone, just as much as would the law. The law would punish the offence in kind, by making the offender suffer the same pain he has inflicted; but Jesus denies the right to do this, and commands an opposite course. He does not interfere with the law, but he reverses the procedure which is to follow its violation. The broad principle on which this course is based is further elucidated in the verses which follow the text.

Some persons think Jesus contradicted himself in this command, "Resist not evil;" because, they say, the whole tenor of his life and teaching was, that we *should* resist evil. This, also, is only an apparent contradiction, not a real one, and the appearance arises solely from the two meanings of the word *evil*. Whoever thoughtfully reads the context,—which is so intimately related to the command as to form a part of it, and which is clearly intended to illustrate the subject, and to furnish practical examples of the general principle,—must see that the evil which he tells us not to resist is the evil inflicted upon the person by another. All the illustrations which he gives refer to a person who is inflicting evil, and it is this same person who is not to be resisted. On the con-

trary, the evil which he always teaches us to resist, at every point, is the evil which arises from within us.

Jesus explains in one place, very clearly, that it is not the things from without which corrupt, but the evil things which proceed out of the heart. This command, to resist not the evil inflicted upon us by others, is in exact harmony with the command to resist the evil which is from within, because outward resistance, to evil from without, is in response to the promptings of the evil within us. For instance, when a blow is received, Anger arises within, and says, "Strike back;" and the blow which is returned is only a consequence of the anger in the heart; but Jesus says, "Be not angry;" and his law would be imperfect, if he did not also prohibit the action caused by anger, and say, "Do not strike back."

In order not to be misunderstood, Jesus illustrates this command with five examples, from the practical every-day life of the times in which he lived:

1. Whosoever shall smite thee on thy right cheek.
2. If any man will sue thee at the law, and take away thy coat.
3. Whosoever shall compel thee to go a mile with him.
4. Him that asketh of thee.
5. Him that would borrow of thee.

The smiter is prevalent in these days. Human law says it is right to strike back, even to kill, in self-defence; but Jesus says, "Turn the other cheek." He does not command us to go in the way of the smiter, and he is himself recorded as avoiding those who would inflict physical injury upon him. He never sought a conflict; but he never avoided one, when duty led into it. The command, "Resist not evil!" is as broad as it can be made, and is without exception of any kind. It includes the whole race of mankind, and every event which may be incident to men. Equally wide are the words, "Whosoever shall smite thee," and there is no possible chance to misunderstand their meaning. Whether there was cause for the blow, whether the blow was deserved, which person was the aggressor,—or any other condition which may be thought to modify the act,—does not enter into the case in any way; and there is absolutely no foundation left in the command for either the practice or justification of that form of retaliation known as self-defence.

There is but one thing to do, "Turn the other cheek;" and this does not even permit the coward's privilege, of running away. To obey this command of the Master requires both physical and

moral courage in combination; and such heroism could not look for reward, for the world would not understand it.

The suit at law, in the second illustration, is as prevalent now as the smiter; yet where is the one, whether called Christian or not, who gives to him who sues, not only what he demands, but more too? This illustrative command is without conditions of any kind, or any limitations as to person and circumstance. It is as unqualified in its terms as the general command itself. As in the first illustration, the duty to be done does not depend upon the justice or injustice of the suit, but the command is absolute, "Give him thy cloak also."

The third illustration is from a class of occurrences frequent enough in that time. Persons in authority, going about the country, could demand assistance on their way, without rendering compensation for the service. This was a manifest hardship, and an act of injustice; yet without any reference to that, the Master says, "Render more service than is enforced."

The fourth and fifth illustrations are from affairs existing also in our times; and these commands, like the preceding, are so simple in language, that it is impossible to misunderstand.

The general command and these specific directions are all contrary to the common procedure, even after eighteen centuries, during which good men have tried to obey the commands of Jesus; and many questions are suggested thereby. The most important is: Did Jesus intend to convey the meaning which we receive from the language as interpreted? The only possible reply is, He did! The reasons for this answer are very numerous.

1. There is no doubt about the accuracy of the translation.
2. There is no verbal quibble, for the language is susceptible of only one meaning.
3. In all the record we have of his words or acts, there is absolutely nothing to contradict what Jesus here teaches.
4. His own course, both in small things and great, is in exact accord with the doctrine here laid down.

When he was reviled, he reviled not again. He never raised a hand in self-defence, and never advised it for others. He submitted to injustice, and counseled obedience to all the claims of authority. When taxes were demanded of him and his followers, he first showed that, under the national law, they could not properly be required to pay the taxes, and then he paid them. He knew that under Jewish and Roman law his final arrest could be justifi-

ably resisted, because of its illegality in form, and he had at hand both the weapons and the men eager to make resistance; but when resistance was begun, without his sanction, he told Peter to put up his sword. He might pray to his Father, and receive twelve legions of angels for defence; but he had said, "Resist not him that is evil," and he obeyed this law in every jot and tittle. Humanly speaking, there was never a case in all history combining so many or such plausible reasons for resistance, and the use of force in self-defence; and yet Jesus did not resist, and did not flee, but turned the other cheek. Because he did this, his cause, which was apparently ruined by non-resistance, has flourished for nearly two-thousand years, and will continue to flourish, until all nations and tongues and kindreds not only believe, but know Jesus and the Father.

VOICES MANY IN ONE.

S. C. R.

AND after these things I heard a great voice of much people in Heaven.
REVELATION xix. 1.

THIS text suggests four subjects, involved in as many questions:

1. When was this voice heard?
2. Who heard it?
3. What was the voice?
4. Where were those who uttered it?

First, as to the Time. This was a period not to be dated. The hearing came after the Revelator had seen Babylon, the embodiment of sin, destroyed,—going down like a millstone into the sea.

Secondly, the Hearer was John. In the condition of spirituality in which he found himself, after the destruction of evil, his ears were opened to sounds before unknown. How still is a house when its inmates are at rest; and yet what sounds one may hear above and below! Even so, when lurking care is stilled, we hear the Spirit.

Thirdly, the Sound was the utterance of many people. John heard not one voice but many, or rather many voices blended into one; as our country is one, yet made up of many United States.

This indicates not few saved, but many; as seen by the *fourth* point,—that this Unity-Voice was in Heaven, or Harmony,—in God's oneness of Spirit.

KNOWLEDGE AND TRUTH.

EVER learning, and never able to come to the knowledge of the Truth.
II TIMOTHY iii. 7.

THIS passage of Scripture was recently given me by a friend. A few thoughts that have come to me from it may be helpful to someone else who is striving to enter in.

Knowledge of the Truth is power, and has been, ever since the Creation. The serpent's promise, "Ye shall be as gods, knowing good from evil," is evil's first claim.

God's leading is ever beyond us. He went before the Children of Israel in "a pillar of a cloud by day, and a pillar of fire by night;" but many of us, in our search for guidance, have gone back to the day when man ate of the Tree of Knowledge, refusing to go a step in advance until we know the origin of sin, forgetting our own seeming departure from the Christ-life, which in itself is but the embryogony of this power. When this remembrance comes to us through finding these two laws "in our members," it becomes our work and privilege to know only the Good; and this is made possible to us through studying God. It is written in the Prophets, "and they shall all be taught of God."

Waiting-times for the manifestation of the Spirit must come to all who live in "earnest expectation." To such an one come a recognition and realization which enable him to exclaim, "I know that my Redeemer liveth." With this knowledge of Life and, its meaning of Good, we seek to become spiritual, and to know the power of Truth as it was given Christ to know, through demonstration over sin and sickness. The Truth-child himself "waxed strong" only through obedience; and at-one-ment with Good is attained as we follow his example. In this thought, we with patience wait the adoption, "to wit, the redemption of the body."

C. H. S.

DEIGN from thy glory, Saviour, now to shed
On us thy quickening Spirit's influence,
That, risen with thee, our hearts with strong desire
May seek the things above, and join the strain
Of seraphs that surround thy sapphire throne,
Mingle our songs with theirs, till, in one tide
Of harmony, the pealing anthem roll
O'er the eternal hills, and waft thy deathless fame.

S. STENNET.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue, and if there be any praise,—think on these things,

PAUL,

MAKING POSTAGE STAMPS.

[Selected.]

In printing, steel plates are used, on which two-hundred stamps are engraved. Two men are kept at work, covering them with the colored inks, and passing them to a man and girl, who are equally busy at printing them, with large rolling hand-presses. Three of these little squads are employed all the time, although ten presses can be put into use in case of necessity. After the small sheets of paper are dry enough, on which the two-hundred stamps are engraved, they are sent into another room and gummed.

The gum used for this purpose is a peculiar composition, made of the powder of potatoes and other vegetables, mixed with water, which is better than any other material, — gum-arabic, for instance, which cracks the paper badly.

This paper is also of a peculiar texture, somewhat similar to that of banknotes.

After having again been dried for about an hour,— this time on little racks that are fanned by steam-power,— they are put between sheets of pasteboard, and pressed in hydraulic presses capable of applying a weight of two-thousand tons. The next thing is to cut the sheets into halves. Each sheet, of course, when cut, contains one-hundred stamps. They are then passed to two other squads of workmen, who, in as many operations, perforate the sheets between the stamps. Next they are pressed once more, packed and labelled, and stored away in another room, preparatory to being put into mailbags. If a single stamp is torn, or in any way mutilated, the whole sheet is burned. Five-hundred-thousand are burned every week from this cause. For the past twenty years not a single sheet has been lost, such care has been taken in counting them. During the process of manufacturing the sheets are counted eleven times.

ST. PAUL AND MANNERS.

[From *The Congregationalist*.]

I SAW NOT long ago a peculiar seal-ring, one that a mother had made as a birthday-present for her son, who was away at school. It was a blood-stone, carved with the device of two mailed hands, one reaching to the other a cup.

"What does it mean?" I asked, after a little study. "Is it the cup of water in the name of a disciple?"

"Not exactly," she said. "It is a cup of water—the cup Sir Philip Sidney gave to the dying soldier on the battlefield. You remember the legend? The motto you will find in the twelfth chapter of Romans, tenth verse—*In honor preferring one another*. I had it engraved in the original Greek, so that everyone could n't read it; for this is between my boy and me. Paul has always been my teacher of good manners; and I thought this ring would please Tom, and at the same time remind him of some things I can not say to him now."

"Will you tell me what you mean?"

She smiled a little, and said: "Why, I wanted above all things, as I suppose every mother does, that my boys should be well-bred, courteous, polite—in a word, gentlemen; but I soon found that continually teaching them to do or not to do each particular act would never make them what I wanted. I must go deeper; and so I came back and rested on the Bible, and especially on Paul. Did you ever read this twelfth chapter of Romans with reference to manners? No guide to etiquette, no rules for deportment, could do as much for one as that. My boys and I finally took the one broad rule, 'Be kindly affectioned one to another, with brotherly love, in honor preferring one another.' That, in its broadest sense, includes everything. Talking to disagreeable people cordially and hospitably, the effort to entertain others and give them pleasure with any talent we have,—these are all, I think, being *kindly-affectioned*. 'In honor preferring one another,' may mean everything, from offering one's chair to giving up one's life.

"I think I learned this," she went on, "once, when it was my lot to live for a time in a little Western village, with what you would call very common people. Uncultivated they certainly all were, but I saw what a perfect substitute true Christianity is for good manners. There were some people there who never offended.

Quaint and amusing they might be in their ways and expressions. but never rude, never curious, prying, or conceited. They were always considerate and thoughtful, always full of some kind-hearted plan for other people's pleasure.

"I remembered all this when I came to the training of my own boys, and so far Paul has been my authority on manners. I do not say that through him I can teach my boys to use the right fork for oysters, or to make a faultless bow; but I do say that I can teach them to be so manly, so gentle, so thoughtful of others, and unassuming about themselves, that, even if they blunder in social matters, they will still be undeniably gentlemen. The small matters of etiquette are mostly mechanical; they can be easily learned outside, even if they are not in one's own home; but it is with the great underlying principle, that the true training must begin."

NEW SHOES.

[From *The New York Observer*.]

"I WONDER if there can be a pair of shoes in it?"

Little Tim sat on the ground, close beside a very ugly and very dark-colored stone jug. He eyed it sharply, but finding it quite impossible to see through its sides, he pulled out the cork and peered anxiously in.

"Can't see nothin', but it's so dark in there I could n't see if there was anythin'. I've a great mind to break the hateful old thing."

He sat for a while, thinking how badly he wanted a pair of shoes to wear to the Sunday-school picnic. His mother had promised to wash and mend his clothes, so that he might look neat; but the old shoes were far past mending, and how could he go barefoot?

Then he began counting the chances of his father's anger when he should find his bottle broken. He did not like the idea of being whipped for it, as was likely; but how could he resist the temptation of making sure about those shoes? He sprang up and hunted around until he found a good-sized brickbat, which he flung with such vigorous hand and correct aim that the next moment the old bottle lay in pieces before his eyes.

How eagerly he bent over them in the hope of finding, not only what he was so longing for, but perhaps other treasures. But his poor little heart sank as he turned over the fragments, with trem-

bling fingers. Nothing could be found among the broken bits, wet with a bad-smelling liquid.

Tim sat down again and sobbed as he never sobbed before; so hard that he did not hear a step beside him until a voice said: "Well! what's all this?"

He sprang up in great alarm. It was his father, who always slept late in the morning, and was very seldom awake so early.

"Who broke my bottle?" he asked. "I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound quite so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, bending over the broken bottle.

"Why," he said, "I was lookin' for a pair of new shoes. I want a pair of shoes awful bad, to wear to the picnic. All the other chaps wear shoes!"

"How came you to think you'd find shoes in a bottle?"

"Why, Mamma said so. I asked her for some new shoes; an' she said they had gone into the black bottle, an' that lots of other things had gone into it, too — coats an' hats, bread an' meat, an' things; an' I thought if I broke it I'd find 'em all, an' there ain't a thing in it — and Mamma never said what was n't so before — an' I thought 't would be so — sure." Hardly able to sob out the words, and feeling how keenly his trust in mother's word had added to his great disappointment, Tim sat down again, and cried harder than ever.

His father seated himself on a box in the disorderly yard, and remained quiet so long that Tim at last looked up timidly.

"I'm real sorry I broke your bottle, Father. I'll never do it agin."

"No, I guess you won't," said his father, laying a hand on the rough little head, as he went away, leaving Tim overcome with astonishment.

Two days after, on the very evening before the picnic, his father handed Tim a parcel, telling him to open it.

"New shoes! new shoes!" he shouted. "Oh Father, did you get a new bottle? an' were they in it?"

"No, my boy, there is n't going to be a new bottle. Your mother was right all the time — the things all went into the bottle; but getting them out is no easy matter, so I'm going to keep them out after this."

A MOUNTAIN RACE.

ALICE LISLE BURDICK.

IN the southeastern part of New York, thirty miles from the famous metropolitan city, and situated on the banks of that beautiful river which has been so fittingly called the Rhine of America, is the little village of Haverstraw. Just beyond loom the peaks of the Catskills, like grim sentinels in gray, sleeplessly guarding the surrounding country.

Here, as in other regions, Romance has often clasped her golden chain on many a lovely and historic scene. Here also is verified the old adage, that Truth is stranger than Fiction,—and, it may be concluded, sadder.

More than a century since, when our country was in that condition of tumult which must necessarily accompany war,—when the cry of every brave heart echoed and re-echoed Patrick Henry's noble sentiment, "Give me liberty, or give me death,"—a band of miserable men, overcome by slavish fear, deserted the charges entrusted to them, and, with their wives and children, fled from their homes, and sought refuge in the mountains.

Here, living in caves and rude huts of brush and earth, deprived of the common comforts of life, and nearly perishing of hunger and cold, these people dragged out a wretched existence. Ignorant of the close of the Revolution, and of the new government, with its laws and benefits,—still dreading the danger which continued to exist in their imagination only,—they remained in their wild haunts, condemning not themselves alone, but their descendants, to conditions of life which, exposed to such retrogressive tendencies, were fast becoming barbaric.

So the years went by. Those who had been leaders in the flight passed away. The younger ones, knowing naught but the traditions bequeathed them,—without schools, churches or any instruction,—still shunned the towns, which were rapidly increasing in the valleys, and lived secluded lives, with no higher aims than those of the beasts and birds which surrounded them. Occasionally two or three of the boldest would make their appearance at lonely farmhouses, and would offer, in exchange for old blankets and castoff garments, roughly made baskets and wild fruits.

Such were these people fifty years ago, and such they are today ; yet it is to be hoped that the dark cloud which obscures their sun

will soon vanish, like the morning mists, and that these poor misguided beings will be brought to an understanding of the true worth of knowledge.

Recently a Christian society came to a realization of the fact that we have heathen at our doors to be cared for, and that while charity need not end at home, it should certainly begin there.

With this idea, an educational institution has been established for the benefit of the mountain children, who may thus be taught to perform the work for which they are best fitted. In this building, on the 25th of December, scores of little ones, who had never before known the meaning of the world's great anniversary, celebrated what was indeed a Merry Christmas.

EASTER EGGS.

CLARA W. RAYMOND.

DEAR Grandpa Lee, with little Grace,
Followed the pathway to the mill ;
Bright daisies starred the shady lane,
And now and then a bird would trill.

Thus happily they onward went,
Till Grace cried, " There is little Kate,
And Frank and Nellie, too — and oh !
Nell's swinging on the garden-gate ! "

As Grace and Grandpa came in sight,
The little ones to meet them sped,
Their eager, prattling lips apart,
Eyes flashing bright, and cheeks rose-red.

" Oh Grandpa ! in the hedge we've found
Four Easter eggs, all colored blue ;
They're in the sweetest little nest ;
We want to show our prize to you ! "

Said Grandpa, " Touch them not, my dears ;
Those eggs God dyed with colors rare ;
The mother-bird will soon come back,
And guard her nest with loving care.

" These Easter eggs, in leaf-hid nests,
Imprison countless song-birds bright,
That soon will break the tinted shell,
And rise and sing in joyous flight."

Animal Magnetism.

THE land that Thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you:

"Inquire of their necromancers and wizards,
That peep and murmur;"

Then say ye: "Should not a people inquire of their God?
Should they inquire of the dead for the living?"

ISAIAH.

A STEP TOO FAR.

THE following story, from Alamo, Michigan, has been circulated in the dailies, and indicates a great danger for which few people are prepared.

A young man, named Dwight T. Holmes, boasted of his mesmeric powers. It is said that he put a young lady, Annette Garlanger, under hypnotic influence, Jan. 9, and that while in this state she smoked a cigar, and did other strange things, at Holmes's command.

Then he experimented on Miss Kitty Rood, ordering her to feign death. She obeyed, and the exhibition was agreeable to the spectators, until it was found that her respiration had ceased. The doctor was called. He pronounced it a case of heart-disease, and said the girl was dead.

The funeral occurred on Jan. 13, and the night before, Holmes disappeared, having first exacted a promise from Miss Garlanger that she would say nothing about the matter; but at the grave she became violently hysterical, and was conveyed home, where she told the story. There was then a rush to the cemetery, and the coffin was dug up.

Dr. Vandenburg, of Pawpaw, was summoned, and pronounced the girl not dead, though life was hanging by a slender thread. When a tendon was touched with a sharp pointed rod, a slight contraction was noticed. On hearing of the case, mesmerists promptly presented themselves, but could not rouse the girl.

HEARING TRUTH'S VOICE.

J. F. LINSKOTT.

In the tenth chapter of the Gospel according to John, especially in the twenty-seventh verse, we find certain facts, which were not only true in the Master's day, but are verified and repeated in our own.

Jesus had been teaching the Truth, which could come only through his spiritual understanding of God the Father. He had come to the world as a proof of the mysterious ways in which God deals with His children. He knew God to be Spirit, Mind. He knew all creation to be spiritual. He knew that objective forms of life only appear something besides Spirit, because of the yet undeveloped spiritual thought of man. Jesus understood that all spiritual creation had existence only in the Mind of God the Father, or Creator; as Paul understood, when he said, "In Him we live and move and have our being."

The Master had told the other Jews, as well as his students, that of himself, as he appeared to them,—as flesh,—he could do nothing. He was Truth, spiritual man. He was one with the Father, because he existed in the Divine Mind as an idea. He taught that Mind and Idea could not be separate. He taught all men—who came to an understanding of this Science of Being, as he had done—that they were only coming into a rightful heritage, that they were adopted, by their own power of thinking aright, into the great family of Christ, Truth, God.

His prayer, in the seventeenth chapter of John, proves this theory. To all men who had not been spiritually awakened, this seemed blasphemy. Those who could understand him, he addressed as his sheep or his lambs, according to the degree of their development in understanding. In verses twenty-eight and twenty-nine is assurance for those who have ears to hear and eyes to see.

These two verses are proven true by the history of our own day. Students of Christian Science, who have received the Truth into fallow ground, are those spiritually prepared for it. Those who were not able to hear the voice of Truth, and thought the Science a mere formula of words,—a philosophy founded on the letter of the Scripture,—were the people of that day who took up stones to stone Jesus. These conditions seem exactly repeated

over the introduction of Christian Science. Those students who have not understood the teaching of Mrs. Eddy — the Founder of the "law of the Spirit of Life," as a Science, backed by the sayings of Jesus the Christ — are the very ones who are stoning her today. They were honest in their motives. They had glimpses of the glorious vision, and were the loudest in their praise of her who had toiled so many years to plant the standard of a true Christianity. Alas, the enemy sowed tares, the thorns choked the seed, the soil was shallow, the world was too powerful for so slight a knowledge of the Truth, the floods came in, and these students were swept away. Some can not stand the rebukes of their Teacher, though they are standing in the light; and these also stone her.

To the looker-on in this new field of Science, unless they understand Scripture, the great battle seems a farce. To those who are in the light of Truth, who prove it by years of healing from sin, sorrow, and sickness, it is painful to see a dozen schools and camps dotting the land, to see mental science taught with foundations laid in the mortal mind, to see falsity parading under the banner of Christian Science. None feel this so keenly as she who discovered the true Science.

If those pupils could demonstrate the Truth and cast out evil, they would not be against the Truth. Their works consist in teaching, not in healing, and they scarcely help the sick, even temporarily. The malice of these students poisons the mind of beginners against Science and Health, which is the only textbook ever written from which the Science can be taught; and they try in vain to formulate their notions systematically, by reference to other literature, written by would-be leaders.

The comfort is, that whatever is of Truth will stand, and the world can not pluck Jesus' sheep out of his hand. The people are famishing for the Bread of Heaven, and the responsibilities are great upon those who have received much. Let your light so shine that men may see your good demonstrations, and glorify the Truth. The demonstrations of this Truth alone will convince the people. All the world wants a sign. The Master gave it. So can we, if we are his disciples.

ONE may be better than his reputation or his conduct, but never better than his principles.

LATERIA.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

YET act thy part, heroic heart !
 For only by the strong
 Are great and noble deeds achieved ;
 No truth was ever yet believed
 That had not struggled long.

J. T. TROWBRIDGE.

EVERY promise of God is built on four pillars: His Justice, which will not suffer Him to deceive; His Goodness, which will not suffer Him to forget; His Truth, which will not suffer Him to change; and His Power, which makes Him able to accomplish.

SALTER.

LITTLE of all we value here
 Wakes on the morn of its hundredth year,
 Without both feeling and looking queer.
 In fact there's nothing that keeps its youth,
 So far as I know, but a tree and Truth.

OLIVER WENDELL HOLMES.

IN Fame's temples there is always a niche for rich dunces, importunate scoundrels, and successful butchers of the human race.

ZIMMERMAN.

GOD looks down the ranks of Heaven,
 And sees stars, not as we see, points of fire,
 But as the animate spirits of the spheres.

KING.

OH! how sweet to work all day for God, and then lie down at night beneath His smile.

CHRIST was forsaken; so must thou be too.
 How couldst thou suffer but in seeming, else?

KING.

OUR greatest glory consists not in never falling, but in rising every time we fall.

GOLDSMITH.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing. MALACHI.

QUICK-CONSUMPTION.

DEAR JOURNAL: I wish to add my testimony to the efficacy and virtue of Christian Science. My mother, Mrs. Hampson, was suffering from that dread disease, quick-consumption. She improved for a while under homœopathy, by the use of the higher attenuations; but she soon relapsed. When Mr. and Mrs. Colman arrived in the city, as a last resort we concluded to try Christian Science. When I asked Mr. Colman if he could cure my mother he replied: "God does the work, not I." After the first treatment she prepared the evening meal, and slept well all night,—which she had not done for some time previous. Her cough ceased entirely. After seventeen treatments she was quite well, better than she had been for years, and is now enjoying excellent health.

MRS. JOSIE CAMPBELL.

St. Louis, Missouri.

DIPSOMANIA.

A MAN came to me a few weeks ago to be treated for dipsomania. He had been drinking very hard for years; but said he would like to stop, and wanted to know if I thought I could cure him. I told him I had no reason to doubt it. He asked me if he had better stop by degrees. He thought he could not endure it, to stop at once, he had such pains in his stomach, was so weak, and trembled so when walking.

I told him that if I commenced to treat him I could make no compromise whatever. He must give up the whiskey at once, and I would see that he got along all right. In a few days he came to me and said, "I am a new man, and nothing could induce me to drink again."

G. B. WICKKESHAM.

Denver, Col.

PARALYSIS AND MORMONISM.

My first introduction occurred in October, 1886. At that time I had been ill for many years. At the time mentioned a neighbor called on me, and told me of some cures that had come under his observation, which were effected through the instrumentality of Mrs. A. P. French. On his recommendation I was induced to call on the lady, whom I found ready and willing to take up my case, which the doctors pronounced paralysis, and for which they entirely failed to afford relief. After taking a few treatments of Mrs. French I found I had the free use of my limbs, and continued to improve until I found myself entirely healed. Thus I have remained, up to the present time. I was also cured of a strong desire for beer, which I had indulged in from my youth. I am now sixty-six years old, in the enjoyment of the best health, and consider myself sound mentally and physically.

Before receiving treatment in Christian Science, I had been a member of the Church of Latter-Day Saints for thirty years; but through Mrs. French's instructions, and reading Mrs. Eddy's book, my religious views underwent a decided change. Now I loathe and detest what I once regarded as infallibly right.

JESSE B. BROADBENT.

Omaha, Neb.

TWO YEARS AN INVALID.

HAVING received benefits through Christian Science, I feel anxious for all to know the Truth. I was an invalid for more than two years and a half. Over one-third of the time I was confined to my bed, and nearly all the time I was unable to walk. I could eat very little, and could not bear a variety of food. I was doctored by five different physicians, and used various remedies; all failed to restore me to health. Last April I employed Mrs. Tallman. She treated me one week, and I gained in health. Through her instructions I gained an understanding of Divine Science, whereby we can become harmonious, healthy, and happy. Since that time I have improved in health, strength, and flesh, and I am now better than I have been in four years.

MRS. C. G. S.

Corry, Penn.

A YEAR'S SICKNESS.

I WAS taken sick the last of September, 1885, and was not off my bed for four weeks. I was under the treatment of a physician from May or June, 1886, until June 2, 1887, and I was in bed a great deal of the time. When I was up, the most of the time I could not walk around the house enough to wait upon myself. I was being waited upon when I began taking treatments of Mrs. Tallman, June 2, 1887. Since June I have not taken any medicine. In August I walked a half-mile uphill, picked eight quarts of blackberries, walked home again, and carried one quart. I only took treatments of Mrs. Tallman for fifteen days. Now I am one of the happiest women alive.

MRS. J. M. R.

Sherman, N. Y.

FELON.

DEAR JOURNAL: I had a bone felon, which first began to be painful on the third of June last. Three days later, between the doctor's treatment and the poultice, I was nearly frenzied with suffering and loss of sleep. Then I first heard of Christian Science, the balm for all sufferings. I was advised to go to Mr. Snider and have my hand treated; which I did immediately,—only too glad to have some hope of relief. I came away half-an-hour later, relieved of pain and quite happy. I slept well that night, only occasionally feeling a little pain. My hand and arm were terribly swollen, and I also had a lump under my arm. I was told not to use poultices, or do anything for the felon. I did as I was advised. In less than five days my hand was entirely well, and I was using it the same as the other.

A lady friend, who had many troubles, leading to consumption, was healed in one treatment by Mrs. Snider, and she is now perfectly well, having no lingering ailments.

MARY HUNTER.

IF mortal mind can remove disease, this proves, on the homœopathic basis, that mortal mind could likewise produce it. *Similia similibus curantur.*

Science and Health, by MARY B. G. EDDY.

UTERINE TROUBLES.

TO THE EDITOR: Will you kindly give space in your valuable JOURNAL for the insertion of the following facts, as I feel compelled to make them public.

In June, 1881, at the birth of my little girl, I sustained injuries which rendered life a burden to me. My sufferings finally became so intense that in October, 1885, I placed myself in the hands of specialists, under whose treatment I remained until September, 1887, during which period I underwent a severe operation, and passed fourteen months in bed. In fact I tried all that material aid could offer, but was not benefited, and so considered my case hopeless.

Such was my condition when Mrs. Wm. Perry (*née* Miss Minnie Hall) commenced treating me in Christian Science. The last injunction of my doctor had been to spend six weeks on my back, in order to render myself capable of undergoing renewed surgical treatment. The effect of Mrs. Perry's understanding of the Truth may be summed up in a few words. I laid aside all internal support, and was able to take an arduous situation; and I am now rejoicing in recovered health. I am able to support myself and child unaided.

MRS. THEODOSIA DICK.

Denver, Colorado.

BABY HELPED.

I KNOW the statement made by Mrs. Dick to be true; and I wish also to say that Mrs. Hall-Perry has been the means of saving my baby's life this winter, and that she is now successfully engaged in removing a cataract, of ten years' standing, from my left eye.

Both Mrs. Dick's statements and my own have been written without the knowledge or consent of Mrs. Perry.

WILLIAM LLOYD.

3444 Downing Ave., Denver.

TAKE out of the world all the little children, who are weak because they are young and tender, all the aged, who are weak in their declining years, all the deformed and crippled and sick, and in any way unfortunate, and what would the effect be, to relieve society of all the love-care and sympathy which the weakness and want of humanity demand and must have?

WRIGHT.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

FAITHFUL TO PRINCIPLE.

[From *The Watchman*.]

FAITHFULNESS to Principle should be *intelligently* maintained. There is a vast difference between blindly holding to a certain creed, upon the advice and recommendation of some religious leader or some personal friend, and intelligently believing and practising a true and well-defined system of truths and doctrines.

He who believes and practises certain religious rites and customs, simply because his father and mother have told him that he ought to do so, will not be likely to intelligently maintain his position. It may be that his parents intelligently maintain a true fidelity to Principle; but it does not follow that he does, if he simply relies upon what his parents have told him.

Neither should one be governed by what some minister may tell him to believe and practise. The minister may be far better informed as to correct Bible interpretations, and the duties which it enjoins, than some of his hearers are; but this is no good reason why they should not think for themselves and study for themselves, and invoke the wisdom of God upon their efforts, that they may intelligently apprehend those truths and commands which they ought to believe and practise.

It matters not how highly we respect the intelligence and piety of others, we should not blindly follow them. People should form an enlightened and independent judgment, from what they obtain by prayerful investigation. By pursuing this method, they may arrive at the same conclusions as their parents, minister, and friends, or they may not.

Whatever may be the convictions and conclusions, they should be obtained thoroughly, and then we can afford to be true to them under all circumstances, and for life. Too many get their religious views at second hand, and can no more tell why they thus believe, than they can tell how old the fish was which swallowed Jonah. Let us have more intelligent faithfulness to Principle.

CREED OF THE NEW THEOLOGY.

DEAR JOURNAL: I send you this clipping from *The Boston Traveller*. Please give it a place in your next issue, as a sign of the times. It appears that Rev. J. G. Townsend, of Jamestown, N. Y., recently expounded the New Theology, and gave the Creed of his church.

While this Creed lacks the steadfastness and power that understanding imparts, its intent is good, and it has, as you can see, borrowed largely ideas, without credit, from my work, *Science and Health*. A creed loosely adopted must fail signally as a basis of demonstrable Truth. Religion, separated from Science, is shockingly helpless. Science is not tentative. We may receive it on trial; but ours is the fault if it be not adopted, for it compels every human faculty to act in God's grooves. Science is a finality, or else there is no finality. My sympathy goes out to the subscribers to that creed, and returns to rest in Christian Science, — much as the dove flew from the Ark in the Deluge.

MARY B. G. EDDY.

We, whose names are hereunto affixed, subscribe to the following statement of belief; but we understand that this statement of belief is to be taken in its spirit, rather than its letter, some of us holding it tentatively, some of us more closely. We take it not as a chain to bind the brain, not as a finality, but as a seed which, as fuller knowledge and larger experience come, may blossom into nobler form. The New Theology is not fixed, but fluid.

We believe in God, whom no finite thought can compass or define, that Infinite Life manifested in the order of the stars, and the sense of right in the soul of man. We believe in His Fatherhood — not in the partial Fatherhood which is for time or for a few, but in that Eternal Fatherhood which is for eternity and for all.

We believe in the Bible, and recognize in it the finger-writing of God; but we do not recognize this handwriting in all its words, nor do we affirm the Bible to be the only book wherein His words are found.

We believe in Christ as the largest rill from the infinite river, the noblest manifestation of Good; but we deplore disputations about his rank, or the attempt to make his name merely the catchword of a sect.

We believe in the Atonement, not implying, however, that God needs to be placated, or His broken law mended by the death of an innocent being; but we believe in that Atonement which is the law of the universe, by which one soul is saved by the suffering of another, — that Atonement which is the everlasting expression of the healing forgiveness, flowing out of the heart of God upon the heart of man.

We believe that Conversion, or the New Birth, is the bursting of our spiritual nature into consciousness, or the opening of the divine in the human soul.

We believe that Salvation is the normal development of body, mind, and soul. Salvation is health, sanity, wholeness, and we come to salvation through obedience to the beautiful, beneficent, and unchanging order of the universe.

We believe, not in the Fall but the Rise of Man; that man commenced at the foot of the ladder, and, under the impulse of the Spirit of God and the education of Life, has been slowly climbing upward.

We believe in Punishment, that no one can escape the consequences of his own acts. We believe that Heaven and Hell are states of the soul; but we do not believe that the bad man who has crossed that line we call Death must go wrong forever, but that the infinite arms will always be open to receive a penitent soul.

We believe Death to be a beneficence, and that, to the eyes of God, death is as natural and beautiful as life. That mighty word *immortality* means the personal continuance of all men after the transition of death; though we confess that we do not know the modes of the future life.

We believe in the celebration, in the simplest form, of the Lord's Supper and Baptism.

We believe that the Final Authority must be in the Soul, and not in anything external. There can be no higher authority than the reason and conscience of men. We believe that our whole life teaches religion,—the cradle of the babe and the mother's grave.

We believe in Temperance, and shall use all just and reasonable means to suppress those customs which make drunkards of our fellow-men.

We believe in Social Purity; and that there is no law of chastity binding upon woman which is not equally binding on man.

We believe in Work, and that in daily and continuous toil there comes a certain grace, strength, and culture which can come in no other way.

We believe in Recreation and Play, and that the wise and temperate use of amusements is a physical, mental, and moral necessity of our nature.

We believe that Science is the companion and helper of Religion. We believe in Literature and Art.

We believe, as man is first a human being and then man, and woman is first a human being and then woman, that woman should have, equally with man, the opportunity for the full, free, and harmonious development of her whole nature.

We who find ourselves in accord with the spirit of this statement of belief, in the freedom of the Truth, in the Spirit of Jesus Christ, do hereby join ourselves into a church for the worship of God and the service of man.

CHICAGO VOTE.

At a meeting of the Board of Directors of the Church of Christ (Scientist) at Chicago, it was unanimously resolved:

That the publishers of the *CHRISTIAN SCIENCE JOURNAL* be requested to take from the list of professional cards the advertisement of Rev. Joseph Adams, of this city.

The particular reason assigned for this action is, that he has affiliated with the different schools who are not loyal to Christian Science.

GEORGE B. DAY, *Pastor.*

Ellen Brown Linscott.

Mrs. Julian Blain.

Mrs. G. P. Noyes.

Mrs. G. W. Adams.

Sarah F. Bickford.

Directors.

Chicago, February 22, 1888.

CHRISTIAN SCIENTIST ASSOCIATION.

THE regular monthly meeting of this Association was held on the afternoon of March 7, a large attendance of members being present. The usual amount of business was transacted, in the spirit of harmony found at these meetings. All were pleased with the remarks of the appointed speaker of the afternoon, who based his remarks upon a few words in Section 1 of Article II of the Constitution, relating to the Duties of Members, and was listened to with great attention.

The speaker quoted several passages from Science and Health during his remarks, showing careful study, and a desire to place before his hearers a forcible and convincing argument.

Several members spoke on the subject that had been presented, and advanced some new thoughts.

EASTER FESTIVAL.

SELECTED.

"LET us keep the feast with the unleavened bread of sincerity and truth."

LET us not bring, upon this joyful morning,
Dead myrrh and spices for our Lord's adorning,
Nor any lifeless thing.

Our gift shall be the fragrance and the splendor
Of living flowers, in breathing beauty tender,
The glory of our spring.

And, with the myrrh, oh, put away the leaven
Of malice, hatred, injuries unforgiven,
And cold and lifeless form ;

Still, with the lilies, deeds of mercy bringing,
And fervent prayers, and praises upward springing,
And hopes, pure, bright, and warm.

So shall this Easter shed a fragrant beauty
O'er many a day of dull and cheerless duty,
And light thy wintry way,

Till rest is won, and Patience, smiling faintly,
Upon thy breast shall lay her lilies saintly,
To hail Heaven's Easter Day.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

A P R I L.

SHOWER and smile
 Flower and wile,—
 April, please remember,—
 Thus in file,
 Us beguile,
 Until earth's last ember.

THE LAST CLASS.

Forty-five ladies and gentlemen, from all parts of the country, and one from the old country, — Mrs. Colles, of Killeny Castle, Ireland, — assembled to listen to Mrs. Eddy's instructions in her last primary class, which closed at the vernal equinox, March 21. Perhaps this date was a happy one in its auspices, for it heralded the approaching release of nature from wintry bonds.

Many States were represented in this class: Colorado, Michigan, Iowa, Indiana, Ohio, Illinois, Pennsylvania, — the South as well as New England. In fact, this was the largest class, as well as the widest in its constituency, that Mrs. Eddy has ever held.

THE NEW BOOK.

LISTEN to what a very kind friend says about it: Our long wait for your book, Unity of Good, has been rewarded, and we find it very helpful. As I was reading this afternoon, I felt no one need be blind for want of a Teacher, as it seems to me every need and want is met, if one will but read. Each day I feel more gratitude and love for our dear teacher, and rejoice with those who are permitted to come to her, that this great Truth may be revealed to them.

EASTER SIGNIFICANCE.

Now is the season of rejoicings innumerable. The churches are decorated with flowers, and many dollars are paid out therefor. Sermons are preached without end. The choirs practise new anthems, and the old hymns delight multitudes.

Why all this jubilation? Because Lent is over and Easter has come. Fasting given place to feasting. Men and women no longer think they must serve God by preferring eggs and oysters, rock cod and Penobscot salmon, green peas and spinach, to turkey and beef; and so meat once more becomes "daily bread."

What is Easter? It comes from old words signifying spring, the renewal of vegetable life, the time when plants blossom, and we see again the old, old miracle of nature, Aaron's dry staff blossoming with the lilac. Yet this is no miracle, no interruption of the onflowing laws of nature,—the same since first "the Morning Stars sang together, and Sons of God shouted for joy."

Easter typifies the annual resurrection of life from its winter. This primeval fact — which gave the ancients their Easter celebration, before the name of Jesus was first heard in Great Britain — is wellnigh forgotten now, because of the spiritual, historic, and religious significance attached to the day of Christ's resurrection.

Easter! Who knows the date of the bodily rising of Jesus from the tomb? A few scholars have tried to fix the date by reference to certain astronomical occurrences; but in their conclusions there is little certainty. The Church Fathers did not agree as to the exact date, and the ecclesiastical authorities finally decided to commemorate the event near this time of the vernal equinox, when night and day are of equal length, but night is being gradually conquered by light.

One thing we know about the date of Jesus' resurrection. The weather was more chilly than we expect to find it in April in that climate. It was so cold that they had a fire in the place where Jesus was tried; for we read that Peter was standing there and warming himself when a taunt provoked him to his denial.

But what matter about the dates? The great fact to believers, both then and now, was Christ's rising. Paul touches a still higher point when he says that the rising of Jesus is of little value to us, if we do not rise with him in true nobility.

Better still if we never fall, but maintain our higher manhood, reflecting God from every facet of our immortal career.

EASTER-KEEPING.

—
MRS. A. D. T. WHITNEY.

Do saints keep holy day in heavenly places?
Does the old joy shine new in angel faces?
Are hymns still sung the night when Christ was born,
And anthems on the Resurrection Morn?

Because our little year of earth is run,
Do they make record there beyond the sun?
And in their homes of light, so far away,
Mark with us the sweet coming of this day?

What is their Easter? For they have no graves;
No shadow there the holy sunrise craves,—
Deep in the heart of noontide marvellous,
Whose breaking glory reaches down to us.

How did the Lord keep Easter? With his own!
Back to meet Mary, where she grieved alone;
With face and mien, all tenderly the same,
Unto the very sepulchre he came.

Ah, the dear message that he gave her then,
Said for the sake of all bruised hearts of men:
"Go, tell those friends who have believed on me,
I go before them into Galilee!

" Into the life so poor and hard and plain,
That for a time they must take up again,
My presence passes! Where their feet toil slow,
Mine, shining-swift with Love, still foremost go!

" Ay, Mary, I will meet them; by the way
To walk a little with them; where they stay,
To bring my peace. Watch, for ye do not know
The day, the hour, when I may find you so!"

And I do think, as he came back to her,
The many mansions may be all astir
With tender steps that hasten in the way,
Seeking their own upon this Easter Day.

Parting the veil that hideth them about,
I think they do come, softly wistful, out
From homes of Heaven that only *seem* so far,
And walk in gardens where the new tombs are!

Economic Hints.

IF anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

It has been recommended that the Annual Meeting of the National Christian Scientist Association be held in Chicago on the second Wednesday in June, instead of May.

It is hoped that no student of Christian Science will fail to attend this meeting. Let it be a grand rallying of all interested in the Cause.

For fuller announcement of the business and public sessions, see next issue of the JOURNAL.

NORMAL CLASSES.

As my announcement, in the March number of this JOURNAL,—that I must hereafter decline receiving students into my Normal Classes, whom I have not previously fitted therefor in my own Primary Classes,—has aroused some dissatisfaction on the part of my Normal Graduates, I will now say that the pupils who have studied under these Normal Graduates may hereafter be admitted to my College, provided these teachers and their pupils comply with the following rules:

1. These teachers shall supply themselves and their pupils with no literature, on Christian Science Mind-healing, except such as is used in my College, and shall require their students to abide by this condition.
2. These pupils must study the proper textbooks two years before they can take my Normal Course.
3. These teachers shall give their names for reference to no applicants for admission to Normal Classes, unless those applicants have good health, sound morals, and a school education sufficient to enable them to fill creditably important places as Christian Science Mind-healers.
4. These teachers shall give up the guidance of their pupils after those pupils have taken the Normal Course in the Massachusetts Metaphysical College.

MARY BAKER G. EDDY.

— THE —

CHRISTIAN SCIENCE JOURNAL.

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FOR the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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THE PEARL OF LOYALTY.

—
F. E. MASON.
—

As the disciples sat with Jesus at the Passover they asked the question, Is it I? This they asked because he had spoken of treason among them. Our knowledge of the past is a present consciousness. History repeats itself. We must assign the lessons of old to the pupils of today. This question, Is it I? is a question to be answered now. Let our daily prayer be the prayer of David, a prayer for sincerity: "Search me, oh God, and know my heart; try me, and know my thoughts."

In this world of sensible phenomena, which speak only of themselves and to themselves, we must ever watch, pray, and strive that we may overcome their claims.

The shadow of worldliness eclipses our sunlight of Truth, and hides the glory of God. The fruit of the tree is the embodiment of the life within the tree. Our outward manifestations are the expression of our thoughts.

Let us ever watch, that we may not hide our spiritual identity in materiality. Let our consciousness of the divine likeness and oneness remain ever photographed upon our thought.

The trickling leak in the dyke becomes a torrent, sweeping everything before it.

Little foxes spoil the vines. Small sins sap our sense of Truth, killing the fruitful bough, whose branches run over the wall of sense into Spirit's sanctuary.

Acknowledgment of God in all our ways will ensure rectitude. When we come to the Red Sea of doubt and fear, if we will but stand still, we shall surely "see the salvation of the Lord." God will never forsake those who trust in Him.

Our visible gods must vanish in the hallowed light of Christian Science. The evanescent panorama must unroll without our notice. We must look only to God, the Principle of our being. As each planet, in its circling orbit returns to its goal, so man, the image and likeness of God, must return to the consciousness that he, **man**, never was less than God's perfect expression of Himself, and never can be.

In one of the Dickens novels is a boy named Joe. Joe said that everybody was always telling him to move on; that whenever he stopped to look into a shop window, to long for the good things behind the glass, or to catch a glimpse of the pictures, the voice of the inevitable policeman bade him Move on! Oh that we might paint this motto, *Move on!* in letters of fire on our thoughts, burning its words into our consciousness, as we pause to look into the windows of the world, to gaze upon the pictures painted by mortal mind, or to long for material things.

Continually moving onward and upward, we shall never betray our Master. It is a question of self; we must each work out our own salvation.

Christian Science does not bid us be better than our neighbors, but better than ourselves, striving each day to live nearer God than the day before,—nay, striving every second to excel the moment that has flown.

The Natural Bridge in Virginia is a geographical wonder. Many are the names carved upon the surface of the rocks

which form its base, showing the popularity of the place with tourists.

A youth once climbed the side of this Natural Bridge and chiseled his name higher than all others. When he had accomplished his design, he found it was impossible to descend. His only alternative was to scale the height and find safety at the top.

Thus it is in ascending the mountain of God's holy habitation. We can not descend,—we must press onward. Every upward step makes further advance essential. We must continually strive to carve our names higher and higher on the mount of divine elevation. We must rise till we reach Heaven, the summit of our aspiration, the mountain of harmony.

There is a beautiful parable recorded in the Gospel of Matthew, wherein our Master likens the Kingdom of Heaven to a merchantman seeking goodly pearls. When he had found one of great price, the trader sold all that he had and bought the prize.

The merchantman was a dealer in rare pearls, not a speculator in cheap stones. He sought pearls of the first quality.

The seeker after Truth is typified by the merchantman. He seeks the Truth because he desires it. He is not satisfied with what he possesses; hence his continued search.

He evidently thinks Truth can be found in creeds. He never dreams of Truth as one pearl which fills all space. He therefore finds more than he seeks.

Natural science, philosophy, physiology, are all goodly pearls, from a material standpoint; but the seeker after Truth leaves them all when he becomes the possessor of the one pearl of great price.

The merchantman sought and found. So the spiritual seeker fulfils Jeremiah's prophecy: "Ye shall seek Me and find Me, when ye shall search for Me with all your heart."

Our sense of Truth is increased by gazing upon it till we see that the one pearl fills the universe. To him that hath shall be given, until Truth underlies, overlies, and encom-

passes him about, filling all space, and is an ever-abiding reality.

Pearls need no polishing. No material manipulation can improve them. In shape they are spherical. They are obtained in deep waters. Cut or divided, they soon blacken. Admirable illustration of Truth.

Truth belongs to God. It can not be improved by worldly contact. Like the pearl, God's verities are spherical, type of eternity, which is without beginning and without end. Truth comes from the pure, deep places of the Most High.

Truth can not be divided. Like the pearl, it must be whole. If we are divided in thought, our sense of Truth becomes darkened, and we can not stand, for a divided kingdom must fall.

Christ is the great pearl. No material evidence can outweigh his words, when correctly understood. He represents eternity. If we are divided in our opinions concerning him, we shall surely fall.

Christ is the Principle of the man Jesus. Jesus' conception was divine, not human.

The merchantman sold all that he had, and bought the one pearl. We must give up all for Christ.

If we continually search for the Truth of Christ, it will be impossible for us to deny or betray our Master.

Each of the Twelve, sitting at the Passover feast, believed himself to have the pearl of great price; yet said the Master, "One of you shall betray me."

In outward appearance, only one had betrayed him; but each disciple was so conscious of innate weakness and liability to err, that at once the question rose to his lips, "Is it I?" yet these were the twelve trusted apostles of the New Dispensation.

Here is a lesson for us. Open and conscious treason is rare. Few will acknowledge themselves traitors, even in their own hearts; yet, though there be no Judas among us, it behooves each Christian Scientist to ask this question, not only of his Master, but of himself. "Is it I?"

IDENTITY.

ZOE SEYMOUR LOVELAND.

WHAT is it? Is it personality or individuality, a thing of mind or matter? Do the physical senses constitute it, or is it an idea of Soul? If material forms do not express it, and it be only spiritual, how can it be discerned or preserved, and how will individuals be recognized?

Identity is included in the substance of Principle, which is constant radiation, and is reflected and expressed in the identity of individuals. Principle is infinite, and must be infinitely expressed; hence the multiplicity and diversity of individuals. Identity is as indestructible as the Principle in which it exists, and can no more be dissolved than the Eternal Mind in which it lives.

Infinitude and identity are necessary expressions of Intelligence. Among men, his is considered the master mind whose compass includes the greatest number and variety of ideas, and which is able to give to the world each and every idea, with its own individuality stamped indelibly upon it.

Let us analyze the words *entity* and *identity*, then the word *individual*, before we ask the question, Can identity be lost? According to Webster, *entity* signifies *a real being, essence, existence*. *Identity* means *not different, the same*. Each individual has real being, and identity belongs to reality,—Truth. *Individual* is defined as *indivisible, not to be divided, distinctive*. Man has real existence; each man has individual, real being, or that which is in itself indissoluble unity, incapable of being lessened, or of resolution into anything else. Individuality includes identity, or recognition, as being the same distinctive entity, inseparable from the Principle in which it lives.

Man is not a reflection of part, but of all Substance. Each individual man expresses the infinite wholly, not partially. In illustration of this idea,—it does not matter whether one's face be reflected in a mirror or the pupil of the eye; in each

case all, not part, of the face is seen. If it were not so, the image would not be a reflection of the face, but of a feature. Features collectively constitute the face. These separated, there would be no face, only features. So if God were not reflected in His entirety by the individual, He would not be reflected at all. He would cease to be indivisible unity, and there would be gods many.

Some people ask: If man is only the reflection of God, and there be but one God, how can there be more than one individual? Let the reply be a question: Why does an author ever publish more than one volume? or if he writes a number, why are not all of them continuous repetitions of the first, instead of being so unlike? Is it the same mind which conceives these dissimilarities? or is he possessed of a new mind for every book? Do not all the offspring of the author's thought, with all their differences, unite in expressing the same individual? Beethoven's genius culminated in the Heroic Symphony, but many other of his works are masterpieces; each one is characteristically different from the others, and the identity of the separate compositions is not lessened because *all* express Beethoven. The artist delineates his thought upon canvas; his pictures reflect him through his individuality. No two pictures are alike, although in each we can recognize the hand of him who traced it. Diversity and multiplicity are everywhere; yet governing all is a unity of characteristic individuality. If mortal mind can not portray itself except by multiplicity and diversity, how can the Infinite be mirrored save by an infinite number? The reflection of Infinity is infinitude.

We expect and demand that the author give us variety. When we detect too great a similarity between his works, and each, as it issues from the press, is less and less distinctively different from that preceding, we say that his powers are declining, and that his mind has lost its former tone. It is human criticism to say that the greatest number of ideas brought forth, and the greater the distinction existing between these ideas, the greater the mind which conceives them.

If the demands of mortal mind are for identity and individuality, it is because of the existence of these qualities in the Mind of the Eternal; for mortal mind is a deception, and falsehood always aspires to the proportions of Truth. The contention of error for the garments of Truth is typified in the quarreling of the soldiers at the foot of the cross, for the possession of the seamless robe of Christ,—a fulfilment of the words of Truth spoken by the prophet: "They parted my garments amongst them, and for my vesture did they cast lots."

Identity belongs to the individual, not to the person; it is a quality of mind, not of matter. The physical senses do not constitute it, nor even express it, and it is not in any way dependent upon what we call material forms. Matter, being non-intelligent, can not express anything. Expression belongs only to Mind, and is a law of its being, a necessary outcome of its very existence. Beethoven could not have withheld his immortal harmonies; they existed and expressed themselves in matchless melody. Rubens, Rembrandt, Raphael, lived in the realm where beauty is born, and saw wondrous forms and glorious pictures, long before the canvas bore witness to their inspiration. Could they have forborne giving their thoughts expression? No; for to them the thought *was* the expression, and the expression was the necessary corollary of the thought.

Some authors have stated that while engaged on the plot of a novel, they have so entered into sympathy with the sorrows of a character as to shed tears, to feel real indignation at the errors of some, to laugh at the witticisms of others, and to feel absolute relief when all had come to a harmonious ending. Many authors of wide reputation have said, that those works of theirs which gained the widest popularity were written without an effort upon the writer's part. The characters come to them, and the plot gradually unfolds itself before them. For instance, take Poe's poem, *The Raven*; how weird and melancholy it is! yet this was an inspiration of his happiest moments, and was penned when his mood

was glad and gay. Authors mingle and converse with the creations of their fancy, until, as some of them admit, it is with difficulty they separate fact from fiction. Their brain-children are to them as real as flesh and blood are to us, and the companionship of these fictitious characters is often more agreeable to him who conceives them, than the society of those whom we term real beings. The greater the intensity and concentrativeness of the imagination, the more of reality do its creations assume. All authors do not equally, of course, possess this faculty.

Form is born of Mind, and without Mind there would be no form. This is attested in the opening declaration of Genesis, "that the earth was without form and void," until, "the Spirit of God moved upon the face of the waters." There is nothing until Spirit, Mind, gives it form, and each form involves identity.

Can form exist independent of matter? Certainly it can, and it does. The houses we live in, our churches and massive business-blocks, and all buildings, of every shape and size, are formed and exist as facts in the mind of the architect before a stone is laid or the ground is broken. Though these are only what we call simple thoughts, the architect has not confounded the form of the city hall with that of a modest cottage; nor does he find any difficulty in distinguishing the contour and dimensions of a cathedral from those of a country schoolhouse. With him each form has its recognition and identity, before it is materially expressed.

Great bridges, wonders of mechanism, span our rivers; railroads encircle our continent; forests are hewn down; mountains are tunnelled; cities spring up on the plain, and raise their glistening turrets to the sky: all these things are actualities to the engineer, who laughs to scorn the dullard whose mental blindness hopelessly gazes upon impassable rivers, trackless forests, forbidding mountains, marshy flats, and wilds of rank prairie-grass. To Morse, the telegraph already twined its arms about the earth before a pole was placed or a wire drawn. Fulton saw proud steamships

conquering the terrors of the ocean, when to the majority there was but a waste of waters which few might hope to cross, and the voice of the sea, as its breakers dashed upon the rocks, said : " Thus far, and no farther shalt thou go ! " Stephenson's iron-horse thundered its way before a wheel was fashioned. Edison heard the human voice, hundreds of miles distant, before the idea became materialized, and the materialization was called Telephone. While others fled in terror from the storm, Franklin looked with courage in the face of the tempest, and knew that those dark, lowering clouds held the servant, not the master, of man, the electric current. These men looked upon, and enjoyed as realities, those things which to the comprehension of their contemporaries were opposed to the evidences of the senses, and out of all possibility of realization ; yet people continue to urge the claims of the physical senses, though at every step they be found falsifiers. Among the many, there have always been a few whose spiritual intuitions penetrated the crust of material beliefs, and discerned great truths. The obtuseness of materialism would forever shroud the perceptions of Truth.

It is mortal mind only, which, after conceiving form and identity, gives it expression, calls that expression material, and gives it material law, or decay and dissolution. Form, in its multifariousness, identity, recognition of individuality, are indissoluble and eternal facts of Spirit, Mind.

Can we, without material accompaniments, recognize friends or know ourselves? Certainly we can, and we do. When we sleep we dream, and find no difficulty in recognizing ourselves or our friends, as we visit strange scenes and pass through peculiar experiences. We have no suspicion that the forms surrounding us, or our own dreamy bodies, though possessing the likeness, are not composed of what is termed matter. During the period we have enjoyed or sorrowed in sleep, the material body has lain unconscious. Friends, whose society we enjoy, as a matter of course, the mind of the dreamer has called together from the four quarters of the earth. Some perhaps have been bidden

from the grave, to abide with us. There is no death, no time, no space, when mind is unincumbered with matter. Persons and things of a dream are as much substance and reality to the dreamer, as those which we call substance in our waking hours; but dream-forms are not material. Of what then are they composed, and whence their seeming reality? Things are thoughts, and dream-forms are born of the substance of mind.

Apropos to the reality of dreams, an instance is recalled of a gentleman in perfect health, with no suspicion of dyspepsia, refusing to eat breakfast, because, as he said, his stomach was already overloaded. On his return in the evening, he confessed to having dreamed, the night previous, of eating so heartily, that the sight of food was distasteful to him.

Here is another instance, showing that beliefs, not food, are substantial. A young man, after partaking of a hearty meal, left the table, remarking that he had eaten enough. Very soon afterwards he became unconscious. A few minutes only elapsed ere he recovered his faculties. Then, re-entering the dining-room, his eye fell upon the table and its viands, and he said: "Why, is dinner ready?" No inducements or arguments on the part of the family could make him believe that he had dined and was not hungry; he reseated himself at the table, and ate as liberal a dinner as he had enjoyed a half-hour previous, and evidently with as great a relish.

It is the exception, when the face of the dead resembles the departed, even a little; though death may have been accidental, and no disease or sorrow has left the cruel imprint of its merciless fingers upon the cheeks of marble. As one's face bends above the coffin to take a last farewell, it is with a feeling of disappointment, mingled with grief, that we turn away. We sought once more to look upon the features of our friend, and found that there was nothing familiar to us between the cold, unresponsive clay before us and the face we loved. As we turn sadly away do we not

hear the angel of the Lord saying, as he did to them of old : " Why seek ye the living among the dead ? He whom thou seekest is not here." Is not the angel, the illuminator of thought, revealing life as Spirit, Mind, showing us, in the radiance of his countenance, — or in other words, the light of understanding, — that Mind, Divine Intelligence, produces form, identity, character, and individuality, — that matter is nothing but formless dust, which must to dust return ?

That the identity of the individual is not dependent upon physical form is attested in the growth of man from infancy to old age. The little life, first quickening neath the mother's heart, the white-robed infant, the pattering feet of early childhood, the romping schoolboy, the youth of promise, the manhood of midday, and silver-crowned old age, are all the same individual, though the physique has been often changed. The consciousness of being has varied with each of these successive stages of growth, and entire or partial forgetfulness of these past conditions results. The man has no remembrance of having been an infant ; he knows that he has had a physical existence of which he retains no memory ; and all consciousness of such being is to him but a belief, not a realization. Throughout the varying phases of the dream of material life, man retains the same individual identity which he first possessed. When we are surrounded constantly with ever-changing bodies, and retain our individual identity notwithstanding these changes, why does mortal man pause in terror before the grave, and think that life must go out in eternal night, because beyond that river matter can not go ? Freedom from matter, and its so-called laws, is not oblivion ; it is the " well of water springing up into Everlasting Life," a realization of the deep " peace of God which passeth all understanding."

Mortal mind builds, forms, fashions, and gives to its expression (the mortal body) identity, and continually changes and adapts this body to its ever-varying moods and

beliefs. If mortal mind thus moves itself, why will one doubt that Mind, — purged of material beliefs, and having instead spiritual understanding — can continue to express itself by forms? though those forms must be spiritual, because the Mind is spiritual which moulds them. Form, identity, individuality, are not lost because expressed in the purity of Truth, or Spirit, rather than in the grossness of error, or matter.

We hear occasionally strange stories of persons who, with no apparent loss of sanity, suddenly experience a total loss of memory as to their surroundings, family, friends, position in life, occupation, the name by which they were known. They engage in new pursuits, speak a different language, appear familiar with what, to their friends, are new associations. Physical Science, failing to fathom this singular phenomenon, for want of a better term, calls this experience a *Loss of Identity*; but is it loss of identity? Not as we understand the term in Science. Because in the assumption of new character, the friends of such persons fail to recognize the Mary Smith or Tom Brown whom they have known, it does not follow that the individual is conscious of being, or ever having been, anything but himself, an indivisible identity.

An actress is the same individual, whether she plays Juliet, Topsy, or Meg Merrilies. She portrays the characteristics peculiar to each, and apparently feels the emotions by which each is stirred. The world of matter is the stage, upon which the puppets of mortal mind play out, in comedy and tragedy, the drama of mimic life; and if one on this stage changes to a different character from that in which he first appeared, why should that be called loss of identity, any more than we would assume such a loss of the actress, when she doffs the robes of Juliet to don the rags of Topsy?

We find a curious analogy to this state in the dream of sleep. In dreams we often lose all consciousness or remembrance of our waking conditions, relationships, and

environments. We talk familiarly with dream-born friends, whose faces have never lived outside the dream. We are not conscious of any restrictions or personal obligations. New relations replace old ones with ease. Whatever form or condition one dreams of possessing, one's identity as oneself is not for an instant lost.

A friend once related a dream which may serve to elucidate this idea. She dreamed of being a dog, roaming the street, cold and hungry, in search of a bone, — of being chased by boys, and hiding under a sidewalk to avoid them. She had no thought in her dream of ever having been anything else but a dog; nor did she wonder or think it strange that she was one. These you say are dream-conditions; but is the world of sense anything but a dream, whether sleeping or waking? and why should not the transformations usually peculiar to the dream of sleep be occasionally witnessed in the dream of the waking hours? “As a man thinketh in his heart, so is he.”

Dissimilarity between individuals does not imply inharmony; though to many persons differences are irreconcilable with harmony. The reconciliation of differences was forcibly and beautifully illustrated a short time ago, by the fine and artistic playing of Gilmore's Band. The representative airs of America, England, Scotland, and Ireland were played simultaneously, and all blended in the most exquisite harmony. Can anyone conceive of greater dissimilitude than that existing between the stately movement of Star-spangled Banner, and the jingling rhythm of Garryowen?

The last question for consideration is, How can there be recognition of friends among purely spiritual beings? There is more of that spiritual recognition on this plane of existence than we, in our self-imposed blindness, are cognizant of. We recognize our friends now distinctly, without physical representation. Let one of us receive five unsigned letters, from as many of our friends whom we know well, written by the same amanuensis, each letter breathing forth the character of the friend dictating it, and we should have

little difficulty in assigning each letter to its rightful author. We do not love the body presented before us, but the spirit we see within. "By their fruits ye shall know them," says Christ; thereby implying that one's recognition is spiritual, not physical,—that the evidence of individuality, and its identification as such, is born of the fruit of the Spirit, and is not an attribute of physical sense.

Another illustration, proving the indestructibility of individual identity, was given by Gilmore's Band. A simple German air was first played. Then it was musically transcribed into the form it would have assumed had it been composed by Bach, Haydn, Mozart, Strauss, Verdi, Gounod, or Wagner. The sweet sadness of the little ballad was heard amidst the trumpet tones of Wagner. It breathed softest melody in Beethoven's soulful music, waltzed merrily with Strauss; it sobbed and died away in mournful cadence when cast in Schubert's mould; it rose to Heaven in the strains of Bach. No one familiar with the several musicians could fail to recognize each composer, as his method of treatment was exemplified. How common are the expressions: That is Handel; that is Liszt; this is Titian, Rembrandt, Goethe, Dante,—when no physical presence is near. We spend evenings with Emerson, Browning, Milton, and no such persons have actually materialized before us. We have communed with their thought; the thought was the expression of themselves; and the character of their thought defined and identified them. Is not this mental,—or we will say spiritual—recognition? In thought, we recognize another's individuality, by his thought; and though dissociated from matter, we are able to call this individuality by name.

It is mortal mind which fears annihilation, because of the dissolution of matter. Truth, Spirit, does not require the garb of error, matter, in order to express individual forms, and give identity to each individual.

We are nearing the fourth watch of the night. Already Truth, Spirit, stands on the shore, coming to greet, and

guide into a safe haven, the children of the Father, who, tempest-tossed upon the sea of error, in the darkness of materialism, faintly discern afar off the illuminating presence, and are affrighted, crying, "It is a spirit." But above the roar of the breakers, across the tumultuous waves of material belief, comes the clear voice of Truth, speaking to each human heart: "Be of good cheer. It is I; be not afraid."

THE LORD'S PRAYER.

C. S. B.

Our Saviour's prayer has often been versified and set to music, notably to the tune *Home Sweet Home*. Why not Mrs. Eddy's beautiful paraphrase, which is a gem of poetry in itself?

Principle eternal and harmonious,
 Nameless and adorable Intelligence,
 Thou art ever-present and supreme;
 And when this supremacy of Spirit shall appear, the dream of matter will disappear.
 Give us the understanding of Truth and Love,
 And loving we shall learn God, and Truth will destroy all error.
 And lead us unto the Life that is Soul, and deliver us from the errors of
 sense, sin, sickness, and death,
 For God is Life, Truth, and Love forever.

Harmonious Principle, ours evermore,
 Intelligence infinite, Thee we adore.
 Thou ever art present, and ever supreme,
 The Heaven of Spirit that foils matter's dream.

Give us understanding of Truth and of Love;
 We learn God, and Truth will all error remove.
 Lead us to the Life that is Soul unconfined;
 Deliver from errors untrue and unkind.

For Thou art the Life that no death ever knew;
 Thou Truth in such glory, no sin can be true;
 Thou Love over all, and the infinite whole,
 Forever and ever the Dayspring of Soul!

EVERY sound that breaks the silence only makes it more profound,
 Like a crash of deafening thunder in the sweet blue stillness
 drowned;
 Let thy soul walk softly in thee, as a saint in Heaven unshod,
 For to be alone with Silence is to be alone with God.

S. M. HAGEMAN.

THE PHYSICAL SENSES.

E. V.

THE physical senses and their environment are supposed to constitute man a personality. As these senses are developed, they unfold his individuality.

Christian Science teaches us that the physical senses form no part of man, but that it is the destruction of these senses that brings us to the realization of man as the image and likeness of God, Spirit.

Let us see if there is any foundation for belief in the physical senses.

An embryonic infant has no sense but feeling. The other senses are developed after birth, through material life, according to the circumstances in which each child is placed. Can any of us feel that God gives to one human being so much the advantage over others? It is by no fault of ours we are thrust into this cold and unfeeling world, either to wade through the mires of iniquity, or to bask in its pleasures,—at last to be thrown out as hastily as we came in, without having caught the first glimpse of Truth to light our future pathway. How can we consider for a moment that this is the work of God, Love?

Through our infancy and childhood we are led by our parents, or perchance by strangers, through the different trials and adversities which are inseparable from the effort to preserve human life in materiality. We are thus taught how to preserve this life, when old enough to care for ourselves. We fight our way through all the beliefs our forefathers encountered before us, and we find that new ones have been added from generation to generation. The longer we live, the more we have to encounter. From this we learn that, from the cradle to the grave, there is an endless encounter with the great enemy, death, who, we are taught, will at last conquer us, no matter how hard we may resist his attacks.

What a change comes to us, when we begin to realize that this enemy is naught; that God is Life; that Life is Love, and is for all eternity; that eternity is now; that we are never without Love, because we live in it, and all that we are reaching out for is ours in abundance.

The senses of man, from a material standpoint, can be partly lost, and man still retain his individuality; but there must be a limit to this retention, as to everything material. If man lose all his physical senses, he can no longer exist to others; therefore he would then have no life (so called), but would be inanimate as a stone.

A creature born into this world physically lifeless, we call dead.

Is there any difference? Yes, a wide difference. We have all to become as little children, before we can inherit the Kingdom of Heaven.

It is only as physical sense, or mortal mind, claims that there is material life, that there seems to us to be such life; and it is for us to learn our way out of such belief, and find the true Life, which is Spirit.

We have been taught that to understand Truth is to get away from the bodily personal senses, and as we do that, we gain the higher personal senses.

Everything good is eternal. Let us illustrate this by taking a sum of money which is recognized as good coin. You pay a bill with it. The receiver pays another bill with it; and so it goes from hand to pocket o'er and o'er.

'T was mine; 't is his, and has been slave to thousands.

So says Iago, and he was right. So a good thought goes on its mission of Love, and continues to go on and on, through eternity. If not a good one, then, like spurious money, it comes back to the sender, and is not current among men.

We can not send forth good thoughts unless we have genuine gold; then those thoughts will come back to us freighted with compound interest. May we all try to train our thought so that it may have the true ring; then we shall be recognized as the genuine disciples of the Master.

FOLLOWING NATURAL DESIRE.

A. M. C.

IN the published words of one who claims to be teaching Christian Science we read :

Some make the mistake of thinking that they must choose only such blessings as may be best for them ; but the desire, in all instances, is a hint of the thing we ought to have.

This cuts loose from all restraint, and leaves us wanderers in an unknown place at night without light, pathway, or guide. Desire is blind. Desire has no sense of right or wrong. Desire may be a hint that we need something ; but it contains not a particle of information whether we ought to have the thing desired.

To adopt the rule implied in the quotation would turn mankind loose, to become the victims of every evil under the sun. The desire of the drunkard is his cup, and by obedience to his desire he goes to destruction. The desire of the covetous man is wealth, and in the pursuit of it he loses his sense of Truth. The desire of the angry man is revenge, and to secure it he attempts every form of violence, including murder. Obedience to his desire made David violate two commandments of the Decalogue, and brought to him his greatest disgrace.

The desire is not always a hint of the thing we ought to have, but it is very often a hint of the very thing we ought not to have. The rule of unbridled desire would plunge mankind into chaos. It would substitute self for God or Christ, would establish the rule of evil, and would triumphantly enthrone unlimited license. One who was wiser than any modern teacher said : "If the blind lead the blind, both shall fall into the ditch."

It is not simply love for love, speaking after the manner of men, notwithstanding we are conscious of God's love to us in proportion as we love Him and feel His love in us ; but it is the grace of God, the fulness of Love, that overflows the narrow channels of our finite life.

WRIGHT.

Letters.

A WORD spoken in due season, how good it is !

PROVERBS.

WORK.

JUST now, as at all times, there is need of good and true work in the Cause of Christ ; and where so many fields are open, there is no necessity for any to complain of lack of room. Let us all then, who have been shown the way in Truth and Love, emulate the example, not only of the Divine Master, but of our dear Teacher, and go forth to battle, slaying error at all points with the sword of Truth.

He who said, "Be not afraid, neither be thou dismayed," will certainly uphold with His mighty arm all who follow in His footsteps ; for listen to the promise given : "Obey my voice, and I will be your God, and ye shall be my people ; and walk ye in all the ways that I have commanded you, that it may be well unto you." Certainly the secret of success, as told in the history of great men and women of all ages, has been gained through perseverance and work.

Let those who are led through the flowery paths of ease into Doubting Castle, and the clutches of the Giant Despair, remember that the key of promise, as given by the Saviour, is always at hand ; and that neither idleness nor lack of faith ever brings true happiness.

To enter into Harmony one must knock at the gate. For climbing over the wall, and missing the first footsteps, can not bring the completeness necessary for perfection. It is well then to be careful as to how and by whom we are taught, and then trust to the Divine Principle to guide us into the right path. Remember Longfellow's words,—words which have been an American inspiration for a whole jubilee of years.

Let us, then, be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labor and to wait.

E. M. T.

CARE AND WORRY.

DEAR JOURNAL: To those who stand knocking, let this word come from one who knows their needs.

God is our Father. Why then should we not trust Him with the Life He has given us, to control it, to care for it, to guide and guard it? Surely He has power and loves His own. Mortal minds, so many of them, take such a weight of care, such anxious thought! In every emergency they must think and plan and do. The result, they think, depends upon them. One might conclude mortals to be the lords of creation, who set the universe in motion, and now hold the responsibility of attending to it in every detail.

I often think how a young girl said to me, "I have lived these last few months as if I had forgotten there was a God to care for me." Does it ever occur to us why they are such wearisome work, — this care and effort? They are wearisome, simply because we are intrusive. We are entering God's workshop, and have taken on us labor never meant for us. We are handling, or trying to do so, His tools; and in our interference we are making failures, while we toil and sweat and agonize, and cry out, "How long, oh Lord?"

How long? Till you give your life into the hands that gave it. Till you say, "I trust myself utterly to the Love that is my Life." Did you never see a persistent child, who fretted because it could not fix something right? The task is not fit for the child to attempt, and Mother has said: "Mamma will do it. Bring your work here." But no! Baby shakes itself and says, "I want to do it myself," and frets and pokes and whimpers. Wearied at last, Baby lays its work in Mother's lap. The snarl is undone; and the frowns and wrinkles on Baby's fair brow are also smoothed away.

So waits the living and eternal God, always ready; and when we take our human will, lay it down humbly, leave it with the Divine Will, and trust Immortal Love utterly, then we have done our work oftentimes, and we can go on with our legitimate duties, which we shall find light, while we wait on the Lord in understanding. Care and responsibility belong to Infinite Mind, which, having evolved its idea, man, will rule and develop him.

Lo! living Principle has taken up the snarl. Out of our weariness and defeat we may see wrought beautiful patterns of harmony and strength,—each individuality a sight lovely to behold.

M. W. L. H.

JESUS AND MATERIALITY.

IN the Science of Divine Mind (which is the only real Science) we learn that to obtain harmony we must cast off all materiality; as that is what our Master taught and proved to us, by his demonstrations of Truth. He did not claim any materiality, although mortal sense saw him as material. We learn that sense is the opposite of Soul, which is the real. Sense is therefore unreal, as there can not be two realities, one the opposite of the other. We also learn that the claims of mortal mind are unreal, because they emanate from sense, not from Soul.

Jesus commanded that we should deny the world, the flesh, and the devil; that is, deny all forms of error, and admit only what we wish to have reflected in us. We should know that there is but one Power, one Mind, and that is God, who is All-in-all, the only Intelligence, Substance, or Reality. "In Him we live, move, and have our being."

E. M.

THE CLOCK WAS STRIKING THE HOUR.

I HAVE lately hit upon a plan for keeping myself in continual remembrance of Christian Science and turning my thoughts Godward. It seems to me that this plan may serve someone else whom Satan hinders, and so give it to you.

Near my home is the county courthouse, on which is a clock which slowly tolls out the hours, and gives a single sound for the half-hours. Every time the bell sounds I abstract my thoughts from wherever they may be, and repeat, with each stroke, some thought of Truth, as Life, Harmony, Purity, Love, and follow this repetition for a moment with thoughts of treatment. When the half-hour sounds *one* so solemnly, I say: "There is one Life, one Being, one Power," and "All is Good." Often that stately clang recalls me from some harmful or unprofitable train of thought, or checks me in some repining or in some temptation. I have observed this rule for a month, and have made more progress toward the control of a persistent belief of disease, and a continual dwelling with Christ, than during months of previous and supposed faithful effort. That bell sounds sometimes like the voice of God. I think of the "Where art thou?" and thus reminded, gladly hasten to reply, "Here am I."

H.

NEIGHBORLY CHAT.

I SEND this to you for the JOURNAL. The thought made such an impression upon the hearers, that I can not get rid of the belief that it ought to be printed. I can not express the idea as beautifully as it was given, but will do the best I can. I was calling on a sister in Truth a few days since, and before I came away, two other acquaintances came in. They remarked that I was enthusiastic over my regained health, and were very anxious to know the cause. When I told them it was Christian Science, they wished me to tell them what Christian Science was. I said to my friend, "You tell them!" knowing that she would word it in such a way as to make an impression.

"Well," she said, "I will tell you what it has been to me. Suppose you had been thirsty for a great many years, and searched in vain for something that would quench your thirst; and very near you, although you had never known it, was a beautiful, cool, sparkling spring. You might feel doubtful about there being any such spring; but if, after a time, I persuaded you to go and see, and you drank of it, and your thirst was quenched as never before, and your sickly body changed to a healthy one, and your cares and sorrows turned into joy, would you not continue to go to that spring daily and hourly? Would you not refresh your children with this living water, and bid your neighbor go and do likewise?"

M. S. B.

77 Dartmouth Street, Boston.

OBSTETRIC CLASS.

BELOVED TEACHER: We have been feeling for some time a desire to tell you how much we have been benefited by going through your second class in Obstetrics. As the light of Christian Science grows clearer, the Bible and Science and Health, seem illuminated, and "our indistinct and thronging thoughts advance to the light of understanding," through this third class, or "stage of thought."

How can we ever be grateful enough to you for all you have done for us? I wish I could tell you how much more clearly what you taught us was understood in the second class than in the first; yet I need not so wish, for you know it already.

MARY M. W. ADAMS, C.S.B.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

MUSTARD-SEED FAITH.

JOHN F. LINSKOTT.

THE Kingdom of Heaven is like unto a grain of mustard-seed, which, is the least of all seeds; but when it is grown is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches.

MATTHEW xiii. 31, 32.

“ALL is God and His idea.” The idea of the great mustard-plant is complete in the tiny mustard-seed, no larger than the head of a pin. It was created there. Under fixed modes of God’s thought, which is the spiritual law of all that God has created and made, the idea of the mustard-plant, twelve feet high, is complete.

The fulness of the tree is in the seed. The conditions of becoming a tree are both within and without the seeds, the passive earth beneath and the positive quickening Spirit of Life above, with the rain and the dew of the clouds, and the blessing of the sunlight.

Now when we remember that the Master taught us that the Kingdom of God, or the Mind of God, was within us, he gave the highest statement of Truth in Science, that man is the idea of God. More,—he lives, moves, and has his being in the Mind Infinite, which is God. The Mind of God is in him. He can express this Mind only because he is in it, and of it.

His rightful heritage is to be as perfect as the Creator. The possibility of this is within him. He can only start, grow, and attain by righteousness, or right thinking.

Man can only think aright when he has made a complete surrender of his idea of a life separate and apart from the One Mind. God, or Good, and, in a humble childlike manner, begins the alphabet and learns the Science of his Being.

The basic error is ignorance. The fundamental error in all wrong thinking, or unrighteousness, is to suppose that man has life and power within himself. Reasoning from this basis, all human knowledge is error. This is the Tree of Knowledge which has filled

the world with pain, sorrow and ignorance. The root of this tree is in the earth, in the temporal and unreal. The Tree of Life has its root and substance from the bosom of God the Father. The real and eternal, all the gifts of God, are the fruits of this tree, whose seed is in itself.

As all qualities, conditions, and provisions are already secured to the mustard-seed, so has the Father given all that man needs. It is all given now. Nothing more will ever be offered. To be in the Kingdom of God is to be consciously in the Mind, which is God. Our reason must be surrendered to His will, our selfishness abandoned for His oneness, our pride destroyed by His love, our self-justification annihilated amid the scenes of Calvary.

Let us begin in the manger. Let us learn of the Father in the eloquent silence of our closets. Meet the demands of Truth in this age of darkness; and by vindicating the Truth it will vindicate us, on the cross, in the tomb, and on our Olivet. This is all possible now, through the teaching of Christian Science.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest after her as for hid treasures; then shalt thou understand righteousness and judgment and equity, yea, and every good path."

ALL IN THE WRONG.

THERE is none righteous,—no, not one;
There is none that understandeth;
There is none that seeketh after God.

ROMANS iii. 10, 11.

HARD and bitter words, quoted by Paul from the elder Scriptures, but quoted with approbation, and to confirm his own view of the corruption of human nature.

What, not one good man anywhere? Did he know of no good woman? How about his mother? Were there no men of understanding in Paul's region? He is worse than Carlyle, who said there were forty millions of people in England,—mostly fools. Paul does not admit the *mostly*, but sweeps in everyone. He could not see a man looking Godward; yet he had Christian brethren, many of them his own converts.

What did he mean? Why this. He admitted the material knowledge of man; but he denied that there could be any real righteousness, any spiritual understanding, any God-seeking, till men went outside the walls of material belief.

THE KINGDOM OF HEAVEN.

S. E. MURRAY.

THE kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

MATTHEW iii. 45, 46.

KINGDOM of Heaven! Realm of harmony! Who would not wish to realize the possession of so great a treasure? It is within our reach. Jesus hath said, "The Kingdom of Heaven is within you, or *among* you." We have not to cry "Lo here, or Lo there!" for Spirit — God — crieth, "Lo, I am everywhere."

The condition of the merchantman was like one who, awakening from his dream of material sense,—catching a glimpse of the light that lighteth every man who cometh into the world,—reaches out, that he may come into possession of the full light and understanding of Truth. The merchantman, in order to come into possession of the Pearl of Great Price, must part with all he had. If we would come into possession of the Truth which makes us free, the Truth that Christ is a complete Saviour, we must part with all we now claim to possess. This, to mortal sense, is a great price; but when viewed in the light of Truth, we understand that we really have nothing to part with, since "The earth is the Lord's and the fulness thereof." We have nothing outside our Father's Kingdom.

We read in John (iii. 27) that a man can receive nothing except it be given him from Heaven. We have only to part with illusions and false claims.

The Scripture declareth that God is All, and in all; hence all must be spiritual. Jesus came to teach us this great fact, and bring us back to God.

As the rays of light derive their usefulness from the great source of light, so we,—inseparably connected with the Father,—draw our Life, Substance, and Intelligence from Him.

We partake of His nature—the nature of our Father. Our inheritance is from Good, and only from Good. In God—Good—"we live and move and have our being." Just as we come to an understanding of Truth, are we nearing the Kingdom of Heaven, harmony.

How are we to come to an understanding of Truth? Jesus says: "Ask, and ye shall receive; seek, and ye shall find; knock,

and it shall be opened unto you." We must listen to the voice within, the voice of the Holy Spirit. Listening to this voice, our eyes will be opened. The voice of our Father will bring us to the true light. Jesus hath said, "No man cometh unto me except the Father draw him;" and again he saith, "Whosoever cometh unto me, I will in nowise cast out."

Christ—the Life, the Truth, the Way—is ever with us, for our acceptance. Accepting Christ, Truth, the illusions of sin, sickness, and death disappear, and we find ourselves in possession of the Kingdom which Jesus said was with us.

SUBSERVIENT TO WISDOM.

AND Hiram, king of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king, in the room of his father; for Hiram was ever a lover of David.

1 KINGS v. 1.

KINGS were kings in those days. To be sure their countries were small, but the royal sway was undisputed. Solomon was the new and magnificent ruler of Israel, in a country as large as our New Hampshire, and like it in shape. Hiram ruled in Tyre, a still smaller kingdom, also on the Mediterranean seacoast, towards the north. In comparison with Israel, Tyre was about like Rhode Island in comparison with Massachusetts.

Hiram loved David; that is, he was his vassal, as Bulgaria hangs upon Russia. They were allies while it suited them. When Hiram heard that David was gone, he sent his servants (in our day we should call them commissioners) to interview the new monarch, already renowned for his wisdom, renew the amity between the two principalities, and secure continued peace with this powerful neighbor. Solomon was glad to see Hiram's messengers, because he craved the help of the Tyrians in a great work, the building of the grand Temple to Jehovah.

Hiram is a symbol of material skill. Tyre was famous for purple, brasswork, and other rich manufactures. David symbolizes worldly power, warlike prowess, political sagacity. Solomon symbolizes higher wisdom and understanding. Hiram had loved David,—worldly power,—and paid him the tribute of fealty and commercial intercourse. Now he transfers his allegiance to spiritual understanding, by laying himself, through his ambassadors, at the feet of the new monarch.

So should it ever be. When Mind is enthroned, matter should be found at the foot of the throne.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue, and if there be any praise,—think on these things,

PAUL.

CANINE MIND-READING.

AN old lady owns an intelligent Newfoundland dog, who some time since acquired the habit of occupying Grandmother's chair whenever he found it empty. Threats and blows failed to start him. Finally, whenever she wished to occupy her seat, the old lady would open the window and cry out, *Cats! cats!* This was too much for Bruno, who rushed to the window while Grandmother rushed for the chair.

This worked well for some time. One day Bruno found Grandmother seated. After walking about, he sprang to the window and began the most violent barking. This was too much for Grandma's curiosity. She went to the window to ascertain the cause of the outbreak, when Bruno made a dash for the chair, and held possession in spite of the cry of *Cats*.

GOD IS LOVE.

M. M.

THE suffering child, with an unerring trust,
Clings only to the one who loves him most;
The mother-touch alone can still his cry,
The mother-love alone his needs supply.

How oft have we, children of riper years,
Longed to regain the trust that calms all fears.
Grown wise in error's ways, our trusts then seem
As baseless as the fabric of a dream.

Despairing hearts, the voice of Love calls clear:
Turn to the Light; thy help, thy strength, is near.
Come as a child comes! By thy trusting prove
That God, the source of Life and Truth, is Love.

NEVER FEAR!

MARY W. L. HOOPER.

LITTLE ones, never say "I am afraid." Of what are you afraid? What do you fear? Surely not God, who rules all things; and what else is there to fear?

Remember, dear girls and boys, remember, whenever one says *afraid*, to ask that question, What do we fear? Whenever seeming danger appears, stand one moment and say, "God is with me," and see if you are not safe. Do n't run, but look danger right in the face, as bravely as only God's child can. Then do what you find best, but know God will always help you and care for you.

Out on the borders was a family owning a great rough dog. This dog was so fierce that nobody dared go near him. They even fed him by tossing large bones and pieces of meat to him. There came to them a bit of sunny childhood. He soon began to toddle outdoors, and would often disappear on some fresh tour of inspection. He was opening his big blue eyes upon a new object each day with much delight. One day they missed him, and the mother ran out to find him. He had espied great Bruin asleep, and was approaching him with outstretched chubby hands, and little outbursts of glee. His mother stood stricken with terror. She could not speak, and dared not, for there was Charlie within reach of Bruin's chain. Should she call, it would but attract the dog's attention, and perhaps cause the huge creature to leap madly up and strike the baby — her baby-boy — to the ground.

With pale face and dilated eyes she stands. The child glances back, sees his mother, laughs aloud, and is down by the dog with arms about his neck, rubbing his curls against the shaggy coat. And the dog! What says he? He opens his eyes, winks at the wee figure, rises a little, looks him over carefully. And then? He settles his nose more comfortably over the tiny arms, and says nothing.

"Charlie!" came a faint voice across the yard, "Mamma wants her boy." The soft sweet lips brush the rough old nose of the dog, and Charlie runs away to his mother. Mother clasps her babe in her arms, and cries and laughs, and is almost led by the little one, rather than leading him, to the house.

Baby is chided, and bidden to stay away from wicked Bruin.

He is hugged and kissed, and asked to promise ; but the golden head shakes, and Charlie says : " I love Bruin."

Often after that, in spite of fears and cautions, the big fellow was visited by the angel-baby, who tumbled and pulled him about and fed him from his little hand. Encouraged, others tried to approach, but they left suddenly.

What was it won the dog, children? It was fearless love. He thought Bruin beautiful,—such a dear, big playfellow ! and Bruin knew it. He knew he was trusted by Charlie ; while all the others feared, and only tolerated the dog because of his ugliness ; and therefore strangers dared not intrude.

Now I do not tell this incident to lead any child to rush recklessly into the kennels of ugly dogs ; but I repeat : Fear not ! Fear not anything, not even wrong-doing, but deny it any power to come near you, and just leave it alone. If temptation or danger appears, look it bravely in the face, and know that as God cares for you, no harm will befall.

Parents ! Did you ever think how the children are fed with fear, and how some try to scare them to do this or that? It is " Be careful ! Do n't ! you 'll hurt you ! " until it is little wonder thought is educated into a world of fear, and a feeling that we are arousing hidden dangers which lurk on every side.

This is all wrong. Teach your little ones fearlessness and love, and each trait will help the other. Then we shall have, instead of feeble mothers to guard our homes, and half-grown men for our citizens, manly men and womanly women, reflecting, as is their birthright, in dauntless courage and untiring love, the glory of their Father.

I LIVED first in a little house,
And lived there very well ;
The world to me was small and round,
And made of pale blue shell.
One day I fluttered from my home,
To see what I could find.

I said : " The world is made of leaves,
I have been very blind."
At last I flew beyond the leaves,
Quite fit for grown-up labors ;
I do n't know how the world is made,
And neither do my neighbors.

M. F. BUTTS.

OF THE RIGHT STOCK.

[Selected.]

SHE was small and frail, and richly dressed ; but, sitting a few seats behind her, I could not see her face. Soon a handsome, manly young fellow opened the forward door of the car, and looked from one to another, as though expecting to meet somebody. At once, on seeing the lady I have mentioned, he quickened his steps, and a happy look came into his face. On reaching her he bent down and kissed her tenderly, and when she moved nearer to the window, he deposited his coat and handbag, and seated himself beside her. In the seventy-five-mile ride, which I took in the same car with them, he showed her every attention, and to the end exhibited his devotion by anticipating her smallest need for comfort. Once he put his arm around her, in such a lover-like way that I decided they were a newly married pair, enjoying the honeymoon. Imagine my surprise, on reaching Chicago, to discover her to be old and wrinkled, and almost toothless ; but when I heard him say, "Come, Mother," and saw him proudly lead her out of the cars, and gently help her to the platform, banishing her lightest anxiety, and bearing her many packages, I knew there was not money or romance behind the exhibition, and that this was a true love-match.

NOTHING IS LOST.

[Selected.]

NOTHING is lost. The tiniest seed,
By wild birds borne or breezes blown,
Finds something suited to its need,
Wherein 't is sown and grown.

So with our words, or harsh or kind,
Uttered, they are not all forgot ;
They have their influence on the mind,—
Pass on, but perish not.

So with our deeds, for good or ill,
They have their power, scarce understood ;
Then let us use our better will,
To make them rife with good !

BIRD-LIFE.

[From *The Boston Transcript*.]

DURING a storm I saw an English sparrow fluttering just above the soft snow, trying to raise with his beak something that had fallen there.

Wishing to see what the bird was attempting to do, I waded through the snowdrift, and found a little sparrow who had fallen head foremost into the light snow, and his companion was endeavoring to extricate him from his perilous position.

I raised the little fellow, but his head dropped, and I thought he was dead; but the warmth of my hand soon revived him, and I was glad to see him fly up and rest on the branch of a tree.

I admired the courage of the assisting sparrow, for it was at a great risk of his life that he helped his companion, the snow affording him no footing.

When all was over, I asked myself these questions: Have not those little birds minds and souls, with heroism, love, and sympathy inciting them to deeds of noble daring? Do we not arrogate too much to ourselves, when we deny to all except human intelligence a continued existence?

SOLRAC.

THE BARBER KEPT ON SHAVING.

[Selected.]

A BARBER in London performed a rather clever feat. The shop was full of customers, and one of them was undergoing the operation of shaving, when it was noticed that the barber had his eyes closed, though he still kept passing the razor over the face of his patron. After some time, when the operation was finished, what was the surprise of those in the shop to hear the barber exclaim, "Oh no, not yet," at the same time opening his eyes. It then became evident that he had been fast asleep, and had shaved the man while in that condition. He explained that he had been up the two previous nights, and that this would account for his sleepiness; but the practice in shaving had so grown upon him, that he was able to perform his duty while asleep.

A SALT-LAKE mother arose in the night at the solicitation of her daughter and rubbed fifty cents' worth of cough medicine on the latter's rheumatic limbs. The cure was immediate, but the pains returned as soon as the mistake was discovered.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

ASSERT thyself ; rise up to thy full height ;
Resolve, and thou art free. But breathe the air
Of mountains, and their unapproachable summits
Will lift thee to the level of themselves.

LONGFELLOW.

As all the law of God proceeds from the Eternal Principles of
the Divine nature, therefore law is according to Love, and the
fruit of it — when it is fulfilled in the Spirit — must be Love.

WRIGHT.

His thoughts were song, his life was singing ;
Men's hearts like harps he held and smote ;
But in his heart went ever ringing,
Ringing, the song he never wrote.

HELEN HUNT JACKSON.

Do today's duty, fight today's temptation. Do not weaken and
distract yourself by looking forward to things you can not see, and
could not understand if you saw them.

CHARLES KINGSLEY.

NATIVE goodness is unconscious, asks not to be recognized ;
But its baser affectation is a thing to be despised.
Only when the man is loyal to himself shall he be prized.

BAYARD TAYLOR.

It is a fearful mistake to believe that because our wishes are
not accomplished they can do no harm.

Do not think of the sacrifices thou dost make ;
Think of the prize, the goal that's to be won.

DEMETRIUS.

A MAN has need, if he be plentiful in some kind of expense, to
be as saving again in some other.

BACON.

VANITY is the quicksand of reason.

GEORGE SAND.

Animal Magnetism.

THE land that Thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you:

"Inquire of their necromancers and wizards,
That peep and murmur;"

Then say ye: "Should not a people inquire of their God?
Should they inquire of the dead for the living?"

ISAIAH.

TRUTH OF FORGIVENESS.

N. B. EATON.

"FORGIVE us our debts, as we forgive our debtors." This petition is interpreted in Mrs. Eddy's version of the Lord's Prayer thus: "Thy Truth destroyeth the claims of error."

The keynote to which our minds were attuned while in Mrs. Eddy's Normal Class was this: "God is all, and there is naught beside Him." The first conscious thought in the morning must be this; the last one at night must be the same.

This exalted note in harmony we must not lose, though the screaming discords of Animal Magnetism may sometimes seem to drown the melody and rhythm that flow on forever, when this note is not forgotten, varied, or obscured by another.

The necessity for this high attainment is nowhere more evident than in forgiveness of our debtors, or "those who trespass against us," as is the more common version of this passage.

The scientific understanding that the destruction of the claim of all wrong, or error, is the divine idea of forgiveness, brings us up to this keynote always, and we ask: Who or what can trespass upon us, or become our debtor? Are we merely mortal, that other personalities can injure us, or in any way infringe our rights, save in mortal sense alone? This prayer of Spirit ignores all mortal claims. Truth and Love have come to fulfil the Law, and a perfect understanding of this Love reveals to us the impos-

sibility of trespassing upon another's rights, or having our own interfered with.

These claims of error, or mortal mind, when attempting the destruction of Daniel and the three young Hebrews, met with a signal failure through this understanding, and consequent attainment of the keynote of the universe. What else caused the chains to fall from Peter's hands, and opened the prison-doors to Paul and Silas? What else has preserved our dear Teacher from her many assailants, both physical and mental? Let us forgive our debtors as the Father forgiveth us,—by understanding the nothingness and the illusion of the claims made by mortal mind, either against us, or for us. Then we can make the prayer our own, "Father, forgive them, for they know not what they do."

These claims are doing nothing. Living in the discord of a belief in matter, they are not even approximating the pure tone all must reach before realizing harmony, which brings many tones into one.

Our Master could never lose this sense of harmony, though "tempted in all points as we are," because of his perfect understanding of the Principle, or keynote, of his being, which he could demonstrate by destroying the "last enemy." He is the Truth that destroys the highest claim of error, death.

"The works that I do ye shall do also, and nothing shall be impossible unto you," may seem to be statements which can never be fulfilled; but with a correct and entire understanding of our Principle, God, we *can* "work out our own salvation" and "forgive our debtors," even as Science demands, with "prayer and fasting," cross-bearing, and self-abnegation.

The last part of the eighteenth chapter of Matthew's Gospel further elucidates this theme, and makes clearer to us what has sometimes seemed hard to understand,—our Teacher's forbearance and seeming blindness to those traitorous students who vilify her, and would destroy her if they could. They could never have risen above discords of materiality, far enough to attain the first simple chords of the harmony she teaches, much less to apprehend, in the slightest degree, the full choral symphony, which all will hear and help to make, when the One Mind or keynote, recognized and attained,—as it certainly has been by her, who in turn faithfully tries to impress upon each student: "God is All, and there is naught beside Him."

THE QUEEN CITY OF THE WEST.

JOSEPHINE C. WOODBURY.

A COSMOPOLITAN city is Denver. Many invalids, from all quarters of the globe, seek health and vigor there, lured thitherward by its sapphire skies and balmy breezes. Nowhere does the sun shine more brightly than in Denver. Nowhere do the winds play more softly than in this wonderful city, nestled so lovingly at the foot of the grand old Rockies, whose summits of perpetual snow seem, in their solemnity and grandeur, to keep guard over the busy and pushing life of the inhabitants of the Queen City. As an unselfish mother breasts the clouds of adversity to spare a beloved child, so these lofty peaks arrest the storms and bid them spend their fury upon their own rugged fronts, while only the softest zephyrs descend upon the clustered spires of Denver.

From extended observation, during a recent visit to this favored locality, I solved, to my own satisfaction at least, the oft-repeated inquiry, as to the reason of the universal interest there in Christian Science. Unlike many Western cities, Denver is made up of unwilling exiles from nearly every State in the Union, and from many countries of Europe. These persons have left their homes and friends, beloved scenes and associations, because of the salubrious climate of Denver, and largely believe that life can be comfortably prolonged by remaining there, but that a return to the South or East might prove fatal. This longing for home, so innate in the human heart, has led many of these exiles to Christian Science, with the hope that, through its healing power, such freedom would be gained as to make life possible and joyous in any place or clime.

Much good has already been accomplished in this line. The delusion is fast disappearing, that health is obtainable by any means save an understanding of God. The pioneer days are over in Denver. All honor to those who first uplifted the banner of Christian Science there, and changed the city from a sanitarium and hospital into a very stronghold of our God! It was a glorious moment when General Fremont unfurled the Stars and Stripes on the lofty summit of Pike's Peak, and a breath of liberty stirred the mountain air; but sublimer yet was the work of those who here first held aloft, on the mountain-top of purified vision, the diviner emblem of Truth, the standard of Christian Science, the promise of eternal freedom from sin and pain.

What wonder that the harpies of envy, malice, and revenge seek to pluck down the lofty pinioned eagles of holy desire and consecrated aspiration. Denver has felt the vulture's poison. The stigma of false teaching has left its odor there. Fraud keeps close upon the heels of Truth, and for a time they look alike; but at last the clouds are breaking, and the rainbow of Truth is perceived.

No possible unity can be established between the true and false methods of healing and teaching. The two are forever at enmity. Once let the people understand this and they are saved. This the people of Denver are wakening to see. They are finding out that twelve lectures (?) with a (so-called) Christian Scientist will make neither a Christian, a healer, nor a cure. The only possible avenue through which to inherit healing power is by forsaking one's own sins, and freeing oneself (through God's laws) from the sins of others. Neither twelve lessons, nor twelve hundred, can do this work for another, since each must do it for himself. The true teacher imparts the understanding, and wakens the student to the necessity of keeping a sharp watch on thought.

During my recent visit in Denver, I was an invited guest at the Fortnightly Club, composed of twenty-four ladies of ability and achievement. I was intensely interested at the able manner in which they discussed, and tried to stem, the tide of many growing evils of the day; and I called their earnest attention to the grave questions of thought-transference, mental hypnotism, and the like. It is from such women as these that vital assistance should be rendered to expose this rampant error in thier own city. They should, and probably will, investigate this subject of mental contagion, and use sufficient means to prevent its increase. Such efforts would hasten the cause of Christian Science in Denver, and bring about purer and healthier mentality.

As for Mrs. Eddy's students in that city, they understand this question, and know how to handle it with perfect safety to themselves. By so doing they emulate the precepts and example of the Master, and flee not from the sheep when the wolf cometh. It is their imperative duty to protect the innocent, undeceive the victim, and "loose the snare of the fowler." God's sweet promises rest with them, if this is done.

WHAT a pity we cannot accomplish our salvation as easily as our damnation!

DE FINOD.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing. MALACHI.

CANCER REMOVED.

DEAR MRS. EDDY: I am constrained by a love of Truth to add my testimony in behalf of Christian Science. D. B. LaRue, lately of Council Bluffs, Iowa,—a student of J. P. Filbert, who was your student,—has been located in our city four months. I heard of some of his demonstrations, and wondered if I could be benefited by this strange treatment, as I had an ugly cancer on my forehead. I concluded to have Mr. LaRue call on me. He gave me one treatment and in forty-eight hours, to my utter astonishment, my cancer dried up. He gave me one more treatment, the cancer dropped off, leaving only a red spot in its place.

Oh for words to express my delight and reverence in regard to Christian Science. Thanking you a thousand times for spreading such a healing method and saving gospel,

I am yours lovingly,

LYDIA M. ROBBINS.

329 E. New York Street, Indianapolis, Ind.

ASTHMA AND OLD AGE.

DEAR JOURNAL: I am now seventy-three years of age, and for the last seventeen years I have been a great sufferer from asthma. Many nights I have not been able to lie in bed. I had a great many different remedies, including change of climate, but found no permanent relief, until I was induced to call on Mrs. M. J. Wiggins, Christian Scientist, who has been doing a great deal of good here. From the time she commenced treating me, I found myself gaining, until now I feel like a new man. I can eat three hearty meals every day and sleep well at night. My general health was never better. Two months ago my weight was one-hundred-and-ten pounds; today, I weigh one-hundred-and-thirty.

Respectfully,

J. BECKWITH.

757 Clark St., Denver, Col.

RHEUMATISM IN A GIRL.

[From a letter to REV. M. B. G. EDDY.]

I wish to testify, through the columns of the JOURNAL, to what Christian Science has done for my little daughter Mabel, in the treatment of Mrs. J. E. Robinson, your student. About five weeks ago Mabel had a very bad throat-trouble. She rose from that, but looked pale, and complained of being lame. She gradually grew worse, until at the end of three weeks we were seriously alarmed. I called a physician, who prescribed for her, and said it was a bad case of rheumatism. I followed his directions, but she grew rapidly worse, her feet and limbs swelling badly, and her suffering becoming very intense. For three weeks we were without sleep. The night previous to calling Mrs. Robinson I was unable to change Mabel's position in the least, for she screamed if I attempted to do so. The moment Mrs. Robinson came into the room Mabel became quiet, and she has never complained of pain since. She immediately sank into a sweet sleep, and after two hours' rest sat up and had her hair combed. She then washed her own face, neck, and hands, and called for her breakfast, of which she partook as heartily as usual. Since then she has not missed a meal. After two days' treatment she went about the house, passing through the hall when the outer door was wide open and the mercury at zero. Through the fall and winter scarcely a day passed that Mabel did not complain of her bad feelings; but this error has disappeared.

MRS. S. E. BARNUM.

Littleton, N.H.

GOOD WORDS FROM IOWA.

DEAR MRS. EDDY: I have thought, for some time past, that I would write and let you know how much has been done for me by one of your students. I had suffered for seven years with rheumatism and sick-headache. I had tried everything I could hear of, and the doctors said they could do very little for me. When I heard of Mrs. Minnie Gardner, at Ida Grove, Iowa, I called on her, and she told me I could be healed by Science. I commenced at once to take treatments, and am well today.

E. HURLEY.

Holstein, Iowa.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

EASTER SERVICES.

ON Easter Sunday Rev. M. B. G. Eddy was present at the services of her church in Chickering Hall. The platform was beautifully decorated with lilies, and this evergreen motto was above the arch:

JESUS: THE WAY, TRUTH, AND LIFE.

The Sunday-school presented their pastor with a basket of imported immortelles, and she catechized the teachers and others as to the meaning of the story of the resurrection of Jesus, as contained in the last chapters of Matthew. The music was appropriate to the occasion. Another floral remembrance came from her grandchildren, one of whom carried this gift to the platform.

A children's concert was under the direction of Mrs. M. F. Eastaman, and the exercises were as follows:

CHRIST FOR THE WORLD

N. M. Gammon, Ella L. Troup, Ida Burnham, F. T. Patten.

AWAKEN	Etta Willard.
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EASTER-TIDE

E. L. Stratton, I. Cuthbertson, E. L. Troup, E. H. Jones, M. E. Bryan.

FRED MY SHEEP	Irving Gammon.
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TRUE REST	Ida Cuthbertson.
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LITTLE BIRDS	Evelyn Glover.
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TWO SHIPS	Fannie T. Patten.
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OVER AND OVER AGAIN	Emma F. Linfield.
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LOVELIGHT	Howard Mason, Edward G. Glover.
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SELECTIONS FROM SCIENCE AND HEALTH	Twelve Young Ladies
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A SCHOOL OF LIFE	Villa Murphy.
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AN EASTER HYMN	Gertie Leighton.
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Trio EASTER ANTHEM

N. Maude Gammon, Irving Gammon, Fannie T. Patten.

LESSON IN RHYME	Ella H. Jones.
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I KNOW NOT THE WAY	Mary B. Glover.
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SCULPTORS	Frank and Arthur Atwood.
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VALLEY OF SILENCE	N. Maude Gammon.
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THE CHILDREN'S HOUR	Lillie Stewart.
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THINK IS THE POWER	Ida Burnham.
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The questions answered from Science and Health, by the twelve girls, were as follows :

What seekest thou? HEB. xi. 10.

1. Knowest thou aught of this city?
2. What are its boundaries?
3. What are its foundation stones?
4. In what attitude of mind should man be found?
5. What should he comprehend in Divine Science?
6. Shall we by seeking find out God?
7. What is God?
8. How must the Divine Being be reflected?
9. Why do those who profess to follow Christ reject the essential Truth he came to establish?
10. What does Divine Science Teach?
11. What is the first lesson of Christian duty Jesus taught his followers?
12. How shall we attain this neight?

CHARTERED [COLLEGES.

MUCH has been said of late about the statement that Mrs. Eddy's is the only chartered College of Metaphysics. In The Boston Traveller of March 24, appeared a lawyer's letter denying this, and asserting that only great ignorance could justify such a statement.

In reply, the Publishing Committee of the Christian Science Association sent a protest to The Boston Traveller, which is here reprinted :

To benefit community, and more strongly mark the difference between true and false teachers of mental healing, the following history and statistics are officially submitted :

Rev. Mary Baker G. Eddy obtained a college charter in January, 1881, with all the rights and privileges pertaining thereunto (*including the right to grant degrees*) under Acts of 1874, Chapter 375, Section 4.

This act was *repealed* from and after January 31, 1882. Mrs. Eddy's grant for a college, for metaphysical purposes *only*, is the first on record in history, and no charters were granted for similar colleges, except hers, from January, 1881, till the repealing of said act in January, 1882.

The substance of this act is at present incorporated in Public Statutes, Chapter 115, Section 2, with the following important restrictions: In accordance with Statutes of 1883, Chapter 268, any officer, agent, or servant of any corporation or association, who confers, or authorizes to be conferred, any diploma or degree, shall be punished by a fine not less than \$500, and not more than \$1000.

All the mind-healing colleges (except Rev. Mrs. Eddy's) have simply an incorporated grant, which may be called a charter, such as any stock company may obtain for any secular purposes; but these so-called charters bestow no rights to *confer degrees*. Hence, to name these institutions, under such charters, *colleges*, is a fraudulent claim. There is but one legally chartered college of metaphysics, with powers to confer diplomas and degrees, and that is the Massachusetts Metaphysical College, of which Rev. Mrs. Eddy is founder and president.

NEW INSTITUTE IN NEW YORK.

From the New York Journal of April 15, 1888, under the heading *Throw Physic to the Dogs*, we condense the following account:

A document written on two sheets of paper was filed during the week in the County Clerk's office, and in the office of the Secretary of State at Albany, behind which lies a recital of the keenest interest.

It may be the beginning of a revolution.

It was a certificate incorporating a body to be known as the Metropolitan Christian Science Institute; and, before being filed, the paper was approved by Judge Barrett, of the Supreme Court.

Physicians say that the Christian Scientists have undertaken to work miracles, for the claim put forth is that maladies are to be banished without drugs or any material means.

The trustees mentioned, in the papers incorporating the Institute, are Fremont D. Snider, and his wife, Carrie H. Snider, of 27 West Twenty-sixth Street; Mrs. Sarah H. Jefferson, of 217 West Twenty-third Street; Mrs. Persis Maverick, of 34 West Twenty-fourth Street, and Julius D. Harlow.

What they start out to do is stated in this language in the recorded certificate:

"The objects of the Institute are to advance mental science, and to aid in the restoration and preservation of health, and the elevation of man, morally, spiritually, and physically."

Mr. and Mrs. Fremont D. Snider have given the use of their spacious apartments, at 27 West Twenty-sixth Street, to the Institute temporarily, until regular quarters are secured.

Mrs. Snider talks enthusiastically of her mission. She is a bright and decidedly handsome and intellectual young blonde of about twenty-five. She and her husband are graduates of the Massachusetts Metaphysical College; and the other trustees named claim to have been cured by Christian Science.

A Christian Science Church has recently been established in parlors opposite the Windsor Hotel, Forty-seventh Street and Fifth Avenue, at which the speaker is Mrs. F. J. Stetson. They hold services every Sunday afternoon. They recognize the Bible, they believe in silent prayer and in song, and of course they take up a collection to pay the expenses.

The Institute is entirely distinct from the Church, but they are one in sympathy and in creed. The Institute is patterned on the Massachusetts Metaphysical College, which was founded by Mrs. Eddy, the author of *Science and Health*, which shall be one of the principal textbooks.

Can you explain how diseases are curable without medicine?

"Our plan is to bring the soul into true harmony with Christ himself, who is the author of all health and happiness. This is done in silence, and without contact with the person."

Mrs. Snider admitted that people generally would be inclined to view her program with skepticism, but she pointed to the following cases, among others, which she regarded as proof positive that Christian Science can heal:

Mrs. Sarah A. Jefferson, of New York, was given up as hopeless by Professor Ludlam, of Chicago, after she had twenty-nine hemorrhages, and was cured by the Christian Scientist, Mrs. J. Hamilton Bell, of Chicago. Mrs. Jefferson is now in New York, in perfect health.

Mrs. Persis Maverick, of New York, who was bedridden from nervous affections and a combination of disorders, was cured by Christian Science, and in gratitude became a trustee of the new Institute.

Mrs. Snider also cited instances of cures of paralysis, cancer, and consumption in its last stages, which seemed incredible, and said the evidence was accessible to any responsible person.

"You consider these things wonderful now," she said, "but the time will come when they will not be so regarded. Electricity always existed; but until modern scientists chained the lightning nobody dreamt that ideas could be interchanged under three-thousand miles of ocean. The wonder is that the spiritual laws governing Christian Science were not discovered long ago."

The lady's beautiful features flashed with energy and earnestness as she spoke. She said herself and her husband meant to give their lives to the cause that lay nearest their hearts. They intended to give regular instruction in the Science, but no pupils would be admitted but persons whose good moral character and rectitude of purpose were vouched for.

Concerning this movement, the New York Law Journal says:

The Metropolitan Christian Science Institute has been incorporated, with the following Trustees: Fremont D. Snider, Mrs. Carrie H. Snider, Mrs. Persis Maverick, Julius D. Harlow, and Mrs. Sarah A. Jefferson. The object is the establishment of an institution in which an understanding of mental science, the restoration and preservation of health, and the elevation of man, morally, spiritually, and physically, shall be taught.

DIVINE ARMOR.

F. E. MASON.

THEN huckle on the armor bright,
The breastplate fasten sure:
"T will glisten in the morning light
Of that blest day secure.

The shield of Truth our guard shall be;
The Spirit's sword, this hour
Will make the claims of error flee,
And give Truth's mighty power.

The helmet of salvation crowns
Intelligence with might;
And heavenly sunlight deeply drowns
The Pharaoh hosts of night.

Then shall we stand on Life's bright shore,
Our sense of Truth complete,
And earthly fears forevermore
Will lie beneath our feet.

The Truth must banish every fear,
When we our God behold:
Again our Master's voice we hear:
One Shepherd and one fold.

NATIONAL ASSOCIATION.

At a regular authorized special meeting of the National Christian Scientist Association, held at the Massachusetts Metaphysical College, Boston, April 18, it was the unanimous voice of the meeting that the next annual meeting of the above-named Association be held in Chicago, Ill., on the second Wednesday (the 13th day) of June, 1888. Let a grand effort be made to have a full attendance, and let our presence testify that the beacon-light of Truth shall never grow dim in the brilliancy of that Love which leads to all Harmony. Let none forget the Cause! Let it be sustained and advanced, day by day and year by year, unto the fulness of a plenteous harvest.

J. A. LINFIELD,
Secretary.

HARMONY IN ST. JOSEPH.

DEAR MRS. EDDY: I was glad, indeed, to hear from you. Your advice and warning have been worth everything to me. I have been praying for spiritual power; and, like the rain Elijah prayed for, it has come in abundance.

I was summoned by the clerk of the Circuit Court to appear before the Grand Jury forthwith. The charge was brought by members of the Medical Institute located here. A realization of the Truth was present with me as never before. The answers given were from Truth, not from mortal thought. I knew the jurors were convinced of the Truth, and I have heard nothing further from the court.

This movement has had the effect of uniting all the students here. It was the call, "To your tents, oh Israel!" Last Sunday afternoon we held the best meeting we have ever held. On Monday we organized an association of eighteen members, willing to abide strictly by what Science and Health teaches, and by the rules of the National Association. I can not be thankful enough for your instruction, and the state of harmony that has now been brought about. I am sure you will hear of grand results in the way of Christian Healing. I never felt such a burden as has been upon me within the few weeks since I came from Boston.

C. M. H.

CHRISTIAN SCIENTIST ASSOCIATION.

THE regular monthly meeting of our College Association was held on Wednesday afternoon, April 4, and was very largely attended. Several members from a distance were present for the first time in several months.

The routine business was quickly despatched, and all were eager for the introduction of the special essayist, whose subject was, *Jesus as our Example and Teacher*. This subject was placed before the members in a very earnest, thoughtful, and convincing manner, and the address was listened to with that degree of attention that belongs to thoughtful people. Our president, Rev. M. B. G. Eddy, was present, and listened with pleasure to the presentation of the subject, afterwards commenting upon and explaining the points presented, in her clear and uplifting way. Quite a season of handshaking followed the close of the meeting, between Teacher and students, all testifying to the glorious benefits received at these meetings, and to the understanding of the Truth.

L.

A WORD FROM THE TEACHER.

I SHALL not be present at the National Christian Scientist Association in Chicago, June 13; but my sympathies will go out largely to my students on that occasion. I even thank beforehand those who, with deathless love, are struggling Godward; and I warn those who are halting or getting blind, neither to stop and rest on my personality for all they achieve, nor to abuse it; but to remember always that Love fulfils God's law, and destroys sin as well as sickness, and that there is no other door by which to enter into Christian Science.

MARY BAKER G. EDDY.

For this is Love's nobility:
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense
And speak the speech of innocence;
For he that feeds men serveth few;
He serves all who dares be true.

EMERSON.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

MAY TIME.

—

Oh May, dear May, thou hopeful May,
With smile of night and laugh of day!
Why should it not be always May?

So mote it be, and so it will,
Whene'er the storm of sin is still
And all come into God's dear will.

CHRISTIAN METAPHYSICS.

—

UNDER this title a paper called New Christianity, published at Germantown, Pennsylvania, reprints with approval a card written by [Caroline L. Fletcher, Principal of Saint Joseph Metaphysical Institute, which thus sets forth her views :

1. Christian Metaphysicians do not deny the existence of the body; they affirm it to be the clothing of the soul.
2. They do not deny the reality of disease; they affirm it to be the symptom of a spiritual malady.
3. They do not deny the reality of matter; they affirm it to be the product and covering of spiritual life, and the instrument through and by which it manifests its existence.
4. They do not deny the existence of evil; but they affirm the necessity of a Divine Saviour and Redeemer from sin and sickness.
5. Christian Metaphysics does not teach Theology, and it does not teach anything that an Evangelical Christian can not receive, believe, and practise.
6. It does not interfere with anyone's religious belief, but recommends everyone to remain in his church.
7. It does not deny a personal God, and it teaches that the Lord Jesus Christ is the great physician for both soul and body.
8. It calls the attention of all candid minds to the fact that this is a profound and important question, affecting the prosperity, the happiness, and the well-being of mankind, and therefore worthy of calm and thoughtful consideration.

To the same paper William A. Smith, of Wilmington, Delaware, sent the following letter :

CCCCC

In your paper I notice an article in which you endorse Mrs. Fletcher's card as a "clear and concise statement of what Christian Scientists deny and what they affirm."

As a student of Mrs. Eddy, of Boston, I beg to call your attention to what no doubt was an unintentional error on your part; that is, you assume that Christian Scientists accept and teach those views.

The term Christian Science was invented by Mrs. Eddy, and appears in her copyrighted book, *Science and Health*, to page 377 of which I respectfully refer you for the Platform of Christian Scientists, and with which you will see that the statements you publish are in direct variance. It is evident that unless people expound the doctrine as put forth by Mrs. Eddy, taught in her Institution, they have no right to the name Christian Scientist; for if they put their own constructions upon this grand truth, it becomes as misleading to the public as it is unfair to Mrs. Eddy, because it puts her before the public as upholding a theory directly the reverse of what she teaches.

Mrs. Eddy teaches that God is Supreme, the only Life, Substance, and Intelligence of the universe and man; that God is Love itself, Truth itself, Perfect Harmony. I refer to Mrs. Fletcher's statement by its paragraphs, which I take the liberty of numbering:

1. Mrs. Eddy denies the existence of the body, except to mortal sense; for God is All, the only Substance, and He is Spirit.

2. Mrs. Eddy denies the reality of disease, for God made all, and all that He made was good; therefore He did not make sickness or sin, which can not exist in Him, and consequently exist only in mortal mind.

3. Mrs. Eddy denies the reality of matter; for God is Spirit, and can create nothing unlike Himself, Spirit, and He created all that was made.

4. Mrs. Eddy denies the reality of evil, which exists only to mortal sense, as above stated.

5. Christian Science is a system of theology, agreeing with the spiritual interpretation of the Bible, which is a spiritual book.

6. Christian Science decidedly differs from the common theology, for it teaches that God is too pure to behold iniquity; that He is a loving God, not a revengeful God, visiting the iniquities of the fathers upon the children. It teaches that God is not responsible for sin, sickness, and death, which are unrealities, the outcome of mortal sense, and that mortals alone are responsible for them,—that they must and will disappear before the glory of the Lord.

7. Christian Science does deny that God is a personal God, as the word *personal* is misunderstood by the generality of churches; for it teaches that God is supreme, omnipresent, and therefore limitless.

Some people, in acknowledging the truth of Mrs. Eddy's propositions, have asserted that they are premature, that the world is not ready to receive them; but this makes them none the less true. However, I am not writing this in an argumentative spirit, but simply to correct an error due to the confounding of terms; for though I admit that Christian Scientists are also Metaphysicians, it is evident, from Mrs. Fletcher's card, that all Metaphysicians are not Christian Scientists.

Up today and down tomorrow;
 Thus the world is, to our sorrow.
 Up today and evermore,
 Is the Science we adore.

VENUS, THE MORNING STAR.

VENUS is said to be brighter now than it has ever appeared to any man now living.

The distance from our earth to the sun has been calculated to be ninety-five millions of miles. Recently this distance has been decreased by new observation, and three millions deducted, making the distance ninety-two millions only.

Both of these instances are signs of the times, again presenting themselves for interpretation. These signs are unheeded, except by those who can fathom their deep meaning; this ability belongs to Christian Scientists.

Venus, the mythological goddess of Love, is the Morning Star. Love is the Morning Star of Christian Science.

Through the efforts of our Pastor and Teacher, the light of truthful Love is dawning upon mankind. Traversing the long, dark night of error, the Morning Star of Love heralds the dawn of the eternal day, the Sabbath of the Lord, the blessed day of eternal rest in harmony. Never within the recollection of mankind has this herald of morning been so bright as today. The physical phenomenon follows the Spiritual dictation, bringing to mortal view the fulfilment of Jesus' prophecy, that Elias (purity) would restore all things.

The sun (type of Soul) is nearer to the earth than was previously believed. As the Divine light of Truth nears mankind, the symbol follows the higher dictation.

The sun is a mental vision, symbol of Eternal Light. As Christian Science advances, the symbol will draw nearer and nearer the earth, until at last mankind awakens to the fact that "all is Mind, and there is no matter,"—that the sun, and all physical phenomena are but human concepts. Let us watch the signs of the times, and learn the Spiritual interpretations thereof.

F. E. M.

For the love of man is the Light Divine;
 And wherever is toil or want or strife,
 And wherever the chains or the hot tears shine,
 Lies the path to a higher life.
 Oh men who are moaning in idle ways,
 Is the sky so far, then, your souls above?
 Lo, the Ruler of Life is the Ruler of days,
 And the key to His Love is love.

T. S. COLLIER.

CHRIST ON CALVARY.

It was fitting that Munkacsy's (*Moon-catch-y's*) great picture should open its exhibition, at the old Old South, on Good Friday,—the accepted anniversary of Jesus' death. A wonderful picture it is, greater than his Christ before Pilate, which Boston enjoyed last season.

In it are many figures,—priests, pharisees, soldiers,—set in relief against the lowering sky, which prepares itself for the awful events said to have followed the crucifixion. There are about Jesus no supernatural indications. He hangs there like a criminal,—as should be the case; since like a criminal, and as a criminal, he was put to death. At the foot of his cross are the three Marys,—his mother, the Magdalen, and the other Mary, the mother of James and Joses; and behind the cross you see a fourth woman, his aunt Salome, the wife of Zebedee or of Cleopas, as she is differently called in the four gospels.

You can see the cynics sneering: "He saved others; himself he can not save. Let him save himself, and come down from the cross!" You can see the centurion, who declares, "Certainly, this was a righteous man!" You can see one malefactor looking at him more kindly than the other, who only regards Jesus as one of his own mischievous class. You can see the rich Hebrew riding away, his servant going before his horse, to clear the pathway. The light centres upon Jesus, as he hangs there in agony. The nails pierce his hands, but his wrists are also roped to the cross.

It is to be hoped this picture will do much to disabuse the popular mind of the notion that the symbol commonly called the cross (†) is shaped like the cross on which Jesus was crucified. This symbol (†) is very old, older than Christianity, but it is not a good copy of the instrument it is intended to symbolize. Indeed this similarity could not exist. Still less was the cross of Jesus like the Greek cross (+) with its arms and angles equal.

There is a common idea that when a man is crucified he assumes the same attitude as when standing erect, with outstretched arms, these arms of course being a foot or so below his crown. This is wholly erroneous. As a matter of necessity, when a man is crucified he hangs by his arms, which are therefore stretched above his head, not outspread along the crosspiece, or arms of

the cross. The cross of Jesus was therefore shaped like the letter T, with a straight piece of wood across the top of the long beam, or post. To this crosspiece the hands were fastened, and the head necessarily drooped far below. This fact is brought out very plainly in this picture.

The painting may do much to aid people in understanding another fact: that crucifixion was not a special punishment, inflicted upon Jesus and his two companions alone, as many seem to think, but a common Roman penalty,—as common as decapitation used to be, far more common than hanging now is among ourselves. In the once popular play of *The Gladiator*, which was a favorite with Edwin Forrest, there is a graphic description of the crucifixion of a lot of captured rebels. If Jesus had been tried by a Jewish tribunal, he would not have been crucified; more likely he would have been stoned to death, in Jewish fashion, as Stephen was soon afterward; but Jesus was tried by the Roman procurator, and sentenced therefore according to Imperial law.

To return to Munkacsy's picture: you see in it the beloved John, receiving from Jesus the charge to henceforth care especially for the mother of his friend. So should all Christians care for the universal legacy left by Jesus, a legacy of health, purity, and life.

The painting is rich with life and color, and draws tears from many eyes; for this tragedy has moved the world to its heart's core.

THEOLOGY OF MY YOUTH

WHITTIER.

I TRACE your lines of argument,
 Your logic linked and strong;
 I weigh, as one who dreads dissent,
 And fears a doubt as wrong.

Yet in the maddening maze of things,
 And tossed by storm and flood,
 To one fixed stake my spirit clings,
 I know that God is good.

The wrong that pains my soul below,
 I dare not throne above;
 I know not of His hate,—I know
 His goodness and His love.

NOT ONE JOT OR TITTLE.

CRITICUS, who writes this piece, has enjoyed some experience in various walks of literature, and has seen himself in print once a week, or oftener, during the last quarter-century.

One of his oldest and best friends was John Wilson, the author of the famous Treatise on Punctuation. Criticus remembers once, in his callow college days, telling this good friend that if he, Criticus, wrote anything for the press, he should not wish a hairbreadth of change made by editor or typesetter or proofreader. Mr. Wilson smiled, and hinted that nobody could be always accurate.

Criticus now blushes whenever he remembers his boastful remark to his old friend, and has learned the meaning and value of the Wilson smile. Today, with the dews of thirty more summers on his pate, Criticus doubts his own ability to write a single paragraph in which some error might not be detected, or some change advantageously made, by critics keener than himself. Whatever he writes he alters over and over, as his printers know to their cost. This very article, after many changes, he has rewritten. Eternal vigilance is the price of accuracy, as it is of liberty.

Type is remorseless; the line printed can not be recalled. A literary editor is not the fifth wheel of a coach, if he can keep the cold lead from perpetuating too many blunders; for mistakes will happen in the best regulated pens.

People are very apt to think that while others make mistakes, they never do; but experience brings wisdom; and if the eyes are open to see, we soon learn that the wisest are liable to err.

For instance: there lately came under editorial survey a very welcome article. It was well written, far above the average in excellence. The author however requested the impossible — that if the article were accepted, there should not be the slightest alteration, either in words, grammar, or punctuation. Certainly the essay had been very carefully prepared, and reflected great credit on its writer; yet in this very essay sentences were run into one another without the separation of period or capital. Apparently the writer did not notice when the sentences began, or where they ended. The apostrophe was constantly omitted from names in the possessive case. In one sentence, *was* instead of *were* was used with a plural nominative, and very carefully written. In the very first paragraph the author had inadvertently written an obviously wrong word.

Among many words misspelled were three names of noted artists. Two words used *i*, where *a* was right. One word had an *e* too many. In another *e* and *i* were transposed. *Lose* was spelt *loose*, — a common blunder among our writers. Two words were not to be found in the dictionary, being mistaken for two other similar words.

Did these errors prove the writer ignorant? Nay! the essay betrayed much general information and careful thought. The errors simply showed that the writer was not an expert in literary matters, and therefore not so infallible as she fancied. Though she had read and reread her composition, till she was sure it contained not a single comma which could be profitably altered, she would nevertheless have been greatly mortified if such errors, slips of mind or pen, had been embalmed in print. Know better? Of course she did. However, at the risk of bringing upon his devoted head a fair lady's wrath (for what anger is more terrible than Juno's?) our Literary Feller felled those trees of verbal error, the while thanking his stars that this contributor wrote so distinct a hand, and was one of the few who know how to divide her paragraphs, — nay one of the fewer still, the inner sisterhood, who know how to write the sign (¶) which indicates paragraph; for some proof-readers there are, in big offices, who always face it the wrong way (P). Nevertheless this literary sometimes shortened the paragraphs, in aid of the fair contributor's purpose, when they seemed too long for rightful appreciation; for Mrs. Eddy is quite right in her opinion that short paragraphs are best.

Moreover, each periodical has, or should have, a style of its own, to which, whoever writes the article, every line must bend, as to its italics, its caps, and its little signs. When we enter a man's home, we conform to its rules. So must it be in magazine pages.

An able American novelist was glad when the Harpers accepted his first great story; but what was his surprise, when it appeared, to find that what he had written as chapter twenty, or thereabouts, figured as one of the very first chapters. He never quite forgave the editor! Nevertheless this very passage — a description of a bear hunt — secured the author's popularity by thus appearing in the first number.

Editors may err; but still they are in closer contact with the public than contributors. If there is blame, it seldom reaches the contributor's ear, but alway the publisher's.

BIBLE QUOTATIONS.

THERE is a text in the Old Testament, part of which is commonly translated thus: "So plain that he who runs may read;" whereas, here is the true reading of the passage (*HABAKKUK* ii. 2), as everybody may see by looking it up.

And Jehovah answered me and said:

"Write the vision, and make it plain upon tables,
That he may run that readeth it."

This is only one illustration, among many which might be found, to show how carelessly people quote the Scriptures.

There came before us the other day an essay full of Bible citations, in which some arguments were based upon Scripture texts; yet only one or two passages out of the many were correctly given, and those the most unusual ones, which you might expect to find awry. Why was this? Because the writer, not being sure about the unfamiliar passages, looked them up, while the others were taken for granted.

With some difficulty we hunted up the passages meant (not always sure of our ground), and gave them their proper rendering.

Brethren, this ought not so to be. If you believe in the Bible as the inspired Word of God, you should be careful to quote it correctly, and not from hearsay, or careless remembrance. Your Christian opponents will suspect your honesty, if you bring them, in proof of your claims, passages not to be found in any version of their cherished Bibles.

A first-rate concordance is to be had for a dollar. If you wish to know the meaning of Scripture, especially if you wish to write about it for the benefit of others, be sure that you are right before you go ahead. This is written "that he who reads may run," and not get lost.

UNITY OF GOOD.

WRITES a friend from Toledo, Ohio: I wish to thank you for the peace, joy, and strength I have received from reading your *Unity of Good*. With this I send you the book, *Bethlehem to Jerusalem*, feeling you understand the height and depth of that Life-journey better than anyone else. Accept it, with love from your devoted student.

PRO AND CON.

THE following correspondence speaks for itself. Mrs. Woodhead is one of Mrs. Eddy's Chicago friends; and the letters appeared in the Tribune of that city:

From an article in today's papers, the reader would infer that the case of George Naghten was the first instance of a death occurring in the practice of so-called Christian Scientists. Let me state, in the interest of truth, that myself, as well as many other physicians, have signed death-certificates for many deluded victims of Christian Science. We do so in order to save the family and friends of the deceased the mortification of a coroner's inquest,—when we are satisfied, of course, that nothing of a criminal nature, in a legal sense, has occurred. If these Christian healers could only be sentenced to the workhouse at hard labor for one year, and their patients be sent for a similar period of time to an institute for feeble-minded persons, a large number of cranks would be restored to common sense, and many an untimely death be averted.

EDWARD J. DOERING, M.D.

Allow me to enter a protest against Edward J. Doering, M. D. (or any other Mentally Deficient) sending myself and family for one year, or any other period, to an "institute for feeble-minded persons," because we choose to be cranks, and will employ only Christian Science healers.

After employing duly authorized physicians for over twenty years, with no visible result except a large number of receipted doctors' bills and a lot of empty bottles, we have for over four years relied solely on Christian Science, and the result has been more health and consequent happiness than during all the former periods; and hereafter want no M. D. common-sense (?).

We are not aware that there is anything in the Constitution of the United States, or the State of Illinois, to prevent our being to this extent cranks, if we so desire, without asking the permission of Dr. Doering; and when the time comes, we are as much entitled to a permit to dispose of the empty body, from which our relative has removed, as though that departure had been assisted by a self-opinionated, infallible doctor.

J. E. WOODHEAD.

LENGTH OF LIFE.

H. BONAR.

He liveth long who liveth well;
All other life is short and vain;
He liveth longest, who can tell
Of living most for heavenly gain.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest, who can tell
Of true things truly done each day.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

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BOGUS CHRISTIAN SCIENCE AND COLLEGES.

REV. MARY B. G. EDDY.

I RECOMMEND Christian Scientists, as law-abiding people, not to use the legal arm, or to coerce those calling themselves Christian Scientists, who advertise colleges and universities contrary to State statutes, and even infringe the title of my legally established Metaphysical College. "Put up thy sword," loyal Scientist! Forbear to enforce the law against these incorporated institutes. They must circulate some of the truths contained in my books, or they could have no foundations. Let them "fill up the measure of their iniquity." Then, when the harvest is ripe, God will separate the chaff from the wheat, and consume error on its own altars, in its own flames.

— THE —

CHRISTIAN SCIENCE JOURNAL.

FOR the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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CHRISTIAN SCIENCE AND THE CHURCH.

F. E. MASON.

WE all remember what Jesus said to the Samaritan woman, who talked with him at the well: "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth."

That Christian Science is in advance of the popular churches of today, no one who has ever read, without prejudice, the wonderful revelations and indisputable truths of Science and Health can fail to admit. This bold announcement casts no reflection upon the churches. The intent of the churches points heavenward, like their spires. In the onward march of Christianity, thought must advance beyond human limit, and away from natural phenomena.

Credo and ritualistic modes of worship retard spiritual advance. The mass of churchgoers acquiesce in these man-made forms and ceremonies, leaning upon them for support. Credo are to churches what crutches are to lame men. A lame man can never walk without his crutch, until able to abandon it. This is equally true of church credo and dogmatic assumptions.

The Church of Christ (Scientist), of Boston, is composed largely of members whose names were once enrolled on the books of other denominations; but their thought burst the bonds of ritualism, just as a rose bursts open the confining bud, and blossoms in the sunshine.

Our beloved Teacher and Pastor followed faithfully and devoutly the requirements of the Orthodox belief, up to the very portal of Heaven. Then Christ, hearing her knock for admittance, opened to her a vision of spiritual realities, of which mortals had heretofore been ignorant. That spiritual vision is depicted in celestial pictures in *Science and Health*, whose "leaves are for the healing of the nations."

John the Revelator saw this hour. He saw the "great wonder which appeared in Heaven: a woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars." Who can doubt John's revelation is fulfilled today? Surely our Pastor is clothed with the sunlight of divine light and love. Moreover, the twelve stars, or lights, correspond to the twelve pearly gates of the New Jerusalem, gates which will open to the twelve tribes of Israel,—not the Israel after the flesh, but Israel after the Spirit.

The churches of today hold the same relation to Christian Science that the Law of Moses held to Jesus. Moses received the Ten Commandments on Mount Sinai,—an elevation of thought. Coming down from the mount, bearing the tables, he saw the idolatry of his people, that their God was in matter.

The first commandment was already broken, "Thou shalt have no other gods before Me." Seeing this departure from godliness, Moses cast the tablets from his hands, shattering them at the foot of the mount.

Belief in other gods hides the light of the only Supreme Ruler, of which man is the expression. On the Horeb-height of spiritual discernment God's law is unbroken, but the instant we descend to the world's level the commandments are shattered. We can not keep them from the world's con-

tagion, except through the elevation of our concepts to God's realm. Idolatry and worldliness strip us of our consciousness of God's loving presence; and, like the children of Israel, we find ourselves *naked*. Creeds and forms will not keep the commandments for us. We must lean wholly on God. God's law can only be maintained by an elevation of mind above physical evidence. Descent in thought, away from the presence of the Most High, breaks God's commandments. Coming down from the exhilarating atmosphere of the mountains of God's presence, into the foggy and damp valley of the breath of error, we lose our spiritual consciousness. We must remain in the clear, pure atmosphere of Truth, if we would retain our spiritual possessions.

How truly nature tells the same story today. This is one of the signs of the times. In California, from the mountain-peaks, one may see objects a hundred miles away with great distinctness, so clear is the upper atmosphere. Equally clear is the atmosphere of God. From the mount of spiritual elevation one may see, with divine clearness, the all-in-all of Spirit, and the nothingness of matter. Let us abide on this mount of God's presence. Let us "lift our eyes unto the hills, from whence cometh our help."

Jesus did not break one of the Ten Commandments. He did not break that about the Sabbath, as many suppose; he kept it in spirit, not in the letter. Why? Because he never descended from the Mountain of Holy Assurance. God's presence was an ever-abiding consciousness with him. He never for an instant lost sight of his eternal oneness with the Father. Jesus knew a crown of everlasting glory awaited him in his Father's Kingdom; but the world gave him a crown of thorns. Thorns may encircle lower belief, but Life and Love surround the consciousness of eternal intelligence.

Jesus said: "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all who are in the house." Christ is the candle, the light of the Law of Moses. Christian Science is the light of Christ.

It is the clear, open, divine Light, above church ceremonies and forms, so prevalent today. Our whole consciousness is illumined with the light of Christ. The beacon of understanding casts a flood of light which shames the tattered garments of materiality.

In Holland the storks destroy the insects undermining the dykes which protect from overflow the rich fields of the Netherlands. These birds are considered almost sacred, and are protected by law. Jesus' words protect all from an inundation of error, which would undermine our consciousness, deluging us with a tidal wave of destruction.

The church of today occupies a similar position to that of the Jews toward the old Mosaic Law,—a worldly position. Belief in matter as intelligent, belief in a present life which terminates in death, belief that God either creates sin or permits it to exist, belief that matter, rather than Spirit, heals the sick,—such were the foundations of the old Mosaic Law. Christian Science has but one Principle, one eternal circle of evidence.

The candlestick referred to by Jesus is the Law of Moses. The candle, which Jesus said should be put into the candlestick, to give light to all who are in the house, is Christ, spiritual light, which Christian Science reveals,—the only light which shines upon the Mosaic Law, to reveal the spiritual interpretation thereof.

The relation of the church to Christian Science is also typified by the relation of John the Baptist to Jesus. John the Baptist was cast into prison by Herod Antipas, tetrarch of Galilee. John was incarcerated in the castle of Machærus, near the Dead Sea. Herod lived in this same castle. Tyrant and prisoner were under the same roof. While here John sent two of his disciples to inquire of Jesus if he was the Messiah, or if they should look for another. At this time Jesus was a hundred miles away, healing under the clear, open canopy of heaven. He returned this message by the delegates: "Go and show John the things ye do hear and see. The blind receive their sight. The lame walk. The

lepers are cleansed. The deaf hear. The dead are raised, and the poor have the Gospel preached to them." If John the Baptist is a figure of the Church, Herod represents the ruling mortal thought, the belief that Life, Substance, and Intelligence are resident in matter. John was confined under the same roof with Herod. The churches of today are beneath the same roof, fettered with the false beliefs and claims which constitute materiality.

Is not Christian Science the clear, open thought, free from materialism? Is it not out in the clear atmosphere of God, where there is not a cloud to obscure the sunlight of His radiant glory? Is it not healing under the canopy of heaven? Many messengers the Church has sent to us. Many followed creed and ritual, until they crossed the threshold of Christian Science. Many have returned to the Church to tell their "glad tidings of great joy," only to meet opposition. The olden message has again gone out to the Church: Behold the cures which are wrought! The spiritually blind receive their sight, gazing with new rapture upon celestial visions. The lame walk with new vigor the way Christ leads, no longer depending on the crutch of materialism for support. Sin's leprosy is cleansed. Deaf ears open to spiritual understanding. The dead in materialistic belief rise to living understanding. The poor in spirit have the Gospel of Christ preached to them.

Jesus speaks in the highest terms of John, or the Church. "What went ye out into the wilderness to see? A reed shaken by the wind? A man clothed in soft raiment? A prophet? Yea, and more than a prophet; for this is he of whom it is written, "Behold, I send My messenger before thy face, which shall prepare thy way before thee. Verily, I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist. Notwithstanding, he that is the least in the Kingdom of Heaven is greater than he."

Admirable illustration! Beautiful testimony to the Church! And in Jesus' own words; as if he anticipated the time when

this relationship would be made known, and his words would save contention. Jesus says the Church is not a flimsy reed, bowed with every breeze. It is not planted in a boggy marsh, but in the solid soil of morality, standing firm for Christ,—from its standpoint of thought. Neither is the Church clad in soft raiment, but in the robes of honest toil. Self-abnegation alone can make a true follower of any sect. Soft clothing, which denotes ease and comfort, can not be found in the wardrobe of any church which pretends to follow Christ. The Church is the messenger which prepares the way for Christ to manifest himself. It is the forerunner of Truth. The Church is more than a prophet; because its teachings, rightly lived, not only foretell higher manifestations, but are the heralds of Christian Science. The Church is the highest and greatest thought born out of materiality. The least in the Kingdom of Heaven, however, is greater than John. A slight conception of Christian Science, as taught by our Pastor, is more valuable than all the religious forms born of worldliness. The Church is the stepping-stone from error into the fullest glory of the Immortal Son of God.

The Trinity of Spirit is Life, Truth, Love. The Trinity of error is sin, sickness, death. The Church only attempts to handle one of these errors,—sin. The Church destroys sin by elevating mankind above it; but the sick are sent to the doctor, and men are taught that they must die; but Jesus said, "He that believeth my sayings shall never see death." Christian Science, guided by God its Principle, follows in the footsteps of Jesus, destroying all forms of error with Truth.

John the Baptist was beheaded. We must behead, or cut off, even the highest thought of mortal mind, and lean wholly on God, Immortal Mind. We must look only to God for our support, and at once and forever turn from the world and its contagion, and worship only "in Spirit and in Truth."

AND to the man who doth meet you in this narrow life of ours,
Kindly reach a helping hand.

THE BEAUTIES AND BENEFITS OF CHRISTIAN SCIENCE.

WITH A FEW THOUGHTS AS TO HOW WE CAN AID ITS PROGRESS.

An Address delivered before the Christian Scientist Association of the Massachusetts Metaphysical College, by Edward N. Harris, C. S. D.

MRS. PRESIDENT, AND MEMBERS OF THE ASSOCIATION :

I gratefully appreciate the honor conferred upon me in being invited to address you on this occasion.

You will at once see that the subject I have chosen for our little talk this afternoon admits of a very wide range ; for the Beauties and Benefits of Christian Science are without number, and in the brief period of time allotted me to speak, it will be possible for me to mention only a few of them ; but you all know what they are, through the instructions you have received from Science and Health, and through your own experiences and demonstrations since you became Christian Scientists. To the immortal author of that original and wonderful book, as has been most truly said, the world owes a debt of gratitude.

As we enter upon the twelfth year in the history and progress of this Association, let us thank God and take courage ; let us bow in humble gratitude and thanksgiving to the ever-adorable Being ; let us raise high our thoughts in glorious recognition of our Saviour and Redeemer, Christ Jesus the Truth ; let us salute with love and sweet affection our beloved Teacher and President, the Founder of this Association, who discovered and brought out to the world, in this nineteenth century, the great and sublime Principle of Christian healing, and has re-established on earth, through her teachings and demonstrations, the all-powerful Truth of Christian Science, "the faith once delivered to the saints."

We will never forget the long years of toil and persecution which she endured, that you and I, and the generations yet

to come, might enjoy the eternal beauties and benefits of this great Science of Metaphysical Healing. Today let us pledge our loyalty anew to the Truth she has taught us, and to our blessed Master whose ambassador she is.

Let us who have been brought from darkness into light, and who have entered more into the understanding of God, — the omniscient, the omnipresent, the infinite Mind, — move forward with more earnest love and zeal, with more consecrated effort, in the great work before us, that through our prayers and labors, hundreds and thousands, over whom the shadows of belief in sin, sickness, and death have long held sway, may be brought into holiness, health, and harmony, and join with us in singing the new (old) song of Life, Truth, and Love; for unto them who know this Truth Christ is indeed born, and to them are revealed the hidden glories which he came to teach and to exemplify. They will ever cherish and practise the divinely inspired spirit of charity which he impressed upon his disciples, "Peace on earth, good-will toward men;" for if we are truly in Science, all ill-will and uncharitableness towards others has departed from our hearts, and from our thoughts and words, and we shall return good for evil. "Love worketh no ill to our neighbor."

Christian Science is built on a sure foundation; "for other foundation can no man lay than that is laid, which is Christ Jesus." Some are trying to build on a material basis, some on philosophy, others on the ecclesiastical or priestly ideals of solitude and renunciation, on ritualistic ceremonies and long creeds; but Christ Jesus is the only name under Heaven or among men whereby we can be saved. The true Christian Scientist heals in the name of Christ; not in the name of Mesmer, Plato, or any philosopher; not with the power of one mortal mind over another, but through a Christian life, and a higher understanding of God, divine Mind. The only true basis of metaphysical healing is Christianity.

Forms and ceremonies, ritualism and dogmatic theology, are giving place to spiritual Truth. The Christian churches

have done, and are still doing, a great work, but their ministers have not given us the whole Truth which our Master taught. They have given us Christianity so far as they understood it; but Christian Science has revealed to us much more. Many of you have withdrawn from the old churches in which you were brought up, and have taken membership in the Christian Science Church; and more will soon follow your example. You will always feel thankful for the many benefits you received during your connection with those churches, and the many pleasant associations and attachments you there formed will at times come up in your memories, like sweet reminiscences of the past; but you have found something better, and you only left the old because you had risen to a higher understanding of God, and entered upon a higher plane of health, happiness, and Christianity.

Instead of talking and thinking so much about sickness, death, and the tomb, as formerly, you now take the opposite thought in Science, and talk and think of Health, Life, and Immortality. You have come to a fuller knowledge of the Truth as it is in Jesus, and you know that God is Life, and that His children are made in His own image and likeness, and are not mortal sinners, or poor miserable worms of the dust, but "heirs of God and joint-heirs with Christ," and that every good thought, every good word, helps to beautify the spirit, and mould and strengthen the body; and that we need not go through this world with sad faces, and with heads bowed down in sackcloth and ashes, but should "look up, for behold our redemption draweth nigh." "Lift up your heads, oh ye gates, be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty." "He that believeth in me shall never die."

Longfellow was right in saying :

Dust thou art, to dust returnest,
Was not spoken of the soul.

Man is immortal; and we need not sing that old hymn any more, which I used to often hear when I was a boy,

Poor timorous mortals start and shrink;
but in its stead we will sing,

Why should the children of a King
Go mourning all their days?

We know, in Christian Science, that sorrow is not the master of joy, for joy is the real and eternal. This nineteenth century, more than any other, is one of change, constant and persistent change. Everything in science, religion, and art is being tested. Let us hope that the next century will dawn upon a race living in the unity and harmony of Christian Science. As Scientists we take Christ Jesus at his word, and have an unfaltering faith and trust in his promises, "Lo I am with you always, even unto the end. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." From the Old to the New Testament, these are our way-marks; "When I sit in darkness, the Lord will be a light unto me;" "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases." Jesus commanded his disciples: "Go into all the world, preach the gospel and heal the sick. . . . He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. . . . After these things the Lord appointed other seventy also, and sent them two and two; and he said unto them, Into whatsoever city ye enter, and they receive you, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. . . . And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

You are familiar with these passages, and these promises of our Master. I have read them many a time in my youth, but they never had half so significant, half so sweet and powerful a meaning to me, as they have since I came into Christian Science. Our views of life are very different from what they were in former years. We now hold a higher and better idea of existence; and when trials and temptations and disappointments come o'er our pathway, we are enabled to endure, and to rise above them, and persevere in the heavenly road, keeping our faces set towards God, and our thoughts in harmony and love.

Among the beautiful chapters in Science and Health there are many passages that somehow seemed peculiarly appropriate to my situation in life, and I have no doubt they have made a similar impression upon many of you. Let me quote a few of them. Although familiar to us all, they grow sweeter and sweeter every time we read them:

When the sharp experiences of this supposed life in matter, its disappointments and ceaseless woes, turn us as a tired child to the bosom of Love, then are we fit to begin Life in Divine Science; but without this weaning process, who, by searching can find out God?

When a personal and material sense of beauty fades, the radiance of Spirit dawns upon the enraptured sense with brighter glories. Love never loses sight of the halo of beauty that rests upon its object, and marvels that our friend can seem to others anght but beautiful.

Human affection is not poured forth vainly, even though it meet no return. Love enriches the being, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite mortals more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for Heaven.

When speaking of age, or growing old, the author says:

The man and woman of riper years and larger lessons are growing into beauty and immortality, instead of age and ugliness. Mind is feeding their bodies with supernal freshness and fairness, supplying them with beautiful images of thought, and destroying the errors of sense that say, "Each day brings to a nearer tomb."

Truth marks the morning of Being. Its manhood is the eternal noon, undimmed by a declining sun. The days of our earthly pilgrimage should multiply instead of diminish. This travelling should be towards Life instead of death; and as we journey, we should develop more and more the infinite capacities of humanity, which endow it with the supreme control of earth.

I have sometimes wondered if the disciples of our Master, the primitive healers, had such ripe experiences with the machinations of sin as are open at this period, if the hidden arrows of the wicked were aimed at them as at Christian healers now; and yet one of them was able to say, "None of these things move me."

My brethren and sisters, you and I have been targets for those secret and malicious arrows through months and years past, since we espoused the cause of Christian Science, and their subtle and adverse influence has at times swayed some of us a little; but by adhering faithfully to the instructions of our Teacher, and abiding in Truth and Love, we have been enabled to withstand the wiles and assaults of the enemy, and have overcome the despoilers. All fear has vanished, and today we are able to say, with our Leader, "None of these things move me." We have grown so strong in Truth that now it has become to us an impregnable coat of mail, through which the arrows of the enemy can not penetrate; and they glance harmlessly off, to recoil upon the adversaries to their own confusion and destruction. Our cause is the cause of Truth, and it is invincible.

I must not permit this occasion to pass without speaking a word of kind remembrance for the absent members of this Association, who, on account of distance, seldom have the privilege of meeting with us in person, but who are working faithfully in their different fields of labor, in near and distant States. Although absent in body, yet they are present with us in thought at this very hour, and our hearts will today go out to them and their students in love and fraternal greeting, with our prayers that they may all continue true and steadfast in their labors for Christ. Recall the hymn:

Blest be the tie that binds
Our hearts in Christian love.

Let us all move forward in harmony, remembering that the world is looking on, and that God sees us as we are and as we live, and not as we talk. Occasionally some differences of opinion may arise upon some minor points or measures, among the members of this Association, as is the case in all other societies; but let us have kindness and consideration for those who may differ, and not make harsh or personal criticisms, which engender discord and hinder our progress in Truth. The more I progress in the understanding of Christian Science, the more I can see how much the world is in need of it, and how much the dissemination and adoption of this Truth among the people would improve their condition and happily their existence, removing from suffering humanity the causes of all their woes.

A recent writer, who has given considerable attention to the physical condition of the people in the United States, and to the statistics in reference to the same, speaking from the standpoint of mortal mind, says:

It has been estimated that there is only one really healthy person in every four thousand; that there are today over four millions, men, women, and children, in this country sick with what are termed incurable diseases, over one million who are helplessly sick,—eaten up with cancer and consumption, in danger of death hourly from heart-disease, ruined with dyspepsia, with nerves shattered, aching and diseased kidneys. They are oppressed with tumors, deformed by rheumatism, every drop of blood teeming with scrofulous poisons. They have morbid circulation, aching and decaying teeth, paralysis. They are depressed in spirits, deaf, blind, and dying. The number of healthy men and women is growing less every year, and the sick more numerous. In face of these facts, it might be noted that this country is full of doctors and full of drugstores; that these doctors and drugstores increase rapidly every year; that in heavy ratio sickness increases also; and the number of new graduates annually from the medical colleges is startling.

Under these circumstances even Truth arrests error and abates the list of mortality, and statistics give the aggregate of longevity as on the increase. It is well known that all physicians, of all the medical schools combined, are powerless to cure more than a moderate percentage of acute dis-

eases, and a still smaller percentage of chronic diseases. This lamentable state of affairs only proves that there must be something wrong in medical science, and that something must be done to relieve suffering humanity and restore health in our land.

The great mistake of the medical practitioner is in starting on the basis of matter, instead of Mind, or Spirit. As Mrs. Eddy says, in *Science and Health*: "Materia Medica substitutes drugs for the power of God,—even the might of Mind,—to heal the body." They assume that man is matter, and therefore matter must heal him; that man, "made in the image and likeness of God," can be governed by a drug or a plaster. So they have from time to time discovered and multiplied drugs and remedies, until a full list of them, closely printed, completely fills a book called the *United States Dispensatory*, which is nearly the size of Webster's *Unabridged Dictionary*; and the list is daily increasing. The numberless patent medicines and nostrums would, if catalogued, fill another volume as large as the *United States Dispensatory*. What will be the fate of the human race, if this miserable condition of affairs is permitted to continue, and they keep on drugging and physicking the people at this rate? Surely there could be but a shadow of them left after two or three more generations, were it not that Christian Science has come to the rescue.

We can thus form some idea of the stupendous work before us, to rid humanity of such a huge amount of sin and sickness; but be not dismayed, for Truth is mighty, and will eventually prevail. We can aid very much in the advancement and progress of our cause by associated, as well as by individual effort. Associations like this can accomplish a mighty work for Christian Science. Through our National and State associations we must push the work into every State and Territory in America, and into foreign countries. I can foresee, in the near future, the glorious march of the Science. It has already taken a great start, and it will continue to spread far and wide, in a way similar to that in

which other reforms, professions, and churches have spread, from east to west, from north to south.

I can well remember when Homœopathy first started in our country. It met with nearly the same amount of opposition, ridicule, and jeers as Christian Science; but see what progress it has made during thirty-five years. It has been said of the infinitesimal doses, that "the attenuation of medicine has worked so well, it may end in its annihilation." So may it be!

Let us take fresh courage; for God and Truth are on our side, and the signs of the times are conspicuous and promising. Let us work on with the patience and perseverance of our Leader, and in due time "we shall reap, if we faint not."

ENOCH.

ALFRED H. ROWELL.

AND Enoch lived sixty-and-five years, and begat Methuselah; and Enoch walked with God, after he begat Methuselah, three-hundred years, and begat sons and daughters. And all the days of Enoch were three-hundred-sixty-and-five years; and Enoch walked with God; and he was not, for God took him.

GENESIS v. 21-24.

THERE is no grander record of a life
Than those brief lines of Holy Writ which tell
So simply, yet so sweetly, Enoch's walk
With Him whose name is Love, who led His child
In peaceful paths, and pointed out to him
The beauties in the road to righteousness;
Who led him, too, amid temptation's snares
And tried him with affliction's rod; but found
At last, his thought so true, so white and pure,
He took him to His breast, and he was not.
Was not! He did not die; for Death's harsh hand
Could not prevail where Sin, its sire, had failed!
Was not! No more his mortal voice was heard
Imploring men to walk with him the way
Where Wisdom leads; but still his glowing words
Burned in their ears, as if he yet were near;
And when we read the story of that man,
Whose virtues are not told, because no vice
Was found, how thrillingly he speaks to us
Of God's highway,—of God, who leads him yet.

THE FULFILLING OF PROPHECY.

L. E. SARGENT.

RING in the valiant man and free,
 The larger heart, the kindlier hand ;
 Ring out the darkness of the land ;
 Ring in the Christ that is to be.

TENNYSON.

THE sweet chimes of thought are ushering in the Christ. Streams of light gleam from the four corners of the earth, all centring in the very zenith of Christian Science. The dome of Heaven resounds with the chorus of angelic voices, chanting throughout immeasurable space the divine salutation of joy, "Glory to God in the highest, and on earth peace, goodwill toward men ;" while borne on the zephyrs of Love comes the prophetic message : "For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulders ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

What a word is this ! Catching a gleam of this wonderful light, which now heralds the promised millennial day, the world is awakening slowly. It turns from its bed of ease, error, and wonders if it really is time to arise, wash in the Siloam of Truth, and put on its wedding-garment.

Dreaming over the supposed pleasures of mortal sense, little does the world know of the loving-kindness of the Father in giving this blessed Christ-child, the true idea of God, as present in Christian Science. It loses the blessing it might obtain by a conscientious investigation of this glorious Light, which is the Truth, the Life, and the Way, by stopping to argue and wrangle over its own erring sense of the Teacher whom God has chosen and endowed with the excellency of His grace, "not in the wisdom of this world, but in demonstration of Spirit and of power."

One there is who stands today as the faithful and true watchman on the watchtower of Zion, voicing the inspiration

of the Word in the language of the New Tongue, which gives the true call, "Behold the bridegroom cometh; go ye out to meet him with lamps trimmed and burning, filled with the consecrating oil of Divine Love, which, in its clear shining, will be as a light set on a stand." She sends out myriads of rays through the darkness, to guide the weary and tempest-tossed into the peaceful haven of Truth.

Some are hearing that "voice as of many waters," which penetrates the dark recesses of the heart, wakening the slumbering energies of thought; and, with rejoicing, they are hastening to make the needful preparations for going forth, while others are turning away with the response: "Go thy way for this time; when I have a convenient season, I will call for thee."

All along the line the busy and earnest workers, already in the vineyard, gleaning the precious clusters, seem energized with an inspiration which is "zealous toward God." Never, in the history of our Cause, did the outlook for the work seem so favorable. The universal thought seems changing, and becoming more receptive of Truth. Truly the pure thought of "peace and goodwill towards men," expressed in Christian Science, is going forth on its pinions of mercy and light, fulfilling its mission of purifying and regenerating the great heart of humanity. How true the word of prophecy: "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (ISAIAH lv. 11.) Surely, this prophecy is being verified in the marked progress wherewith Christian Science is sweeping the length and breadth of our land.

Oh that men would listen and be wise, and turn from the turmoil of this dream of life, with all its strife and cares, long enough to catch the true tone of that mighty word of Truth which is sounding in Science and Health. All the din and discord of this world can not suffice to drown its voice. High above the wild breakers of envy and hate ring the clarion notes: "I am the Way, the Truth, the Life. . . . If any man thirst, let him come unto me and drink."

Who among men have attained the ultimatum of their hopes? All around us are the evidences of this insatiable desire of the busy, restless world, grasping after the bubbles of vanity and pleasure, which are quickly shattered by its own fleeting breath, freighted with the odor of selfishness and sensualism. This famine of the heart comes "not from a thirst for water, but of hearing the words of the Lord." (AMOS viii. 11.)

In Christian Science God has given us the spiritual interpretation of the words and works of Jesus the Christ, and has "set before us an open door," bidding us enter and partake of the Bread of Heaven and Water of Life, the satisfying portion of Divine Love; for "the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

Dear reader, what is the reception thou hast given to this blessed idea of Truth, as manifested in Christian Science, which is knocking at the door of thy thought? Hast thou opened unto this stranger, who, as a wayfaring man, stands patiently waiting? Hast thou given a cheering word, and bidden him enter and sit with thee at meat? Ah, little dost thou dream that he who is pleading to sup with thee is Lord of lords and King of kings.

Thou bidst him enter, and lo! "the glory of the Lord doth fill thine house." Now he begins to disclose to thee his true character. See him as he girdeth himself and breaketh for thee the Bread of Life, giving thee to drink of living waters, and to partake of that tree "whose leaves are for the healing of the nations." He leadeth thee out into the open field of green pastures, where many of his flock are feeding "beside the still waters." He restoreth unto thee thy birth-right, even "dominion over all the earth," and giveth thee an abundant entrance into the "land flowing with milk and honey,"—namely, the realization of the supremacy and omnipotence of Divine Love. This is "thine exceeding reward" for entertaining one who cometh to thee as an angel unawares, when the darkening shadows of this earth-dream are "drawing material history to its close."

Surely, it is a rich inheritance which has been given thee for thine eternal possession. "Happy art thou, oh Israel ! Who is like unto thee,—saved by the Lord, the shield of thy help and the sword of thy excellency !" "The eternal God is thy refuge, and underneath are the everlasting arms." As saith the poet :

There are who, like the seer of old,
Can see the helpers God has sent ;
And how life's rugged mountain side
Is white with many an angel tent !

They hear the heralds whom our Lord
Sends down his pathway to prepare ;
And light, from others hidden, shines
On their high place of faith and prayer.

JUNE LILIES.

MARY E. C. WYETH.

THE Lord is risen ! From out the garden tomb,
Set amid lilies' fair and fragrant bloom ;
The Conquerer, triumphant from the dead,
Bright and serene, uplifts his royal head.

Scent of his garments' spicery and balm
Distills through all the garden. Pure and calm,
His loving glance, emerging from the tomb,
Rests on the lilies, hallowing all their bloom.

Glad shines the golden sun this summer day !
A healing beam gilds earth with brightest ray.
Amid the lilies Christ hath second birth ;
A risen Lord is here revealed to earth.

First fruit of them that sleep ! Oh mighty Lord !
Forever be thy holy name adored !
Hope of the world ! Oh conquerer over death !
Shed o'er our souls the lilies' odorous breath ;

That, with pure heart and spotless hand, we may
Lift up to thee our songs this festal day ;
While in each heart, released from sin's dark tomb,
The lily of thy holy love may bloom.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

LET us not forget
How fairly the sun has risen and set ;
Each year has brought us some sunny hours,
With a wealth of song and a crown of flowers ;
Power to love and time to pray,
Its gifts have been ere it passed away.

MARIANNE FARNINGHAM.

POLISHED steel will not shine in the dark. No more can reason,
however refined and cultivated, shine efficaciously, except as it
reflects the light of Divine Truth, shed from Heaven.

A GRACIOUSNESS in giving, that doth make
The small'st gift greatest ; and a sense most meek
Of worthiness, that doth not fear to take
From others, but which always fears to speak
Its thanks in utterance, for the giver's sake.

J. R. LOWELL.

THE life of duty, without love, is hard and disagreeable and
imperfect ; and the life of love, without the practical works of
charity, is selfish and unworthy.

WRIGHT.

LIVE not without a friend ! The Alpine rock must own
Its mossy grace, or else be nothing but a stone.

W. W. STORY.

DEVOTION to the person of Christ, if it steers us clear of the
doctrines and precepts of Christ, is sentimental rhapsody.

HERRICK JOHNSON.

MEN write their wrongs in marble ; he, more just,
Stooped down divine, and wrote his in the dust.

It is the nature of the human disposition to hate him whom you
have injured.

TACITUS.

Letters.

A WORD spoken in due season, how good it is !

PROVERB.

OUR DUTY.

WE can no longer say people are not ready to receive the Truth, for there is a large class who are really hungering and thirsting for a higher and more practical standard of Christianity than they now enjoy ; and unbelievers are waiting to be convinced that the religion of Jesus Christ is not a picture of the imagination, but a practical, every-day reality. All they want is the assurance that this system is not a humbug, not a new-fangled *ism* or *ology*, but Truth that can be demonstrated. Unless we can back up what we say by demonstration, we are no more than any other theorists. Our work is not to antagonize or tear down other organizations, but to build, on our own foundation, a structure on the rock of Truth that can not be moved by the combined and seemingly terrible forces of error, but will stand through all eternity,—must stand, though all else be lost.

How little we realize the magnitude of this work—to judge others by myself. What a great responsibility rests upon those who know the Truth ! Upon us devolves the duty of carrying this blessed gospel to those to whom “the man of sin” has not been revealed. Men will leave home, family, friends, and give their fortunes, and their lives perhaps, for love of country. Why is it accounted such a sacrifice to leave all for Christ ? Where our treasure is, there will our hearts be also.

If the world was ever in need of workers, honest and true, it is now. There is a great battle to be fought. It has already commenced. Let us with one accord buckle on the armor, and never look back until we have won the grandest victory the world has ever seen, the triumph of universal Truth. People must see, sooner or later, that Christianity does not consist in forms, ceremonies, outward worship, and conformity to the world.

What do you suppose Jesus Christ wanted, as he stood in his unconscious dignity before Pilate, offering not a word of self-justification, while a superstitious mob were shouting, Crucify

him! Crucify him! Did he want some one to fall down and worship him, and commiserate him on his lot, because he was deserted by his followers, and compliment him on the wonderful fortitude and courage which enabled him to calmly meet such apparently terrible circumstances? Let me tell you, my friends, had some one possessed the courage to answer Pilate's question, to have testified for the cause of Christ, it would have done Jesus good. What is wanted today? Living ambassadors of Truth. If we are truly grateful for the work that has been done for us, we shall show our gratitude by keeping his commandments, taking up the cross, and following in his footsteps, overcoming as he overcame, and being baptized with his baptism.

No one can do another's work. We are at the foot of the mountain. Our guide goes ahead and shows us the way. He can avoid the dangerous places, and take us safely to the top; but does he make the way any the less steep or difficult? He has gained the summit. We know, if we walk in his footsteps, we shall gain it also; but this does not lessen our responsibility.

The false teaching, that Jesus did our work for us, is what is keeping Christendom where it is today. Truth is again being demonstrated, with power and signs following. Are we grateful to our Leader for the light of her experience? If we are so, we shall show our gratitude by heeding her counsel, and working for that which is dearer to her and her loyal students than all else beside—the cause of Truth. This is no time for pride, rivalry, and self-righteousness.

We want men and women in this work (and there are hundreds of them) who can throw aside petty insults, sneers, and contempt, as something beneath their notice,—who are so permeated by Principle as to rise above the discords of life, above self, above everything that tends to detract from spiritual growth. How it cheers us on to think that the Prophets and Apostles were in themselves no more than men are today; but they were those who had enough confidence in the power of good to believe that what is right could be done, and walked straight out on the strength of their convictions, with nothing else to sustain them. And what else do we need? “If God is with us, who can be against us?” Fear is the foundation of all defeat. When our religion becomes such a vital reality that we are ready and willing to leave all for Truth, when the world looks on and sees that we are really

in earnest, and not seeking their money, our influence will be unbounded.

In my short experience in this work I have found that one Scientist who does not strictly adhere to the fundamental principles, as laid down in Science and Health, does more damage than all the outside opposition that can be brought to bear by those who do not understand the demonstration of Truth. How true it is that Science admits of no halfway work, no deviations; and how easy to get just a little over the line! Let us be charitable to those who are making crooked paths, and bring them back to the fold, if possible, before they get stranded on the treacherous quicksands of error. In this great work of teaching others what their God-given rights are, let us be united by the bonds of love, and march steadily on to final victory.

JOHN HOWARD PARK.

Binghampton, N. Y.

HOW I FOUND THE WAY.

DEAR JOURNAL: I must tell your readers the way in which I found the true light. I was not urged into it. I became a Christian Scientist because a beloved mother was healed. Simple truths were presented to me; these I pondered in my heart. The light began to dawn. Higher and higher rose the orb of Truth, unfolding to my consciousness an eternal day. Oh that we might all receive these rays of divine light, which dispel the clouds of belief, instead of rejecting them. Daily, like the pretty flowers, let us turn our faces to the sun of Truth. Let us surrender our resting-place in materiality, and find rest in the arms of the King of kings. Let us lean wholly on God, our rod and our staff, and not on materiality. If we say God is All-in-all, let us realize it in our hearts, lest our words be of no avail. Gaining a correct idea of Life, we lose the sense of life in matter. Life is eternal, not temporal.

H. G. T.

IN a mind vindictive,
Spirit can not dwell,
Until storms afflictive
Purge it of its hell

AMBLETON.

 ONE INSTRUCTED.

MY DEAR MRS. EDDY: The knowledge I have of Mind-healing was stirred to its depths this morning by reading the article "Things to be thought of," in the March JOURNAL. From this I have received a clearer understanding of Christian Science, it has been brought to me in such grandeur. None but God can ever know the gratitude I feel to her who has brought to light this beautiful faith, which brings joy with the understanding.

My teacher has strengthened me, has met the enemy, animal magnetism, and subdued it. My heart yearns with thankfulness to God for this blessed Truth. Each day I experience a renewal of His gracious goodness.

H. B. HENSHALL.

Denver, Col.

 COLORADO SPRINGS.

[Part of a letter to REV. MARY BAKER G. EDDY.]

It has now been nearly one year since I had the privilege of receiving much of your precious counsel, for which I do so often feel grateful to you and to God, and without which I do not see how I ever could have progressed in the understanding of Truth as well as I have done. I feel every day that I am growing in the Truth, and that there is some good being done here in Colorado Springs, though there is room for much more to be done.

I started in Christian Science with the purpose of staying in it, and every day this purpose grows stronger. There is not the slightest idea of returning to the use of medicine wherewith to heal the sick. I am expecting to trade all my medical books, medicines, and instruments for a Jersey cow. All the opposition that can possibly be brought to bear against Science and myself only makes me stronger in the Truth, and more faithful to my trust. I have had some wonderful demonstrations here, and I do not see why all are not healed; yet they are not, and then comes the discouragement. How I wish I could heal everyone.

Every Sabbath afternoon we have a Christian Science Sabbath-school at my house, and I can assure you that we have a very interesting time. Yours in Truth,

DR. T. H. BENBOW.

Love lightens every labor, and is in itself its own best reward.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

TAKING THE SWORD.

A. M. CRANE.

THEN said he unto them : " But now, he that hath a purse let him take it, and likewise his scrip ; and let him that hath no sword sell his garment and buy one." JOHN xxii. 36.

THIS declaration of Jesus is often quoted by those who believe in contention and fighting. Here, they say, he directly counsels them to prepare for forcible resistance, and advises his followers to prepare for the onset. This appears to be true, if we consider the statement apart from the circumstances which preceded and followed it. Luke is the only one who relates this incident. He places it at the conclusion of his account of the Last Supper. Peter had declared that he was ready to go with his Master to prison and to death ; and in response Jesus had told him that the cock should not crow, at the coming dawn, before Peter should deny that he ever knew the man. At this point in the narrative, Jesus said to them :

" When I sent you without purse and scrip and shoes, lacked ye anything ? " And they said, " Nothing."

He introduced a new topic by asking a question concerning a former experience of theirs — which no doubt had seemed very wonderful to them, and (as it does to us now) contrary to the so-called natural order of things. What more natural than to provide material means for a long journey ? But they had obeyed his injunctions, and now they are obliged to admit that, though they went without preparation, they had lacked nothing.

It would be natural, after this, to draw the obvious conclusion of the uselessness of such provision ; but, instead, he tells them to make the very preparations which had before been found by them to be unnecessary ; and furthermore, he bids them take swords, even if they have to be obtained by selling their garments. As though this were not enough, he gives a reason :

For I say unto you, that this that is written must yet be accomplished in me: "And he was reckoned among the transgressors;" for the things concerning me have an end.

Herein those who understand that Jesus is advising the meeting of force by force, discern the reason for the change in his teaching. He here predicts the end of his earthly ministry, and also the assault upon himself by the unauthorized Jews. Let us give him full credit for knowing what was so soon to transpire, and let us also hold this in full view during the consideration of what follows.

The narrative continues :

And they said unto him : " Lord, behold, here are two swords," and he said unto them, " It is enough."

He knew that in a very short time, and before Peter should deny him, he would be assaulted. What were two swords against the posse which he knew were even then organizing to come out against him? Yet he said : " It is enough!" No man, of even ordinary sense, would suppose the two swords were enough for this purpose; but they were enough for *his* purpose. Let us see what was done with the swords, and try and learn from that what his purpose was.

The next thing he narrates (for here this subject is concluded), is the departure of Jesus with his disciples to Gethsemane; and this is closely followed by the story of the arrest. Here the sword reappeared. Luke says, xxii. 50-51 :

And one of them smote the servant of the Highpriest, and cut off his right ear; and Jesus answered and said, " Suffer ye thus far." And he touched his ear and healed him.

This then is what was done with the two swords to which he had purposely drawn so much attention. We have careful preparation for resistance, but only one of the weapons, so carefully obtained, was used; only one blow was struck with that one; and the damage inflicted was immediately repaired. There could not have been any intention to resist, and several circumstances render this conclusion unavoidable : 1. Jesus made no mistakes; he had no occasion to " change his mind" or to modify his plans. 2. He knew, as we have seen, what was about to happen, and deliberately prepared for it. 3. If resistance had been his object, the preparation was glaringly inadequate, as we have also seen; yet he had said that it was sufficient. 4. When the time for resistance of force with force seemed, to a superficial observer, to have arrived,

and action was begun, Jesus immediately stopped it, and healed the one wound which had been made. 5. More yet, Matthew records (xxvi. 52) that the Master administered a reprimand to him who used the sword :

Put up again thy sword into its place; for all they that take the sword shall perish with the sword.

What renders it absolutely certain that Jesus never intended self-defence, or resistance of any kind, is the concluding part of the reprimand which Matthew has recorded, wherein it is shown that Jesus had within his reach superabundant means for defence or offence, far beyond any possible earthly preparation :

Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?

These facts and statements, then, demonstrate clearly that the sword was not for use, either offensive or defensive ; but the questions still remain, Why was such prominence given to the incident, and Why did Jesus introduce the subject? The answer is not far to seek. His life in the flesh, whatever else it may be, is a great object-lesson to every person who lives in the belief of materiality ; and this is one of the subordinate but important lessons which go to make up the grand whole. He had said in his perfect understanding of divine law : " But I say unto you, Love your enemies ; " and he had also laid down, as an unqualified rule for personal conduct, the exacting command : " Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also." Here was now a tremendous event in his human existence. He recognized that if ever, in the world's history, there would be a place where the resistance to the Evil One by force could be excusable, it was on this particular occasion. He called special attention to it, and made material preparation for resisting, or for self-defence, whichever it might appear to the observer to be, in order that the failure to resist might not be attributed to lack of means. He even allowed his followers to begin the use of force, so that it might not be said that they lacked the courage to fight.

Everything was in his hands. Had resistance or fighting been his plan, he might have had not only the two swords which were there, but each of the Twelve might have had a sword ; and he might have had hundreds of other followers,—who shouted Hosanna on the occasion of his entry into Jerusalem, only a few days before,—each armed with a weapon.

But no ! With all these within his reach, Jesus was to exemplify in his own life, and also in his death, the value and the use of the divine love, shadowed forth in the rule of non-resistance. The call for the sword was not for the purpose of using it, or because it ought ever to be used ; but it was in order to intensify the vividness of the lesson he would teach in his life and by his death. Therefore this incident of the sword, when examined in its wholeness, — instead of furnishing some foundation of an excuse for sometimes using the sword, — sweeps all such excuses out of existence. Jesus puts the finishing touch to the whole matter when he answers Pilate at the conclusion of his examination :

My kingdom is not of this world. If my kingdom were of this world, then would my servants fight.

GO FORWARD !

WHEREFORE criest thou unto Me? Say unto the Children of Israel that they go forward.
 Exodus xiv. 15.

How much time have most of us spent in crying unto God to do for us that which He has given us the power to do for ourselves ! If we take but a step in the way of His appointing, we hear the words, "My grace is sufficient for thee," and we can go from strength to strength.

To Christian Scientists especially comes the command, Go forward ! and with this command, as with all others, comes needed strength. The path may not be in the way of our choosing, but it will be the way productive of most good. To us who are gaining the understanding of the Life and teaching of Jesus the Christ, and daily demonstrating the power of this understanding by casting out all manner of evil, is given the privilege of being "living epistles, known and read of all men."

Let us continually watch and pray, lest we enter into temptation ; for to us is the promise given, that then shall we know, if we follow on to know the Lord. Upon us rests great responsibility, that God may count us worthy, and that we may fulfill all the good pleasure of His goodness, and the work of faith with power, — that the name of our Lord Jesus Christ may be glorified in us, and we in him, according to the grace of our God.

"Prayer," says Saint Augustine, "is the measure of our love." Until we have fulfilled the command of Paul, "Pray without ceasing," the measure of our love is not filled to overflowing.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

JUBILEE OF SONG.

JOSEPHINE C. WOODBURY.

It had been talked of for weeks and months, and now it was really going to happen. The songbirds were to have a jubilee, a regular Peace Jubilee, in the merry month of June. Such wonderful things were planned, such great expectations!

Why, the affair was sure to be a success, from the very moment the Pussy Willows heard of it; and you know they have a knack of hearing pleasant things before anybody else even dreams of them. They donned their soft gray street-costumes, and, their bosoms swelling with satisfaction, called on their neighbors with the good tidings.

The people next door, the Birches by name, received the news in rather a trembling fashion; but they offered sincere congratulations, while the Maples and Larches, who lived nearer the town centre, and who have private telephones, offered to send despatches all about, that the information might be general.

The Executive Committee were the Chickadee Brothers and the Woodpeckers. The former were so used to working out of doors in all sorts of weather, that it was thought best they should begin, before the snow and ice had really gone, to prepare the great auditorium; so the work was fairly under way before the project was widely known, and the process of carting off the rubbish of past seasons was soon progressing finely. With their excellent tools the Woodpeckers had lopped off each dead or decaying branch, and removed every crooked limb from the grand old trees which formed the amphitheatre.

What a place it was for a jubilee indeed! You would have said that Dame Nature, in a burst of generosity, fashioned it for this very purpose. On the southern slope of a lofty hill, densely

wooded, there was just one opening where, if you stood on the green sward below and looked up, the sky seemed a sapphire lake in an emerald setting.

The lively Chickadeedees had been as busy as bees, and had carefully removed every old twig, every dried leaf and bit of clutter, from the beautiful grassy mounds, and the place looked as though it had been swept and garnished. Oh how merrily and industriously they all worked, and how pleasantly they worked together, each one doing his very best,—yet with no pushing, no crowding, no quarreling,—till at last the labor of preparation was over, and the great concert-chamber was declared ready for the festivities.

It was whispered, *sub rosa*, that not one of the enormous number of invitations sent out had been declined; for all the birds were more than glad to be present, and make the day a triumph of song and harmony.

Who were coming? First the Swallows, {who, though not much noted for singing, were always a help by their graceful presence and neat appearance. Besides, they belonged to a good family, and had some ancestry to be proud of. They were lofty in all their ideas. Nobody had ever heard that one of them had descended to like common or low people; and in point of fact, when abroad, they associated with the real nobility.

The Wrens, and their near relatives the Thrushes, were all very musical, and a young Damozel Thrush was quite willing to sing in public; though she had been brought up in a very quiet way, her mother being a very modest and retiring woman. She said she could not possibly appear in full dress, but would, if they liked, sing in her travelling-suit; a proposition which was heartily accepted, for rumor said her voice was of exquisite sweetness.

Then there were the Doves. They said they had never learned but one song, and did not care to sing much, even in the chorus; but always their family had made good ushers at public gatherings, for they were peaceably inclined, and could preserve good order. So the Doves were installed as peace-officers, and they all wore the same badge, a lovely iridescent sort of collar, distinguishing them at once.

There were quite a number of Partridges, all excellent drummers. They said they would come and help in the heavy parts of the chorus, and would try, for once, to overcome their shyness in com-

pany,—an inherited trouble, they said, which was apt to make them leave hurriedly at times when strangers appeared. This willingness to do well quite won the hearts of the audience.

As for the Orioles, just home from the Bermudas, with their intimate friend the Bobolink, there was a general shout of delight when they appeared. Such rollicking songs as they would sing! Every note seemed brimfull of mirth and joy. "Just the kind of performers for such an occasion!" everybody said. If Worth himself had tried, he could never have fashioned such a wardrobe as the Orioles wore, for they shone in the sun like burnished gold and satin. No one could get near enough to really feel and see, but it was declared afterwards that the trimmings about the neck were really gold.

Then there was Robin Redbreast, so sociable and charming to everyone; and his travelling-companion, the Bluebird. They were favorites with everybody,—always chatty and good-natured, and always saying pleasant things, and winning people over to the sunny and cheerful side of life. No wonder when they entered, and all knew they had been "doing Florida" all winter, that they were given a warm reception; but even this entertaining couple had to share the honors of the day, in making people merry, with Monsieur Mockingbird, who gave his inimitable performance to the amusement of all. He showed the whole vast assembly the voices of the different croakers in turn, the Jackdaws, the Crows, the Nighthawks, and the Vultures; all of whom, as he well knew, are outside the pale of good society. He said that during his recent travels he had been told that it was a fact that these very personages had declared that they could sing! Why, in some places he had found them advertising to give concerts! When he said this a perfect roar of laughter burst from the assembly. It was by far the best joke of the season.

When he had finished his humorous narrative, accompanying himself with wonderful notes in his own peculiar and droll way, the Linnet Sisters were announced for a quartet. They sang in exquisite fashion, charming every ear. They lived abroad, as did the Cuckoos, whom they brought with them as accompanists. They said that, when invited by the Larks, they had decided to bear the expense of the long journey, in order that the affair might be made international.

When they had finished their fine performance it was announced

that the Larks would give their own rendering of the *Te Deum*. It was well known that these singers were born with great voices (there was never a lark who could n't sing!) and that their music was natural, not acquired. They sang the most difficult pieces; and, unlike many vocalists, they sang best at sunrise. It is said they sang the highest notes with greatest ease, and that they were never known to sing out of tune.

I might talk to you for hours about this wonderful concert, the like of which was never known before. When the grand overture was begun, the very Clouds seemed to listen, to glow with beauty, and reveal their silverish linings. How the Leaves whispered together! The Trees clapped their hands with delight. How the Brooks, freed from the icy grasp of Winter, sang their brightest melody. The Flowers swayed with ecstasy in the embraces of the wooing South Wind, and emitted an unusual fragrance; but all this was but a faint portion of the glory.

When each had done his part, and done it nobly, there came a hush upon the air; for now the great prima-donna, Madame Nightingale herself, was to sing an aria of her own composition. From out the breathless silence, when every ear was tuned to catch the divine melody, there rose a strain as if an angel sang. Low, soft, and sweet at first,—then, in wonderful crescendo, swelling into fuller rapture,—note after note, trill after trill, burst from the songster's throat. Now in exquisite cadence, as if depicting struggles, losses, and defeats,—then rising full and free, till, at last, it seemed as if she lost all sense but the inspiration of her own rhapsody,—the matchless tones filled 'the vast rotunda with their re-echoing roulades, as they portrayed the joy of victory and the peace of conquered sin.

All hearts were thrilled to throbbing, and when at last the final tones were silent, like a *Benedicite* fell the blessing. Hushed was every sense of discord. The very gates of Heaven had been pushed ajar by the majesty of the song,—opened never to close again. At night, when the moon rose over the scene, all was still. The singers had departed; but there lingered evermore those tremulous echoes, which still seemed to say, "God is Love; let all the earth keep silent before Him."

The birds rebuke us, if we sing not our best song. The grand unity comes when each does his noblest deed, thinks his highest thought, speaks his profoundest word.

CRYSTAL CAVE.

MOORMAN.

YESTERDAY I was one of a company to visit Crystal Cave, in Lawrence County, Dakota. We left our little village in the morning, and wended our way up the valley until we came to Crook City, which bears the name of America's great Indian general, and is now deserted and desolate. Soon after leaving there, we passed through a gulch whose stream is made deep red by the mines that are worked along its course. As we slowly wound our way over rocks, stumps, and trees, we were held in awe by the grandeur of the scenery on each side. The mountains and rocks towering far above us, crowned with beautiful pines, mosses, and running vines, were picturesque in the extreme.

Our attention was attracted by Americans, Swedes, Chinese, in fact, by all nationalities, burrowing in the earth for the precious ores. When within half a mile of the cavern, we had to discard our team, and follow a narrow footpath. This led us to a flume, which carries the water for the miners. With difficulty we walked in this flume for some rods, and crossed the rapid and red stream by means of a footlog, before reaching the foot of the mountain. Looking up, we could see the cave almost two hundred feet above us.

Then we began the laborious ascent. By grasping the shrubs, trees, and vines, we with difficulty, and by frequently resting, gained the mouth of the cave. It is a wondrous phenomenon of nature, completely walled and ceiled with crystals. As we entered the first, or outer chamber, which is seventy-five feet deep, thirty feet wide, and fifteen feet high, with here and there a niche capable of completely hiding one from view, our exclamations were those of wonder and admiration. Going up about two steps, we found ourselves in the second chamber,—not quite as large, but beautiful and grand. Last, but not least, we explored the upper chamber, by climbing, perhaps twelve feet, the rugged wall, which landed us in the hallway, leading to a chamber of immense size, whose crystal walls shine like the stars. The thought came to me: And this is God's idea! Oh that we could see it spiritually!

I see, typified in my trip, the vision of our journey in Christian Science. When we start out in the narrow road, we shall pass by the deserted villages of mortal mind, whose warriors held sway for

centuries. We shall come to the Red Dragon, whose devastation will impede our progress. Stumps of belief will appear, to turn us aside. We shall find all nations seeking after the golden Truth that is to eventually lead us into eternal harmony. We shall have to cross the stream of error, whose rapid course and red waters would carry us downward, should we lose our footing. Perhaps, in climbing the mountain of Good, our ascent will be slow; but we have the Tree of Life, Truth, and Love, to which we may cling. These help us up to the mouth of the cavern of rest, where we may enter into the chambers of eternal harmony, whose crystals shine with God's reflected light.

CRYSTALS EVERYWHERE.

CRYSTAL the face of the watch, where we read
Time's onward march, which all mortals must heed.

Crystalline gems 'mong the tresses may twine,
Brought from the depths of some far-away mine;
Crystal far more than the frontlet they bind,
The fathomless deeps of a generous mind.

Crystals in rocks 'neath the earth where we stand,
Waiting the blow of Geology's hand.
Crystal the diamond on the fair breast,
Crystal the conscience forever at rest.

Crystal the microscope, burnished and ground,
Through which we study Life's marvellous round.

Crystal the telescope lenses so clear,
Through which we gaze into Harmony's sphere.

Crystal the window through which streams the light,
Coming from battlements glowing in night.

Crystal the tones of the sweet-chiming bells;
Crystal the depths of old Ocean's vast cells.

Crystal the lake, in whose bosom we see
Dimpling reflections of you and of me.

Crystal the heart of the Infinite Queen,
On which her children in safety may lean;
Crystalline clearness in Heaven above;
Crystalline clearness in Life, Truth, and Love.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou has set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you:

“Inquire of the necromancers and wizards,

That peep and murmur;”

Then say ye: “Should not a people inquire of their God?

Should they inquire of the dead for the living?”

ISAIAH.

A MIND DISABUSED.

DEAR MRS. EDDY: Since I saw you I have learned, through personal experience,—not that experience counts anything in Christian Science,—that a false claim, in the most subtle form, decided the question of study for me; and I can now understand how, if it were possible, Satan might deceive “the very elect.” Thanks be to God who giveth us the victory. I am now ready to prepare myself to enter upon a work which I already know to be true; but, like a child, I want to come to you and be thoroughly dispossessed of all my toys (or childish ways) that I may be “strong in the Lord, and in the power of His might,” to go before a “disobedient and gainsaying people,” a living epistle of a Gospel of Love, “for which cause came I unto this hour.”

Always gratefully,

9 Warren Street, Roxbury.

E. F. WETHERN.

RIGHTEOUS FEAR.

F. R. D.

YES, we do right to fear,—not mighty God,
In whom all goodness ever dwells,—but him
Who can destroy the body's image fair,
And wreck our bark on error's fatal strand.

LOYALTY NEEDED.

It seems to me today, as never before, that with startling clearness the words are ringing, "Who is on the Lord's side?" What is being on the Lord's side? May it not mean, standing in and for the right, and persistently opposing (claims of) wrong or error? If we are doing this, are we not on the Lord's side? But if, after doing this, we repent our effort in that direction, go over to the enemy's camp, and hoist our flag with this meaningless inscription thereon, *Neutral*, does this not plainly show that we are trying to hide from the voice that is demanding, "Where art thou?"

"He that is not for us is against us, and he that gathereth not with us scattereth abroad." Let us remember that we can not meddle with error, except as we are commissioned to do,—that is, destroy it. You may truthfully claim that the rooting up of the tares belongs to God, for His "is the power and glory forever."

Has He not sent us into His vineyard to labor? Is it not our work to prune and enrich Truth? Certainly not! Truth needs no pruning or enriching. It is perfect. Then is it not our work to root up the noxious weeds of error, that where error abounded grace may much more abound?

Let us not forget the responsibility that rests on us who have been favored with the unadulterated Truth,—that more is required of us than of those who have been less favored. As we bear the name of Christian Science, many sick and sin-bound are looking towards our light and steering for it, hoping to reach a haven of rest. Shall they receive the desired boon? or is our light hoisted amid the breakers, thereby causing the helpless to be dashed upon the rocks and perish?

Oh dear friends, are we not conscious that in refusing to rebuke error we are joining hands with it? "No man can serve two masters." We need to watch and pray that we enter not into temptation. Let us see to it that our sun is not sinking in the west, but continually rising toward the zenith and full-orbed day.

R. J. R.

TAKE thy station, choose thy place;
Be no laggard in the race;
Set towards Zion's goal thy face.
Walking on with Christly pace,
Thou shalt reach it by God's grace.

Healing : Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing. MALACHI.

THE CAUSE IN RICHMOND, INDIANA.

MY DEAR TEACHER, MRS. EDDY: Would you like to hear from the Quaker City Pioneer? Thought has been prompting me for months to report to you the progress of Christian Science in this city, but, knowing of your many cares and much-occupied time, I have deferred writing; but today I can not resist the desire.

I know you will rejoice with me when I write you of the crowning victory of Christian Science in this city. Surely Truth is all-powerful, and error is a coward when Truth attacks it.

It is one year next month since I came to Richmond. I knew no one here, and no one knew me. Christian Science they knew nothing of. People thought they did not want it. I knew they did, but they could not see in darkness. The physicians paid but little attention to me at first, but now they are thoroughly roused. At the regular meeting of the Tuesday Evening Literary Club, to which all the high order of minds of Richmond are supposed to belong, one of the physicians of this city read a paper on Christian Science. A notice of it was given in the papers. This physician bought the book, *Science and Health*, of me, and no doubt thought he could give the eager listeners a full explanation of this grand Truth, and call the devoted Founder of Christian Science a fraud. Some were for it, others against it; but one gentleman—a patient of mine, healed in Science—defended the Cause. He told the physicians that Christian Science was in its infancy, and must have a chance to grow; while their system was old and moss-grown.

The physician's reply was: "It is the infant we are afraid of, and we want to put it out from among us." As the people say, he gave himself away.

I have had some fine demonstrations of Truth since January. One of the cases is that of a child ten years old. Her mother called to see me, and told me of her child's cancer of the hip,—called incurable. For four weeks the child was unable to sit,

stand, or walk, and suffered excruciating pain. I did not see the child; but when her mother went home and called the little one, the child ran to her. She has been going to school ever since.

A second cure was of a woman in pregnancy, who had lain three months in bed. If she attempted to move, belief said she would faint away. She suffered pain constantly. Her husband called, and I treated her absently. She arose, ate her supper with the family, and is well. The physician had said she could not get up again until after her confinement.

Another case of nervous prostration, pronounced incurable, I went to see in the evening. She immediately arose, sat up until bedtime, and came to see me the next morning, all right.

Have had some fine cases of spinal curvature. One lady, the doctors said, could not live through the month of March. She could not sit up or walk. She is now well, and can walk any distance she wishes. The other is a man whom I brought out of a plaster-cast into Truth.

A case of lung and brain fever was healed in three treatments.

This morning I was called to a patient in acute mental derangement. Truth roused her instantly.

Dear Mrs. Eddy: I have been silent, but not idle. I am satisfied that it is not words but works that you want, as a reward for your teachings. This city is the hardest place I ever tried to establish Christian Science in; but now it is done, and the harvest is great, as the majority of the people are for it. What will please you most is, there is not a mind-curer here. They have tried to enter and hold classes, but I have held the people on the right side.

Some say I am too strict; but I find that in living up to your rules I can not be too strict. Many poor families in this city have cause to bless you for the good they have received through your teachings; and I can truthfully say that no tongue or pen can ever tell the gratitude I feel for the light of Truth which you have given me, for without your teachings I never should have known the power of Truth. My first teacher, Miss Bartlett, so impressed me with a growing love for the Founder of Christian Science, Mrs. Eddy, that I learned to love before I knew you; and I can assure you that love grows no less. I have not seen but one Christian Scientist since I was in Boston, but I do not feel lonely or weary, for I had such a longing desire to conquer this city with Truth, that I would not mind if I were in a desert.

JOSEPHINE TYLER.

CATARRHAL CONSUMPTION.

DEAR JOURNAL: I would like to say a few words in favor of Christian Science. I have suffered several years from catarrh, which finally affected my lungs, stomach, and liver. In short, I had catarrhal consumption. For nearly five months I was not able to do any work at all. I had a very severe cough, and some days I could scarcely walk across my room. I doctored with the best physicians, and tried many remedies, but received no lasting benefit. Hearing of Christian Science, I concluded to take treatments. After two weeks, I can say I am healed; and I feel that I have a new hold on life. I am truly thankful to God, whose power was made manifest in restoring me to perfect health. I am doing all my work now, and feel stronger than I have for two years.

MRS. H. A. SCHELL.

Traverse City, Mich.

PAIN AND TOBACCO.

FOR the encouragement of all who are suffering with disease, I wish to give my testimony as to what Christian Science has done for me. Over two years ago I received an injury to my back, which has constantly troubled me, at times causing excruciating pain. Having tried medical aid without benefit, I was persuaded to call Mrs. M. E. Albright, though without any faith in her help. After receiving ten treatments I was compelled to believe, as I was restored to perfect health. She has also healed my mother of rheumatism, of over a year's standing, and my father of the tobacco-habit, the latter being healed in one treatment.

BEN BELLINGER.

Traverse City, Mich.

PHYSICIAN, HEAL THYSELF.

THIS saying has been well exemplified in the case of Dr. S. T. Manley, a Christian Scientist of Fall River, according to the Journal, published in that city. He fell on the street, receiving a serious fracture of the bones of the right arm, and a dislocation of the shoulder. He treated himself, and in a fortnight was relieved of any disability from broken bones. Experts in surgery pronounced the fracture very serious; but Mr. Manley could soon use the arm quite as well as ever.

POTENCY OF IMAGINATION.

MY DEAR TEACHER: I give you two cases, showing that Mind, not matter, is the controlling power. In 1869, just after my graduation from a medical college, I was called to see a lady who thought she was suffering severely. I prescribed for the case. After a few hours my preceptor was sent for, the messenger saying the old doctor was the one wanted. My preceptor went, prescribed the identical thing I had prescribed, to be used in the same way, and the relief was immediate; medicine had not the least thing to do with it.

On still another occasion I was called to a lady with acute bronchial irritation, with considerable dyspnoea, who wanted medicine. To satisfy her mind I gave her a few drops of homœopathic alcohol (the purest form of alcohol) in two-thirds of a glass of water, with orders to be sure and take only one teaspoonful at a time. This was in the evening. After she had retired and put out the light, she thought she would get up and take a swallow from her glass of medicine. Her husband exclaimed: "You ought not to have done so! You don't know how much you took, and it may kill you!" The lady immediately became desperately sick. She came out all right, after a short time, and her former trouble disappeared. In speaking of it afterward she said: "No one need tell me there is nothing in homœopathic medicine, for I know better."

E. J. F., M.D., C.S.B.

BLESS THE BABIES.

DEAR MRS. EDDY: We have been studying Science and Health for a year, and I can not tell you how much it has done for us, giving us health instead of sickness, and giving us such an understanding of God as we never had before. Christian Science was our only help two weeks ago, when our baby was born. My husband and myself were alone. I dressed myself the next day. The third I day commenced doing my work, and am well and strong. I think it must be pleasing to you to know how much good your work is doing.

KITTIE BECK.

Elmwood, Cass Co., Neb.

OUT OF A WHEEL-CHAIR.

DURING the summer of 1886 I was stricken with a form of paralysis, which gradually took possession of my body, until I was practically helpless. Months I was unable to attend to my business. I was under treatment from various doctors in regular practice, using galvanism as well as medicine. My doctors plainly told me that, from the nature of my disease, I could never again walk, though I might live many years, and die of some other disease. Under the belief engendered by these statements I procured a wheel-chair, in which I managed to propel myself through town and attend to some small affairs.

While in this state I was one day informed that Mrs. Maude E. Morton was in town, with a system of healing called Christian Science. Without having much faith in the system, I was induced by friends to submit myself to her treatment. June 16, 1887, I was wheeled into her room, at the Grand Central Hotel, in Plum Creek, Nebraska, and placed myself under her exclusive treatment. I began to improve in my condition from that moment, and gradually recovered the use of my limbs. I entirely discarded the wheel-chair about the first of October. Now I am in better physical condition, and capable of greater exertion, than at any time for several years previous to my attack. The remarkable part of my cure is that my physicians gave me hopes of a long life, though with the prospect of being a confirmed cripple. While at the same time they confidentially informed my associates that I had but a short time to live. Now, almost every time I go on the street, I am met with exclamations of wonder at my remarkable recovery. Even the doctors tell me that my cure was nothing short of miraculous.

W. J. LAMMA

Notary Public.

Plum Creek, Nebraska.

MENTALLY AND PHYSICALLY HEALED.

ABOUT twenty-eight years ago I was attacked with lung-trouble. The doctors claimed that my left lung was nearly consumed; also that the right one was badly affected. I was also the victim of bone-erysipelas. I lost the use of my left side by a stroke of paralysis. It seemed as though my limbs were severed from my body, so far as the use of them was concerned.

After trying the best medical skill of the country, without receiving any apparent relief, I was induced to give Christian Science a trial. After a course of treatments by Mrs. A. P. French, of Omaha, I find myself thoroughly healed. I also had acquired the habit of using tobacco to such an extent that it seemed as if I could not dispense with it. I had used it for over forty years, but now I have no desire for it. In fact, I loathe what I once loved.

I have been a member of the Methodist Episcopal Church for many years, but have found, since embracing Christian Science, a fuller and more perfect state of peace and harmony than ever before. What I call the new *doctrine* has given me more spiritual uplifting than any man-made creed. I am now fifty-seven years old, and feel that I have indeed been spiritually born again.

MARY DUNAWAY.

SEVERAL CASES IN BUFFALO.

MR. EDITOR: When I first heard of this healing I was encouraged by reading the testimonies of some who had been cured. I first heard of Mr. E. P. Hardy, a healer, in Buffalo, New York, when in despair of ever being helped. For six years I had been growing worse (or thought I had) with inflammatory rheumatism and pleurisy, when a friend asked me to try Mr. Hardy. I knew nothing of Christian Science, and less of his work; but I was ready to try. He asked me two or three questions, did not talk Bible or original sin, but said God was always ready to help His children. I began to feel better in fifteen minutes. In a week I was out on the street, and have kept growing better till today, two months later. I may add that several others have gone to Mr. Hardy, and have been healed. I should like to mention a few. One is a case of deafness, cured in a week. One is a growth, such as had once been cut off by doctors. This one was called to Hardy's attention, and in three days it was all gone. Another patient was very near-sighted, and in a few days could see as well as I. Another was wearing glasses for old age, and cured just the same. I persuaded a man who had lumbago for a year, so that he could not stoop, to go to Hardy. In an hour he came back well, and has been all right ever since.

JOHN HENNESSEY.

Does the pilgrim count the miles,
When he is wandering to a distant shrine of grace?

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

EVANGELICAL ONSLAUGHTS.

AN evangelist was holding meetings in a Massachusetts town recently, giving special attention to Bible Readings. Among other subjects, which came up for discussion, was the healing of the woman who had an issue of blood. After describing this case the missionary branched off into the subject of Christian Science, which he denounced as the most dreadful doctrine of the century. He also spoke very disrespectfully of Rev. M. B. G. Eddy, making erroneous statements about her.

Of Jesus he said, in substance, that his hearers could take the Master for what they pleased. Some might receive him as their Redeemer, through his death; others might take him as a good man, who saved them by his example; while others again might find in him a healer. As for himself, the evangelist said he had not faith enough to take Jesus for a physical healer.

Furthermore, after abusing our Science generally, he declared that there was not a Christian in the whole of our Church.

This was too much for Mrs. C., who has a son in our Church, though not herself a member of it. She rose in her seat, declared to those about her that the speaker's utterances were false, and added, "I am going to tell him of it;" and so she did. She told him, moreover, that she had a son who belonged to the Christian Scientist Church in Boston, whom she *knew* to be a Christian. "Such men as you can never make anybody else believe my boy is not a Christian."

This evangelist demanded seventy or eighty dollars down, when he came to that church to work, besides two collections a week, yet he blamed Scientists for receiving pay for their work. Another's mote is so much easier to see than our own beam, that clergymen, sometimes with salaries of ten thousand a year, inveigh against us for charging for our teaching. To quote against such detractors their own favorite text, "Thou shalt not muzzle the ox that treadeth out the corn!" Health is worth at least as much as sermons.

BIBLE LESSONS.

IN the July number of our JOURNAL, and in each subsequent issue, will appear Notes on the International Sunday-school Lessons, written from a Christian Science standpoint, by Frank E. Mason, C. S. B., assistant pastor of the Church of Christ (Scientist), Boston.

These notes are issued at the request of our beloved Teacher and Pastor, Rev. M. B. G. Eddy. The object is to avoid conflict of ideas, and establish unity of thought.

These lessons have been carefully prepared, and much time given to them; still, the writer does not deem them perfect.

It has been thought best to commence with Jesus' birth; and as only two lessons per month can be conveniently issued at present, the Gospel of Matthew will be first considered. The Infant Jesus will be the theme for the first lesson, and The Flight into Egypt, of the second.

The full interpretation of the lessons will not be attempted; but a general line of thought will be indicated, which can be enlarged by each reader for himself. Space and time will not permit extended remarks on these lessons; neither indeed would such an exposition be admissable. We must think for ourselves. The first lesson in the New Testament sets forth this important precept. Joseph was about to divorce Mary, his espoused wife; but "while he *thought* on these things, the angel of the Lord appeared unto him in a dream, and said, Fear not to take unto thee Mary, thy wife." Joseph heeded the angelic message. The right thought, the true idea of God appeared,—Jesus was born. We must think for ourselves, and the angelic messenger will appear to us in the dream of mortal sense, and Christ Truth, will dawn upon the understanding. Let us not too hastily divorce ourselves from thoughts which at first sight seem vague. Let us think.

Again, our Teacher sets forth this very important sentiment, that thought is the keystone of Truth. On page 16 of Science and Health, she says:

Mind and thought comprise the whole of God, expressed in the universe and man.

This is a sweeping declaration. We must think for ourselves.

A few moments of solid thought will work wonders toward unfolding the spiritual interpretation of the Scriptures.

We must exercise personal effort, and must sacrifice time and patience, if we would discern the deep things of God. The sacrificial altar stood directly in front of the Holy of Holies. None could enter the Holy Place without passing this altar. We can not enter the Holy Place of the Most High without sacrifice.

These notes on the International Lessons are the *open sesame* to the secret place of the Most High. The treasures, the gems, the priceless jewels, must be seen by the wonderful lamp of Spirit. This light you must keep trimmed and burning. Science and Health is the light whereby all may interpret Holy Writ. A careful perusal of this book will explain all the Bible narratives, and prepare the way for the coming Lord.

Jesus saw Simeon by the seashore and entered his boat, commanding him to thrust out a little from the land. After this command was obeyed, Jesus ordered Simeon to launch out further into the deep, and let down his net. Simeon obeyed, and the net was filled to overflowing.

Thus will it be with these lesson-notes. The central thoughts suggested will assist you in thrusting out a little from the old and more material way of thinking. Thence you must launch out into the deep; you must learn more of the deep things of God. If you will search and strive to unfold the deeper truths which these notes anticipate, your nets will burst with the multitude of pure thoughts which you will be able to bring forth from the deep places of God.

F. E. MASON.

CHRIST THE VINE.

KING.

"I AM the True Vine," said our Lord, "and ye, My brethren, are the branches;" and that Vine, Then first uplifted in its place, and hung With its first purple grapes, since then has grown, Until its green leaves gladden half the world; And from its countless clusters, rivers flow For healing of the nations; and its boughs Innumerable stretch through all the earth, Ever increasing, ever each entwined With each,—all living from the Central Heart.

NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

REV. MARY B. G. EDDY.

CHRISTIAN SCIENTISTS: For Christ's and for humanity's sake, gather together, meet *en masse*, at the annual session of the National Christian Scientist Association. Be "of one mind, in one place," and God will pour you out a blessing such as you never before received. He who dwelleth in eternal light is bigger than the shadow, and will guard and guide His own.

Let no consideration bend or outweigh your purpose to be in Chicago on June 13. Firm in your allegiance to the reign of universal harmony, go to its rescue. In God's hour the powers of earth and hell are proven powerless. The reeling ranks of pill-drivers, with poisons, nostrums, and knives, are impotent when at war with the Omnipotent! Like Elijah, look up, and behold; "they that be for us, are more than they that be against us."

Error is foaming, and it hisses at the "still, small voice of Truth," but it can neither silence nor disarm God's voice. Spiritual wickedness is standing in high places; but, blind to its own fate, it will tumble into the bottomless pit.

Christians, and all *true* Scientists, marching under whatsoever ensign, come into our ranks! Again, I repeat: person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives. Our watch-words are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart, one in motive, purpose, pursuit. Abiding in these, not one of you can be separated from me, and the sweet sense of journeying on. "Doing unto others as ye would they should do unto you," conquers all opposition, surmounts all obstacles, and secures success. If you falter, or fail to fulfill this Golden Rule, though you should build to the heavens, you would still build on sand.

Is it a cross to give one week's time and expense to the Jubilee of Spirit? Then take this cross, and the crown will come with it. Sending forth currents of Truth, God's methods and means of healing, and so spreading the Gospel of Love, is in itself an eternity of joy that outweighs an hour. Add one more noble offering to the unity of Good, and so cement the bonds of Love.

Mrs. Eddy will herself attend the convention.

BROTHER J. A. LINFIELD.

SINCE our last issue this amiable friend has passed into other spheres of usefulness, leaving a widow and two children, who have been kindly aided by his comrades in the Christian Science Association of the Massachusetts Metaphysical College, of which Brother Linfield has been the secretary since Decemeber, 1885, — having joined the Association by signing the Constitution a year earlier, December 3, 1884.

The spring of 1886 he went as a delegate to the New York meeting, when the National Association was organized. At its first annual session, in Boston, in the spring of 1887, he was chosen secretary of this organization, and passed away with the harness on. Various notices concerning these associations, published in this journal, bore his familiar initial, L.

Ever since the organization of our Sunday-school in Boston he has been its secretary, and always sang in the choir at our church services in Chickering Hall.

Mr. Linfield was loved and respected for his courtesy, modesty, and careful attention to duty. His successor, as secretary of the College Association, is C. A. S. Troup.

NO CHANGE OF BASE.

SOME two years ago Rev. M. B. G. Eddy proposed to the committee of the Church of Christ (Scientist) to purchase the site for our church-building, and pay for it; but the offer was declined. They said she had done too much already for the church, for them to accept such a gift from their Pastor. She afterwards bought her present beautiful residence for the purpose of making it a parsonage.

It is her intention to give all the money accruing from the sales of her book, *Science and Health*, and of her other works, already in print or to be published,—except what is necessary for her annual expenditures and purposes of beneficence,—for a fund to be used for purchasing sites and erecting church and school buildings for future generations, which she has faith to believe will rise to the altitude of Christian Science.

CALVIN A. FRYE.

CHRISTIAN SCIENTIST ASSOCIATION, BOSTON.

THE regular monthly meeting was held in the chapel of Tremont Temple, May 2, with the president, Rev. Mrs. Eddy, in the chair. There were fifty-six members present, and the customary exercises were observed.

After reading the record of the April meeting, a portion of the time was consumed in remarks about our lamented and departed brother and secretary, John A. Linfield, and what action should be taken in aid of his family. The Association voted one-hundred dollars for their benefit, and a subscription list was then and there started, with five dollars by Brother Eastaman, followed by fifty dollars from Mrs. Eddy.

The president spoke of the necessity of, as well as the pleasure to be derived from, attending the annual convention of the Christian Scientist Association, to be held in Chicago in June. The office of secretary being now vacant, it was necessary to elect another, and C. A. S. Troup was elected. The president occupied the remainder of the time in her usual clear, forcible, and instructive manner, and her remarks, as usual, were full of points of interest.

SECRETARY.

WORCESTER LECTURE.

IN the Worcester Spy we read the following notice:—

Mrs. J. C. Woodbury spoke to a sympathetic audience, in the Art Students' Clubrooms, last evening, on Christian Science. Her notion of the system differs from that commonly entertained. Good, she thinks, is alone real and permanent; evil is transitory and out of joint, and is the cause of all suffering and sickness. Healing is to be secured by removing the cause, which is sin. Christian healing consists in removing sin and the disposition to do wrong. She thinks that mesmerism may cure disease subjectively, by affecting the mind and the belief of the patient; but if the cause be not removed—the disposition to evil—then the cure is only transient, and not in itself even a good, since the natural and right consequence of sin is suffering, and this must follow. Christian healing differs from mesmerism in that it deals with the mind by way of driving out the sin, and with it the disease. Envy, spite, and hatred are the cause of physical disease; and to remove these is to cure the disease effectually. In the course of the lecture, animated discussion arose from questions put by the audience.

LET us make no vows, but let us act as if we had.

ROCHPEDOC.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

JUNE'S DELIGHTS.

COMES our June
 None too soon,
 With its laughter and play;
 All too soon
 Will our June
 Slip in sadness away.

CORRECTION.

IN the May JOURNAL there was a notice of a new Christian Science Institute in New York City, and in connection with it Mrs. Persis Maverick's name was mentioned. The New York paper, from which we copied, erred in saying that Mrs. Maverick was bedridden. Mrs. Jefferson, also mentioned in the article, was formerly bedridden, but not Mrs. Maverick.

REAL PERSONALITY

IN The Interior, Dr. William C. Gray writes thus sensibly:

It was once my duty to remove the remains of a friend to a new cemetery. The body had been laid away in a cemented vault at the bottom of the grave, with the possibility of removal in view, and had rested there thirty years. All that remained of it was the frame and a little black earth; and as I gazed upon it, this question of the resurrection of the dead came absorbingly upon me: Why should God have need of this dust because it happened to be temporarily in use by my friend when he died? Why is it any more sacred to the resurrection than the dust which he had used and worn out and cast away in the ordinary waste and renewal of his bodily tissues? His person had been complete, and his identity complete *before* he had come into possession of a single particle of this dust; why should his person not be complete and his identity perfect *after* he had cast aside every particle of it? The truth appears to be that identity is not in the least dependent upon the materials of the human frame.

CHRIST ENTERING JERUSALEM.

HERETOFORE Matt Morgan has been known only as a painter of admirable theatre scenery; but now he comes before the world with a big Scriptural picture, thirty or forty feet wide, and as high as two or three men. In it are hundreds of people.

In the rear, on the right, we see the Mount of Olives, over which Jesus has journeyed hither. He has dismounted, and stands by the side of the ass upon which he has been riding. The beast's nose disturbs the face of a woman, who is helping a mother who presents her dead child to Jesus to be raised to life. This gives the keynote of the picture, for which Morgan is partly indebted to the highly colored descriptions, not wholly accurate, in Wallace's story of Ben Hur, in which the biography of Jesus is retold, with many details and additions. The Master touches the child with his right hand, while his left is raised towards Heaven in invocation. He is clad in white, as are many others. Indeed, white is a common hue in Oriental crowds, both for robe and turban. Near Jesus, or coming towards him, are old and young invalids, demoniacs, cripples, epileptics, lepers, paralytics, the deformed, the blind, the deaf, the dumb. In fact many, if not all, of the recorded miracles are here pictured or suggested.

Froned palm-branches lie on the ground, and the distant crowd are bringing others from the wooded hills, whence they were later uprooted by the Roman conquerors, when Jerusalem was destroyed. The populace are shouting their friendliness, and some are beckoning their friends to come nearer. In the midst are negroes, who seek a blessing from him who knew no distinction of race or creed.

Jesus' enemies are there also. The haughty priest looks on in scorn, which his companions and coworkers reflect in their own faces; but they make no attempt to interrupt Jesus, or restrain his healing work. There is a Roman ruler, detailed perhaps for police duty, as there was to be such a noisy crowd; and beside him is a Greek girl, with the same twist of the hair, and loose garment, which fashion is again making popular.

The beholder feels in this picture a lack of the depth and color which are so noticeable in Munkacsy's grand works, Christ on Calvary and Christ before Pilate; but it is a noble painting nevertheless, and one which every Christian Scientist should see; for it is the very epitome of their faith, that Jesus and his religion save

men in body as well as thought, by removing them from the belief of sickness as well as sin, and that, too, without lotion or lancet.

Do not fail, as you enter Horticultural Hall, Boston, to note the reflection of the picture, especially of its central figure, in the mirrors on the sides of the room. The arm of Jesus seems to move, owing to a flaw in the glass plate. When you are in front of the picture itself, observe the reclining figure in the foreground. You can scarcely believe the sick man to be only a part of the picture, and flat on the canvas. Surely he must be in relief! Such is the power of mind as we gaze at pictures, even when we know them to be pictures. A painted devil is very devilish to the disordered mind of man. Observe the clay-hued leper, also. How ghastly his face! How the whole picture "is sicklied o'er with the pale cast of thought,"—of mortal mind, which ever engenders sin and misery, — not of the Divine Mind, in which there is Life forevermore, as in the Christ.

H O S A N N A !

SEE him coming! See them gather
At his feet;
As the image of his Father,
Him they greet
With their branches and their plaudits,
As is meet.

Here a blind one, there a cripple,
Hither led;
By the constant human ripple,
Kindly sped,
See the leprous, the demented,—
And the dead!

Pleading negro, stately Roman,
Lovely Greek,—
Fearing each the last great foeman,—
Him they seek,
Who the healing word of power
Now will speak.

Crowd may cry and priest may baffle;
But the Lord
Sees in Life no aimless raffle;
And His word
Sets atune the mortal tumult,
By Truth's chord.

MALICIOUS NEWSPAPER REPORTS.

Truth has fallen in the street and equity can not enter ISAIAH xii. 14.

REV. MARY BAKER G. EDDY.

WHEN the press is gagged, liberty is besieged; but when the press assumes the liberty to lie, it discounts clemency, mocks morality, outrages humanity, breaks common law, gives impulse to violence, envy, and hate, and prolongs the reign of inordinate, unprincipled clans. At this period those quill-drivers, whose consciences are in their pockets, hold high carnival. The news-dealer shouts for class legislation; and decapitated reputations, headless trunks, and quivering hearts are held up before the rabble, in exchange for money, place, and power! The *vox populi* is suffocated, individual rights are trodden under foot, and the car of the modern Inquisition rolls along our streets besmeared with blood. Would not our Master say to the chief actors in scenes like these, "Oh ye fools and blind!" Oh tardy human justice, would you take away even woman's trembling faith in divine power? Who can roll away the stone from the door of this sepulchre? Who, but God's avenging angel!

In times like these it were well to lift the veil on the sackcloth of home, where weepeth the faithful but stricken mother, and the bruised father bendeth his aching head, where the bereft husband, silent and alone, gazes in dull despair at the vacant seat, and his motherless little ones, wondering, huddle together, and repeat with quivering lips words of strange import.

Father, we thank Thee that Thy light and Thy love reach earth, open the prison to them that are bound, console the innocent, and throw wide the gates of Heaven. The Springfield Union, which I have not read, is alleged to have published in substance this falsehood: "Mrs. Eddy habitually employs a physician in Boston, but is not willing to have his name known." I have neither called nor consulted a physician for myself for over twenty years, and have averaged, for the past twenty years, twelve hours' work per day, with only two weeks' vacation during this time. With few exceptions, when I have called on students to help bear the burdens laid on me,—even the burdens they themselves have imposed,—I have found my task increased, and my only remedy was to help those students, and seek my rest in God. It has reminded me of this

Scripture: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The doctor in Springfield, alluded to as one of my physicians, has not the degree of M.D. He was a student of mine, but may at present be figuring under one of the many cognomens belonging to the mind-traffic, which are obsolete in Christian Science. This item could be published with authority, namely, that I healed him instantaneously of a severe chronic bronchial affection, which he said had afflicted him for more than twenty years, and was growing rapidly worse. His expectoration was of such an alarming nature that he told me he emptied his spittoon daily, to prevent his daughter from seeing the discharge from his throat. Might not this doctor do some good by instancing this scientific cure? What is he trying to accomplish by the report aforesaid, good or evil? Christian Science is not demonstrated by seeking to injure one's neighbor.

The Boston Herald recently informed the public that a Mrs. Rogers came under my treatment for a cancer, and that I failed to cure it. I never treated Mrs. Rogers, and do not know that I ever saw her. I take no patients, and advertise in my books that I have no time for medical consultation.

CRITICISM.

It is always curious to see how many literary birds are hit with one arrow. In the May JOURNAL was an article headed, Not One Jot or Tittle. A contributor writes kindly to say that *she* must be the black sheep, "as there could hardly be *two* written articles open to similar criticism;" but this fair correspondent is wrong in her surmises. She is a very white lamb indeed, and her generous words of apology and explanation are as needless as they are agreeably acceptable.

They who are freest from blame are often the first to take it to themselves. The sermon on Dishonesty passes over the head of Hugh Cheatem, Esq., and hits the conscience of the Hon. Jinnywine Fairdealer. The lecture on Slander rebukes Mrs Modesty Lovejoy, while it glides from My Lady Jawhoyen like water from a duck's back.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

CHICAGO CONVENTION.

THE Convention of the National Christian Scientist Association will be holden in Chicago, on June 13 and 14, at the First Methodist Church, corner of Clark and Washington Streets. The business of the convention will open at 2 P. M., June 13.

It is expected and urged that delegates will bring credentials from their respective teachers and associations, entitling them to admission to the business meeting, which will be holden on both days.

Per order,

EXECUTIVE COMMITTEE.

JOURNALS ALL BOUND.

WE can furnish a limited number of copies of the CHRISTIAN SCIENCE JOURNAL for 1887-8, bound in cloth, with titlepage. Sent postpaid on receipt of \$2.50.

CHRISTIAN SCIENCE PUBLISHING SOCIETY.

SPRING FLOWERS.

BUTTERCUPS and daisies,

Oh, the pretty flowers!

Coming in the springtime,

To tell of sunny hours;

While the trees are leafless,

While the fields are bare,

Buttercups and daisies

Spring up here and there.

Welcome, yellow buttercups!

Welcome, daisies white!

Ye are, to my spirit,

Beautiful and bright,—

Coming in the springtime,

Of sunny hours to tell,

Speaking to our hearts of Him

Who doeth all things well.

— THE —

CHRISTIAN SCIENCE JOURNAL.

For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

VOL. VI.

JULY, 1888.

No. 4.

CONVERSATION WITH A CLERGYMAN.

CLERGYMAN. I am told that you deny that God sends sickness and death.

CHRISTIAN SCIENTIST. I certainly deny it. My reverence for God is too great to allow me to believe that He sends either sickness or death to His children. That theory is in direct contradiction with the teachings of the Bible. The Saviour recognized the fact that sickness as well as sin had its origin in evil when he said (LUKE xiii. 16): "This woman whom Satan hath bound, lo these eighteen years." Paul also testifies to the same fact (II CORINTHIANS xii. 7): "There was given to me a thorn in the flesh, the messenger of Satan to buffet me." The fact that the Master healed the sick is proof that God did not cause the sickness. If He did, then they were sick according to God's law, and Jesus violated that law in healing them. This you dare not assert.

CLERGYMAN. Well, I admit that the Bible seems to support your theory in regard to sickness; but you must certainly acknowledge that God removes people by death.

CHRISTIAN SCIENTIST. Not if the Bible be true. One writer says, in speaking of Christ (HEBREWS ii. 14): "That

through death he might destroy him that had the power of death, that is, the devil," — an emphatic statement that death is the devil's work. So Jesus, in describing the devil, said (JOHN viii. 44.) : " He was a murderer from the beginning." You would not say God was a murderer ; yet He is, if He kills people.

CLERGYMAN. I do not put it in that way. Suppose a ship is at sea, and a storm arises. The ship is overwhelmed, and the crew and passengers are drowned. Did not God cause the wind, and hence the death of those people ?

CHRISTIAN SCIENTIST. No ! The Saviour answered that question by his act on the sea of Galilee. He said : " Peace, be still." If God had caused that storm, then the Saviour could not have stayed it, for that would present the spectacle of Christ (God) overthrowing the works of God the Father. Instead, Jesus recognized the wind as discord, and said, " Let harmony prevail ! " and there was a great calm. We believe that Jesus never violated God's law. We look upon every act of his as in harmony with the divine law.

CLERGYMAN. We believe and teach that the day of miracles is passed, but I understand you hold to the opposite view.

CHRISTIAN SCIENTIST. Have you any Bible basis for your doctrine ?

CLERGYMAN. It is not necessary that miracles should be wrought now, and God did not design that they should be.

CHRISTIAN SCIENTIST. How do you know that ? Jesus said (JOHN xvi. 12) : " Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also," — thus plainly showing that they should continue. One fact is worth a hundred theories ; and the fact remains that these works are being done. The sick are healed, and sinners are converted from the error of their ways. Now, my brother, you have stated that you were called of God to preach the Gospel, and that you are following the example and teaching of Jesus. May you not be mistaken ? What did Jesus

do when **here** on earth? Did he not go about healing the sick and preaching the Gospel? Are you doing this?

CLERGYMAN. I am not healing the sick.

CHRISTIAN SCIENTIST. Then you are not following Jesus' example. What were his teachings? Did he not teach his disciples, before he sent them out to heal and to preach? His teaching always included the healing of the sick, as well as the sinful. If you are not doing this work, you are **not** following his teaching. Now what were Jesus' commands? We learn from the last chapter of Mark that Jesus appeared unto the Eleven as they sat at meat, and gave them his final commands, the first two verses of which you believe and preach; but you never mention the rest. Did not Je-us mean what he said in the last part of that interview, as much as in the first? You teach that he meant nothing by it. You not only do not believe in Christ Jesus yourself, but you teach others not to believe in God. You frequently pray for the sick; but your prayers are like the idle wind. Can you expect God to honor you while you are dishonoring Him? Will not the Saviour rebuke you for your unbelief, as he rebuked his disciples?

CLERGYMAN. But if your theory be true, it is right for me to pray for the sick; and how do I dishonor God by so doing?

CHRISTIAN SCIENTIST. In several ways, one or two of which I will mention. First, you assume that it may be God's will that the sick person should be sick and remain sick, thus dishonoring God at the outset. You pray that if it is in accordance with His will, He will heal the sick, but if not, that the sick may be submissive to that will. Would you dare pray thus for the sinner who asked your prayers? Would you say: "Oh Lord, we do not know what Thy will is concerning this person, who now feels that he is a sinner, and wants to be forgiven. It may be that Thou dost want him to go on in sin and wickedness; but if not, if it is Thy will, forgive his sins?" You would say it was blasphemous to offer such a prayer.

CLERGYMAN. Yes, because God has made His will known in regard to sin.

CHRISTIAN SCIENTIST. Not more clearly known in regard to sin than sickness! Both are contrary to His will, and your prayers in both cases should be based upon that fact. Another reason why your prayers are not honored is because of your lack of faith, based upon a right understanding. You do not expect them to be answered; and if they should receive immediate answer, you would be surprised, startled, and probably frightened. As you have been imputing evil to God, and are at a loss to know what to attribute to Him, let me give you a rule by which you may determine the question. Place all that is good, true, pure, and harmonious on one side, and say, "They are of God." On the other side place all discord, error, evil, and say, "Ye are of your father the devil." We need not be in doubt. We may know the Truth, and the Truth shall make us free.

THE D. E. F. OF CHRISTIAN SCIENCE.

L. G. W.

Doing our duty we find peace and rest;
 Doing for His sake, is doing our best;
 Doing or not, whatever is done,
 Deeds are the outgrowth of victories won.

Earth is no dwelling-place. Godward we turn,
 Eager for gleams of the glories that burn
 Evermore brightly; each lesson we learn,
 Entering Truth's portal her gems to discern.

Faithfully following our Master's command,
 Fruitful our labor; we build not on sand.
 Fear hath no place in us; Love, sweet and grand,
 Fills all around us, the sea and the land.

STARS shine brightest in the darkest night. Grapes come not to the proof till they come to the press. Such is the condition of all God's children; they are then most triumphant when most tested, most glorious when most afflicted.

BOGATSKY.

MIRACLES.

WILLIAM B. JOHNSON.

WEBSTER defines miracle as a Wonder, or Wonderful Thing. Science and Health says: "*Marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament." Either of the above definitions is applicable to the works of Jesus and his disciples.

Webster says also, that a miracle is, "specifically, an event or effect contrary to the established constitution and course of things; a deviation from the laws of nature; a supernatural event." If by this is meant an effect contrary to or deviating from any law made by God, whether it is called a Law of Nature, or by some other name, Christian Science refutes it.

Again we read, in Science and Health: "Miracle is that which is divinely natural, but must be humanly learned,—a phenomenon in Science." The testimony of Jesus supports this statement. He declares that he did nothing but what the Father taught him (JOHN viii. 28); that he could do nothing but what he saw the Father do (JOHN v. 19); that he spoke to the world those things which he heard of his Father (JOHN viii. 26). As human Jesus could *learn*, and learn in the same way that all humanity must learn,—not seeing and hearing by material senses, but by spiritual perception and spiritual discernment. To Jesus then—who was taught by the Father, or Infinite Wisdom, and proved his understanding by demonstration—there could be no miracle in his works, no mystery in his method. Neither could he, who came to do the will of his Father, do anything contrary to divine law.

Listen again to Science and Health: "If God had constituted material laws to govern man, which, if disobeyed, make him ill, then Christ could not have disregarded those laws by healing in direct opposition to them, and in defiance of the material condition, instead of through consultation

with it. The supposed laws that produce discord are not God's laws, for it is the legitimate action of Truth to produce harmony."

The author of Hebrews (ii. 14) said: "Forasmuch then as the children are partakers of the flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;" that is, evil, a supposition of an opposite to Good, or God.

Jesus, speaking of this claim (JOHN viii. 45), said: "Ye are of your father the devil [evil]. He was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." He then we see that it was material illusion which Jesus was destroying, called by himself, and in Hebrews, *devil*. At the commandment which his Father gave him (JOHN xii. 5) he says: "I know this commandment is life everlasting, . . . Whatsoever I speak therefore, even as the Father saith unto me, so speak I."

"God sustains all that is real." Jesus demonstrated this statement, and proved it to the world, when he allowed the Jews to cause their sense of death to be made manifest in him and then restored his own body to life; so, as Hebrews say that "through death he might destroy him that had power of death, that is the devil." It should be borne in mind that it is error, evil, that claims the power of death but Jesus said of this claim, that the devil was a liar; that when he spoke of a lie he spoke of his own [a lie] which he is the father. Jesus contradicted this lie, and did it for the world's benefit, that the world, through following his example, might be delivered from the fear of death. From the foregoing it would seem to be clear Scripture testimony that Jesus, as human, had to learn, by actual experience and demonstration over them, that sin, sickness and death were illusions, which the understanding of Truth destroys.

If Jesus understood this to be so, he could teach it to others; and he did so. Hear his own words: "For I have not spoken of myself, but my Father who sent me, He gave me a commandment, what I should say, and what I should speak" (JOHN xii. 49); "The words that I speak unto you, I speak not of myself; but the Father who dwelleth in me, He doeth the works" (JOHN xiv. 10); "The word which ye hear is not mine, but the Father's who sent me" (JOHN xiv. 24); "I have called you friends; for all things that I have heard of my Father, I have made known unto you." (JOHN xv. 15).

In Jesus' last prayer with his disciples, these words may be found: "I have manifested Thy name unto the men which Thou gavest me out of the world. Thine they were, and Thou gavest them to me, and they have kept Thy word" (JOHN xvii. 6); "For I have given unto them the words Thou gavest me, and they have received them; and have known surely that I came out from Thee, and have believed that thou didst send me" (JOHN xvii. 8); "I have given them Thy word, and the world hath hated them" (JOHN xvii. 14); "Oh righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent me" (JOHN xvii. 25). Now Jesus said it was Truth that should make us free. He also said: "I have given them Thy word; . . . Thy word is Truth."

Jesus sent his disciples to preach the Kingdom of God. Healing the sick was included in this command. A recent religious publication, treating this subject, says, "The healing was an endorsement of the preaching." This is a true statement; but is it wise to say that God would endorse the preaching and teaching of His word by signs and wonders at one time and not another? This can not be so, since his word is Truth. It is Principle, not materiality, that heals. Hence, whenever and wherever Christ, or Truth, is taught, these signs must follow. God is "the same yesterday, today, and forever." Jesus not only understood how he did the works, but he also taught his disciples how to do them.

He declares in his prayer that they had received his words, and that they had known the Father; and in the last chapter of Matthew he commands them to "teach [*disciple*,—that is, make disciples, or students] of all nations; teaching them to observe [*to keep, to obey*] all things whatsoever I have commanded you."

"These things I command you, that ye love one another," is a text much used as being applicable to this age and generation. Here is another, no less imperative; "As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give" (MATTHEW x. 6). That the disciples obeyed the command is abundantly proven,—not only (LUKE ix. 6) where he says, "And they departed, and went through the towns, preaching the Gospel, and healing everywhere,"—but in the Acts of the Apostles also. Let a few passages be cited: "And fear came upon every soul, and many wonders and signs were done by the apostles" (ACTS ii. 43); "In the name of Jesus Christ of Nazareth, rise up and walk" (ACTS iii. 6); "Being grieved that they taught the people, and preached through Jesus the resurrection of the dead" (ACTS iv. 2); "Behold, the men whom ye put in prison are standing in the Temple and teaching the people" (ACTS v. 25); "And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ" (ACTS v. 42). Signs and wonders followed the teaching: "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" (ACTS v. 15); "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed every one" (ACTS v. 16); "And Stephen, full of faith and power, did great wonders and miracles among the people" (ACTS vi. 8); "And he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive" (ACTS ix. 41).

Much more testimony might be presented to show that whoever preached Christ (Truth), and wherever or whenever he was preached, Truth was indorsed by the signs following. As before stated, it was the Truth that healed; and the signs following the preaching were all an indorsement of the teacher or preacher, proving his faithfulness to the commands of the Master, who said, "If ye love me, keep my commandments." One of these commands was to teach others to observe all things whatsoever Jesus commanded the disciples. They were to teach others to love one another, to heal the sick, to cast out devils. They were to teach men to obey *all* his commands.

"Lo, I am with you alway, even to the end of the world." This command alone is a complete refutation of the assertion that miracles were to cease with the death of the last of the original apostles. It was not the physical Jesus who was to be with them to the end of the world, but the *all power* spoken of in Matthew xxviii. 18; and because of this *all power* given to him, he said: "Go ye therefore and teach all nations, baptizing in the name of the Father [Divine Principle, author of all created things] and of the Son, [Christ, Truth, the only begotten] and of the Holy Ghost [Divine teacher]."

When Jesus prayed for his disciples he said: "I pray not for these alone, but for them also which shall believe on me through their word;" that is, for those who should come into the understanding and obedience of the Truth, through their teaching and demonstration, and the signs following them that believed.

From the Scriptures themselves, then, it is clear that the works performed by Jesus and his disciples were the natural results of laws understood and obeyed, and that these were miracles only in this sense, that they were marvels, or wonderful things, to those who knew not in the least the Principle by which they were wrought. Since God is the lawgiver, and remains "the same yesterday, today and forever," His laws, understood and obeyed, will today, be followed by the same results as in Jesus' time.

Oh devout Christians everywhere, who have been robbed of your great privilege,—through the pernicious statement that the days of miracles are past, and that miracles were not intended for this age,—you will read your Bible in vain to find this erroneous statement supported by Scripture. It is an emanation from darkness, wandering in darkness, and is without God or hope in the world. Today, professed Christians, we have not the excuse we formerly had. Science and Health has been given to the world. This book, by Mary B. G. Eddy, the Discoverer of Christian Science, who gave to its teachings this name,—this book unfolds the spiritual meaning of God's Word, thereby enabling us to obey the Master's commands. Then let us no longer be content with a form of Christianity which does not heal the sick, nor be satisfied with any form of healing which does not reform the sinner.

GOD IN THE HOME.

E. D. BOYLSTON.

God is Love, and Love is sunshine;
 And all sunshine, in the home,
 Is but faint divine reflection,
 Source from whence all sunbeams come.

Did we but the closer follow
 Copy for us God doth set,
 In His ways of wondrous kindness,
 We should never scold or fret.

Home would then be world of sunshine,
 Cloudless as a summer day;
 Love would lighten all its labor,
 Take its cheerlessness away.

All the glories bright of Heaven
 Are but glintings of God's love;
 Homes that copy Him most closely
 Are most like the home above.

NOTHING can be drudgery which is truly done for the sake
 of Love. WRIGHT.

REFLECTIONS.

H. E. CROSSWELL.

TO WRITE an article on Christian Science, unsullied by contact with material affairs, is no easy task. If the reader thinks otherwise, let him open his gates of knowledge on any particular subject,—that has been shorn of all coloring, and winnowed of every idea except abstract notions,—and he will comprehend the meaning of the above assertion. It is by no means meant to convey an impression that Christian Science is purely abstract, but rather the feeling that it is not to be considered in the light of what is commonly called Knowledge. There are certain immutable facts, which can be stated and enlarged upon; but remember! the subject here is Mind, and it must be treated in a concise manner, and not contaminated with any semi-metaphysical notions, or ideas bordering on the physical. That is, it must be consistent in all its numerous explanations; it must reveal no thought that can not produce legitimate conclusions, of a quality such as any honest thinker may apprehend by a careful perusal.

There are many philosophers, psychologists, and natural scientists, who are watching with much interest the literature given to the world on the subject of Divine Science. For this, and many other reasons, the potent influence of Christian Science must be shown to bear upon the true state of man and his close relation to God. To do this, more of the intellectual elements of mankind, more thinkers, are needed.

It may be said, What will a Spencer, a Hume, or a Mill think about Christian Science? Perhaps, in one sense, it matters little what they think; but in another sense it matters a great deal. If they can not see it demonstrated, and have only recourse to its literature, let this literature be such as to foster admiration, that they may hold it in thought till demonstration—always the best proof of assertion—can convince.

The religion of Christian Science is absolutely pure. Let the attention of the world be riveted upon that fact, for this implies the undivided condition of the universe. Let those who are qualified to dissect this purity bring out the harmony that must of necessity flow from such a source.

Bodily health is but a musical note, struck in the harmony of the Life that is God. Another such note is moral character. Honesty, fidelity, the absence of passion, are as much a result of the understanding of Science as health is. Nay, even more so; for without these health is as impossible as under the old system of Orthodoxy, wherein belief alone is the stepping-stone to happiness, to Heaven.

Let it be emphatically stated that if, after a careful study of Christian Science, we conceive it to be in accord with reason and belief, this is but the first step in the right direction; and not till the understanding of it is reached, will the student realize the infinite character it assumes.

There are numerous questions arising in the popular mind in regard to the condition of things, such for example as these: Whence came this seeming belief of a material universe? How is it that Mind allows itself to be lost sight of by man, who creates images of falsehood which will ultimately bring such acute suffering, and finally death? To these interrogations the present knowledge of novices and charlatans in Divine Science will not give an explanation. To say that all suffering and despair are negations,—that is, nothing,—will not put the inquirer at rest. He demands proof. It does not follow that because satisfactory answers are not immediately forthcoming, that time will not bring them.

There are (to belief) sickness, pain, and misery, and the long catalogue of evils is a melancholy fact; but to the question, Why does God, or Mind, allow this belief to exist? the Scientist can only repeat that God is not cognizant of beliefs, because they are not realities.

If all phenomena, which appear from moment to moment to our minds, could be shown to be the dreams of human misconception, there would remain no doubters; the world

would be at peace. Christian Science has but just launched itself upon the ocean of Mind, and as fast as the Science advances, it will give to the world its knowledge. It has explained problems which philosophers have wrangled over since the dawn of history, seeking for cause and effect in a hypothesis purely material. They will never find Love in materiality; neither will they find the moral law.

Is it not much better to feel that all sorrow is a belief of mortal mind, and unknown to God, than to think (for is it not a verity to the most Orthodox Christian?) that God sees and knows all sin and suffering, of the innocent as well as the guilty, and never was yet known to interfere in behalf of the sufferer?

Here is a Christian in every sense of the word,—honest, sober, temperate in all things, charitable, obeying to the letter the dictates of conscience, a devout believer in prayer, trying to serve God with love such as only a mother can bestow upon her infant. Such a woman must stand helplessly by and see her only child sink into a watery grave during shipwreck. Still more deplorable, the child may be devoured by the hissing flames of a conflagration, while the devout mother in vain reaches her trembling arms towards Heaven, and implores divine aid, with choking sobs that return to her aching heart, void of that promise she has been taught to believe is the sure reward of all faithful lovers of the only true God.

Picture to yourself the grief, despair, and anguish unspeakable that now fill this mother's heart, but a few moments ago filled to overflowing with joy that none but a mother can know. Is there any argument necessary to convince one that Divine Science—which teaches that all is Mind, and that Mind is God, and that to understand this is to grow into the likeness of God—is far preferable to the above example of faith, as at present accepted, concerning God and His government of the human race? Let us pause before we say that God allows His innocent children to suffer, save as their beliefs (of which God, or Principle, knows nothing) control them.

The ancient gods may have healed the nations, and given them victory in war, though their voices are silent now, and lend no aid in the search for Truth; but all notion of a limited God, possessing only the attributes of a finite being, border very closely upon the heathen conception of deities who delegate power to statues and stones, which crumble with the lapse of time, till Apollo speaks no more, and the protecting god of the Muses is heard only in the memory of the past; while the soft fables that removed the drapery of Hellas, and revealed the power that fired the Grecian heart, are now but the cold embers of an ancient mythology.

Orpheus is silent. His lyre no longer charms the spheres, for the music of the gods is but the weakening vibration of ancient myths, floating down the ages, only to be lost amidst the harmonies that go on forever. There will be centuries — nay, epoch upon epoch — of the world's future history, before it will be a universally accepted fact that matter is but a conception of the mind that thinks it,—before it will be understood that mind is the cause of all effects produced on the senses. The Christian Scientist is among the many who sail down the River of Life. Tired and weary, he has been buffeted about by the creeds and theories, borne on the winds of Time. With "scorn, his back he turns, on those proud towers to swift destruction doomed," and homeward now in his frail bark he takes his course, watching the Star of Truth for his only guide. Over sandbars and snags which entangle the way, through darkness and storms, with obstructions of every kind to overcome, he pushes on to the source of the River of Life, the goal of Divine Science, whose full orb is yet scarcely above the horizon.

That his course is right there is no reason to doubt. The guideboards point in the direction he has taken. Every step forward shows new truths on either side. If with conquering energy he sticks to the course, there will surely appear the blazing light of eternal Truth, shooting its dazzling rays over the sea of error, shutting out forever from the vision of man all the forces of violence and fear, leaving him sustained by glorious possibilities of Infinite Mind.

SIN AND ITS NATURE.

A. M. W.

Is there sin? and What is sin? These questions are of great importance, because it grows clearer to me daily that, if there were no sin, there would be no sickness or death.

As a Christian Scientist I say, most emphatically, There is no sin. If there is no sin, there is no need for the second question, What is sin? If my assertion is true, that there is no sin, then the world is making a great ado about nothing; and the sooner we stop wasting so much earnest thought on nothing, and turn our attention, with the same amount of energy, to that which is something, the sooner we shall understand man as he really is,— the likeness of God.

Now, what authority have I to declare there is no sin? Simply this: I believe the Bible to be God-inspired, and, therefore, to be true; and it says in the Bible that God is Good; that He is the only God, the only Creator and Father of all; that He is no respecter of persons; and, also, that Christ is the same yesterday, today, and forever. Again, the Bible teaches us to understand God as omnipresent, omnipotent, omniscient. The last three epithets come from Latin words, which mean all-present, all-powerful, and all-knowing, — not knowing partially, but knowing wholly, or else *all* does not mean *all*. We also read in the Bible that God is perfect, too pure “to behold iniquity;” and this necessitates His being without sin.

Yet again we read, in the same Good Book, that man is made in the image and likeness of God; that in God man “lives, moves, and has his being;” that God is the Life of man, and man is governed alone by his Heavenly Father; that man is nothing of himself, but that it is God the Eternal, the Divine Principle governing man, which does every work.

Now if this is true, that man is governed entirely by his Maker, and is co-existent and eternal with God, and reflects Him, being made in His image and likeness, then man, of

necessity, must be like God, and like Him only ; and if God is without sin, man must be without sin also.

From the above standpoint one can truly say there is no sin, and this precludes all further questioning in regard to sin ; for it is foolish to think or talk about what is not. The thinking should be in the effort to realize that there is and can be no sin, as explained in the preceding argument. When man does have a realizing sense of himself as pure, good, and perfect, as the reflection of God, who is Life, Truth, and Love, then man will see it is a sin to admit that there is sin, or even the appearance of sin ; for God, Truth, fills all space, and there is no room for even the appearance of sin. When man reaches this understanding of God, whom to know aright is Life Eternal, and of himself as the perfect reflection of God, the real man is beginning to appear, and the old man with his deeds is being put off.

Let us be diligent and prompt in this line of thought, and all the rest will come out right ; for if the foundation is good and firmly laid, the whole structure will stand. So in Christian Science ; when we can understand the unreality and the entire absence of sin, then, in proportion, shall we bring out harmony, cast out evils, heal the sick, and raise the dead ; for sin is the foundation of sickness, and the wages of sin are death.

It is written in the Bible, that we shall reap what we sow ; therefore, if we sin, we surely shall suffer, and if not dead according to mortal sense, we are lost to a living sense of Truth, the Truth John speaks of, which shall make us free, free from bondage to the false claims of error, *alias* mortal mind, which says man shall sin, suffer, and die. No, let us rise up in the power of Truth ; and with the calm assurance of a never-failing support and comfort from our Heavenly Father, let us break the cords which bind mankind down to a belief in the reality of sin, sickness, and death ; for if we only knew it, those cords, which seem to have such strength and power, are no more than cobwebs, which can be brushed away, however large and old.

No, God is all; and if we could only have a living faith in Him, and realize that Christ was the Divine Principle, or God, governing the man Jesus, and that this Divine, Perfect Principle governs each and every one of us today, what peace, what harmony, and what a glorious condition of health man would be in!

Would it be right for one to talk in this way to those who do not understand real Christian Science? No, I say decidedly, it would not; because such people are not where they can see enough of Truth to make them understand the nothingness of error. By talking with one outside the pale of Christian Science as one would to a Scientist, you would, in most cases, only be casting pearls before swine, who would probably "turn again and rend you." Therefore we must be careful to watch our thoughts and guard our tongues, lest, through a misdirected zeal, the wheat be pulled up along with the tares. There is a way to talk with those who are bound up in materiality, and those who are steeped in the belief of pleasure and pain in the physical senses, which, if persevered in, will bring them into the fold.

We must remember, that what man believes in, to him, as long as he so believes, it is a reality. Now, the world does believe man to be sinful, and that there is a great deal of evil in the world; and as long as that belief exists, those who are in that belief will not have the understanding of Truth which would free them from that erroneous belief. Therefore, it behooves us to deal wisely, gently, but firmly, with such poor straying lambs. If we are ever on the watch to bring them into the fold, where all is harmony, God will open the way; for our Father is ever with us, directing and guiding us. If we will only be willing to give ourselves up to His guidance, and trust Him, knowing He will lead us by the right way, not only will our own lives be purer, better, and more Christlike, but our example will help those outside the fold to first desire to come inside, and then, as they get a glimpse of Harmony and a taste of the fruits of the Spirit, they will strive to enter; and when that time comes, they

will find the gates open, and a warm welcome awaiting them; for it is only by individually striving to walk in the Way, think the Truth, and live the Life, that one can enter the realm of Harmony.

Stop a moment to think what this means, to realize that, through our own individual efforts, we can bring others to Christian Science, which represents the fold, and which, when understood, puts us in the way which leads on to Harmony.

Let each one of us be filled with the earnest and determined desire to live as we ought, and to throw off those beliefs of indolence and selfishness which tend to make us forget that we have not only our own burdens to bear, but our neighbors' also, and that if sin has no reality, there is in belief the appearance of sin, which must be met and overcome, or we will fail to do our duty. Let us also know, for a compensation, that, as we meet and overcome the belief of sin, so, in proportion, do we overcome sickness and death.

Finally, let us remember that it is the little sins, the little beliefs,—such as giving power and pleasure to matter, which we unconsciously endow with power,—until we are sufficiently aroused to know they are nothing, which hinder our realizing the Truth; thus hindering ourselves as well as those around us. It is neglecting to meet and overcome the errors which the world does not call sins, owing to lack of spirituality, which hinders a patient's recovery and darkens our own thoughts, thus preventing the Light of Truth from shining, as it does continually and eternally, through us, from sending out rays to comfort, to bless all who are reaching out for Harmony.

Who feels that God and Heaven's great deeps are nearer
Him to whose heart his fellow-man is nigh;
Who doth not hold his soul's own freedom dearer
Than that of his brethren, low or high;
Who to the Right can feel himself the truer,
For being gently patient with the wrong;
Who sees a brother in the evil-doer,
And finds in Love the heart's blood for his song.

JAMES RUSSELL LOWELL.

Letters.

A WORD spoken in due season, how good it is ! PROVERB.

AN EDITOR REBUKED.

[From a letter to ALBERT B. DORMAN, Editor *Messenger of Truth*,
Worcester Mass.]

DEAR SIR AND BROTHER: I thank you sincerely for your generous confidence, in offering to continue *The Messenger* to the end of the year: but I must still decline to accept luxuries which I can not pay for when received. I shall be able, no doubt, to read your paper from time to time, as there is a subscriber to it living in the house where I am rooming.

The effect of your last number will be severely felt by those readers and believers not firmly grounded in the understanding of Scientific Truth. I have reference to your Question Department, and the erring and misleading answer given to the question: Does God know anything of this temporal existence and its supposed wants, since both are unreal?

I can scarcely believe that the answer was given by a Normal Student of Christian Science, or by any person having passed through a single course of instruction at the Massachusetts Metaphysical College, or by one even, who accepts *understandingly* the teachings of the Master, as recorded in the Scriptures, and so clearly expounded in the Key thereto, in *Science and Health*, by Mary B. G. Eddy.

If such be your understanding of Christian Science, or Divine Truth, the light which you think you see is darkness, and at once removes both yourself and your journal from the field of Scientific certainty; and places you again amid the erring doubts and uncertainties of human belief and human wisdom.

The first three-and-one-half lines of your answer are true; but that they were expressed parrot-like, and without either faith or understanding, is evidenced by the blind contradictions contained in the balance of the attempted explanation. The children of "the flesh are the dream and delusion" of sin. This dream is not the child of God, Good, in any sense. Hence He can have no knowledge of it.

The answer to the second question, Did God send Jesus Christ into the world? is equally unscientific, and shows very marked ignorance of the accredited human laws, as well as the divine law governing the Immaculate Conception, or "Truth made manifest in the flesh."

Do not, dear brother, think that I speak thus merely for the purpose of criticizing. I am urged to do it by the pain it gives me to see your building, of sixteen months labor, suddenly crumble into dust and nothingness, by the work of your own hands. If I may suggest, I would urge you to seek earnest communication with the Comforter, the Christ-spirit, which leadeth into all Truth, and which is ever and always with us, ready and willing to guide and to instruct, if we but seek and ask aright: and call also upon your earthly guide and teacher, Mrs. Eddy, and ask to be set right.

Try and realize more fully the terrible responsibility resting upon all who aspire to teach, and guide earnest and confiding seekers after truth. The Master's fearful warning should ever be before us: "Whoso shall cause one of these little ones, which believe on me, to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

May the light be given you to teach God's Word correctly, and lead aright those who in confidence trust themselves to your teaching. Through the power and presence of that Light, may you be able to heal the breach which your erring wisdom has wrought, is the hope and wish of yours fraternally,

T. H. DONEHUE, C.S.B.

Denver, Colorado.

NO NAMES.

In the study of Divine Science, the first opposite statement of error is most apparent, and consequently the first to be destroyed is that of vanity; and this thought is very strong with me,—that the healer should not allow his or her name to be used in cases of testimony, but rather that patients should say simply, "Christian Science healed me."

The thought in connection with this is that healers will be thereby benefited, for they will sooner see that He healeth all our diseases. The former things (names) will pass away, for He giveth us a new name, and His mark is on our forehead.

Omaha, Nebraska.

DELLA DAY.

LOST OPPORTUNITIES.

AFTER all, the grandeur of Christian Science is its simplicity. A child may run and read. All that our Teacher asks or expects of any of us is to be good and to do good,—to change our former affections and desires for better, diviner ones,—and to evolve vigorous and painless bodies from pure and holy thoughts, freighted with energy of purpose.

She asks each of us to do this work, first for ourselves, and then for others, thus bearing each other's burdens, and bringing peace on the earth. When experience has taught us how to gather the meaning from the inspired pages of Science and Health, and to dimly discern the import of a life laid down as a ransom for many, we may well close the book with a sigh, and blush of shame at the chasm between its teachings and our achievements. How puny seem our desires, how meagre our deeds! We talk glibly, and feel impressed, for the moment, with the results our Teacher has brought forth. We admire the grand qualities of Mind which we can not deny she has shown us. The gentleness, the long-suffering, the patience, the endless misunderstandings, the toils and struggles borne with fortitude and Christlike meekness,—all these commend themselves to us, and we feel a thrill of pride that we can call ourselves her students and followers; but the command to go and do likewise wakes too often but a short-lived echo in our hearts, and our spasmodic efforts to indicate the strait and narrow way are mostly flickering rushlights to the world, rather than the steady beacons of consistent example.

We mean (so we say) to keep so closely within hearing of her advice and warning as to be saved from ourselves and the contagion of others; but as the path gets thorny and the ascent steep, we linger and wait till we are beyond the reach of her hand, and then think to summon, with imperative demand for help, the Truth which we have denied and crucified. It is in such hours as these that we long to share that healing power in which she is so rich, but in vain. We can remove neither others' woes nor our own. Every farthing of payment is demanded of us in suffering, until we balance our account with God, and take up our march again where we left it; and, footsore and weary, we must work with redoubled energies to recover the ground we have lost.

We borrow of her oil once,—twice; and we fain would come

the third time, but the door is shut. Had we not been blessed with a Teacher so faithful, who has forewarned us, we might find some excuse for ourselves while in these morasses of doubt and depression; but every phase of mortal mind—its cruelty, treachery, and hate—is uncovered in Science and Health, and we know the veil has been lifted for us, that we might see the bold claims of sin; and we see also the antidote in Christ, who was the personification of Christian Science.

JOSEPHINE C. WOODBURY.

THE TOUCH OF TRUTH.

CHRIST's works are also parables. They not only prove his mission, constraining men to say, with Nicodemus, "We know thou art a teacher come from God, for no man can do the works that thou doest except God be with him," but they also illustrate his method of work in the highest sphere of life; and in this view the healing of the body, by the touch of Truth, is strikingly significant and profoundly instructive.

The Touch of Truth is the thing that is needed. In the case of the woman mentioned in the fifth chapter of Mark, the disease baffled all material aid. She had spent all her living on physicians, and grew not a whit better. Hopefully the poor patient had entered upon each new experiment, until at length, finding no virtue in these methods, she was ready, almost, to cry out in despair. At this point she heard of Christ (Truth) the Great Physician. Coming to him in trust, reaching forth to touch him, she grasped the thought that made her whole.

Like this is the experience of others who try this divine healing, as now being practised in its purity by those loyal to the Truth in Christian Science, as taught by our dear Teacher. Many may touch the hem of Truth's garment and receive the answer, "So be it! According to thy faith [understanding] it is unto thee."

"Truth for authority, and not authority for Truth," is our motto. Only as Truth is attended with living faith (that is, understanding) will it prove its own royal power.

H. L. DUNBAR.

No man ever achieved anything for Christ, who did not, when necessary, trample both self and selfish enjoyment under foot.

H. CLAY TRUMBULL.

Sermonettes.

Let thy Speech be short, comprehending much.

ECCLESIASTICUS.

INSPIRATION.

MRS. JOHN WILLIAMS.

THERE is a spirit in man;
And the inspiration of the Almighty giveth them understanding.
JOB xxxii. 8.

It has been said: "All have the faculty of intuition, by which they can receive inspiration from the same great source of light and love, differing only in degree, according to the capacity and aspiration."

How beautifully this thought is expressed in Jesus' parable of the Talents. One receives five, another two, and another one. Should others then seem more blessed than ourselves? Shall we murmur at God's ways, and think them arbitrary and unequal, because gifts are not uniformly distributed? What more reasonable than that everyone should receive gifts commensurate with his capacity?

God is the source of all inspiration. True inspiration is the Lord's light in the soul, illuminating His kingdom within us. It is even the lamp to our feet, which will eventually lead into all Truth.

Spirit makes not spasmodic appeals to man's self-consciousness, any more than the sun shines and does not shine at the same time. God changeth not to suit man's moods. He is always the same good Father and Mother, yesterday, today, and evermore.

One has asked where the place of light is? I should say, the solar centre is the unvarying source of light. Stand then in the Holy Place; get as near to the Sun of Righteousness as is possible; divest your thoughts of earthiness, and thus become a transparency through which Immortal Mind may find expression. "Unless above himself he can erect himself, how poor a thing is man!"

OUR LIFE IN GOD.

JOHN F. LINSOTT.

I AM the true vine, and my Father is the husbandman. JOHN xv. 1.

THE beauty of the Great Teacher's forcible metaphors is often lost by careless readers, who do not analyze and synthesize as they read.

Here the vine is the servant of man. He plants, prunes, and nourishes, that the vine may be of more service to him. The earth eventually receives all that is put forth through the instrumentality of the vine.

The fruit of the vine has blessed mankind. It came forth from the seen, the earth, into the unseen, the air. Again it left the unseen, the air, and returned to the seen, the earth. The intelligence of man was a factor to aid the vine in its development for service.

We read a statement by the Master (JOHN xvi. 28) which throws more light on our text: "I came forth from the Father [unseen Spirit] and am come into the world. Again I leave the world [seen] and return to the Father." While the mystery of the universe is symbolized in the saying of the last verse noted here,—that is, that all objective forms are the projected ideas of God, the Creator or Father,—Jesus' point is to show man as the idea of the Father-Mind, manifested for a season. He also wishes to show, by the teaching of opposites, that the real man is the spiritual man; that his origin is not in the seen, in flesh and blood, but in the unseen Mind of God; that man has no "life, substance, or intelligence," apart from the one Mind of God.

Jesus' entire mission was summed up in the effort to teach man the true way of life, here in the flesh. Men believed they were born of the flesh; that they lived under the laws of the flesh, suffered under the laws of the flesh, and died under fixed laws of the flesh; that flesh was substance, and contained life; that the flesh could give pleasure or pain, was subject to laws of disease; and that wise men must study these laws, and prevent pain and death from disease, by administering antidotes, of their own invention.

Jesus taught the sufficiency of God's laws of thought, emanating from the One Mind through him, or through his understanding of

them, as the one balm of Gilead for all the woes of mankind. All he ever claimed or taught was the power of the Father, who did works through him, and that He would do the same works through those who believed in the Father as fully as he did.

If his disciples of today would love one another, as he gave commandment, they would heal without effort. The Life which is God, Good, would flow through their unspoken thoughts, as the sun shines through the window-pane. Herein we would bear much fruit, and glorify Him whose Life we live. Our passport to Heaven will be those redeemed from error through our understanding of God, who is Truth, Life, and Love. Is our Life hid in God? Are we obeying the commandments? Do we know the Truth, and are we demonstrating what we know? Are we anxious to know?

"If thou criest out after knowledge, if thou liftest up thy voice for understanding, if thou seekest her as silver, if thou searchest for her as for hid treasure, then shalt thou understand righteousness and judgment and equity,—yea, every path."

REPORT AND BELIEF.

S. C. R.

LORD, who hath believed our report? JOHN xli. 38.

THE writer of the Fourth Gospel quotes from Isaiah the Prophet, to show that in Jesus' day, as in the elder era, Truth was not always received by those to whom God ordained its proclamation.

The words apply to the cause of Christian Science today. Who hath believed the report of the teachers of this old yet new Science, this new yet old form of healing? Up and down the land are circulated stories about cures without medicine, without hands. Who believes them? The multitude? No! The Scribes and Pharisees of the day,—that is, the Doctors of Divinity and Law, the church-leaders? No! Anybody? Yes, a great many bodies, —or rather, a great many minds, who find health through this curative method.

Who hath believed? Knots of women here and there,—enough in some places to form a church,—who have first had the curiosity to inquire into the new revelation; who, second, have been healed; who, third, have had the courage of their convictions, and proclaimed their faith in the parlor, on the housetop, in the street, in the papers, in the prayer-meeting.

PONDERING THE TRUTH.

HELEN A. SMITH.

His mother kept all these sayings in her heart. LUKE II. 51.

AMONG the many sweet-spirited women who are preaching and teaching and living, in demonstration of the Science of Christianity, is one who, by her fitness, has learned to trust and love most tenderly. She reflects the image of the Master; the likeness of Spirit is surely being brought out in her day by day. Longing to know the steps by which she is attaining this height, I asked her if she had any formulated plan of study by which she had prepared herself to cope with the questions that approached her. "No!" said she, "I ponder the Truth, with the consciousness that Christ is the only Teacher, and that God is in him, reconciling the world unto Himself."

Then I remembered how Mary kept all the sayings of Jesus, and pondered them in her heart; and how the child grew and waxed strong in Spirit, filled with wisdom.

The conception of Truth, by the power of Divine Science, is ours to appropriate today. We may each one of us be a Mary, who shall give to the world the spiritual presentation of Christ in this, his second coming.

Let us ponder the Truth, knowing that with God nothing is impossible. So shall the Holy Ghost come upon us, and the power of the Highest overshadow us, and we shall bring forth thoughts that will emancipate the race from its delusions, and show it the Way, the Truth, and the Life.

FAITH.

SELECTED.

HAVE faith in God. MARK XI. 22.

Is it any wonder, when we stagger at any promise of God through unbelief, that we do not receive it? Not that the faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the giver has a sovereign right to choose his own terms of gift.

SEEKING THE KINGDOM.

E. M. F.

SEEK ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. MATTHEW vi. 33.

AN illustration of the meaning of this passage of Scripture is given in John, the sixth chapter, where Jesus, after feeding the multitude, reproves them for looking more to what had seemingly been gained of worldly satisfaction, through the miracle of the loaves, than to spiritual good.

Just so is it at this time, with some who would be healed and taught by the Master. The care for worldly riches is so great in belief, that the command to "seek first the Kingdom of God, and His righteousness" seems to be lost sight of, and the true idea of Life and its requirements utterly gone.

In preaching and practice Jesus never clung to worldly goods or affections, but even left mother and brethren, to demonstrate the higher Love which is gained through following after righteousness; yet Jesus never lacked the necessities of life. Even at the cross he was surrounded by those who held him dear. Neither did he ever have a superabundance of such necessities, and yet he always could and did give to all just what they appeared to need most. This shows, as Paul says, that "bodily exercise [care] profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 TIMOTHY iv. 8.)

In Luke, the words of our text come just before the passage, "Neither be ye of doubtful mind," or, as it reads in the margin, "Live not in careful suspense." Here it is taught that anxious indecision, or a state of doubt, is to be avoided. This gives the text still more force, as showing that not only is the Kingdom of God to be sought, but sought through faith that this kingdom is to be found.

Therefore "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth." (II TIMOTHY ii. 15.)

BE then like the bird perched upon some frail thing. Although he feels the branch bending beneath him, yet loudly sings, knowing full well that he has wings.

MADAME DE GASPARIN.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

I GIVE Thee my striving and straying, and take back a heaven of peace,
 I give Thee my efforts, unskilful and fruitless,— thrice blessed release;
 I take back Omnipotence, holy and tender and loving and true,
 Oh, barter of wonder of wonders! Oh, grandeur that glimmers in view!

HARRIET WARNER REQUA.

To find the ideal life in the normal, you must do two hard things: get rid of the world in your heart, and get rid of self,— of thinking of yourself. One thing is needful, only one; and that one thing is Love.

STOPFORD BROOKE.

THAT you are fair or wise is vain,
 Or strong or rich or generous;
 You must have also the untaught stain
 That sheds its beauty on the rose.

Love saves the world, because it is the nature of Love to seek objects of affection. Love hates death, and delights in Life and happiness.

WRIGHT.

FEED on thoughts that voluntary move,
 Harmonious numbers.

MILTON.

ALL the doors that lead inward, to the sacred place of the Most High, are doors outward,— out of self, out of smallness; out of wrong.

GEORGE MACDONALD.

ALL are needed by each one,
 Nothing is fair or good alone.

HUMAN reason may cure illusions, but it can not cure sufferings.

DE MUSSET.

TRUST the guiding God.

COLUMBUS.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

BLIND JACK.

THE following interesting sketch is partly taken from the Leeds Mercury, England, and was written by ALFRED RIMMER:

There are few more beautiful parts of England, or, indeed, we may say Europe, than the district in which Knaresborough is situated. But probably the most wonderful hero of Knaresborough was the blind road-maker, Blind Jack, as he was called, whose staff is still preserved in the keep at Knaresborough Castle. He was probably one of the most wonderful examples, in all history, of a man's overcoming what anyone might say were insurmountable obstacles, and rendering the most conspicuous service to his fellows.

He was born in a small but beautifully situated cottage on the banks of the Nidd, and within sight of the Castle of Knaresborough. A virulent attack of smallpox took away his sight at the early age of six, when he could not possibly have made any observation of the aspects and forces of nature; but he had an intuitive knowledge that quite passes our comprehension. We hear of blind men being—as they often are—most excellent organists and composers; but that is slight work, compared with that of a man who was blind from infancy, but who could lay out roads that were previously unequalled. He had never seen an arithmetic or a slate, but could form estimates of great engineering undertakings, and made literally no mistakes in his calculations. The beds of the roads, whether rock or morass, he calculated for, and even chose the most suitable stone from quarries he had never seen.

He corrected the designs of scientific surveyors, and he actually built some of the principal roads now in use in Yorkshire, Lancashire, Cheshire, and Derby. He went along the road with his staff, still preserved, and seemed, by the slight indications he could meet with, to divine the great physical features of the country.

On one occasion, when he was laying out a road over some grass land, he felt something unusual, and he pondered over it long, passing and repassing, and tapping the ground with his staff. An excavation was made under his direction, and a Roman road was discovered, the materials of which he used for work he was then engaged upon. This remarkable man died at about ninety-three years of age, at his farm at Spofforth, not by any means in needy circumstances, but with nothing like the rewards his genius and industry deserved.

WRONG INFLUENCES.

LESLIE GREY, in *The Congregationalist*.

"WHY, the stamp on this letter has not been cancelled," said Mr. Martin Moore, taking up an envelop which had been post-marked with pen from a country postoffice. "You can remove the stamp carefully, to use again, as well as not."

"But I shall do no such thing," replied the person addressed, to whom the letter had been sent.

"Oh well, then I can do it for you, and when you get out of stamps I'll lend you one," was Mr. Moore's laughing reply. "You do n't suppose Uncle Sam will miss a two-cent stamp, do you?"

"It is the principle of the thing," said the other speaker, "and we have no more right to steal two cents from the government than a larger amount. I will never touch that stamp again."

This conversation occurred in the home circle, where the children listened to the father's plausible reasoning; and how could they help being influenced by it? And if, in after years, the father, whose opinion the bright-eyed boy respects, finds him practising larger frauds, will the parent call to mind this and similar lessons, taught, indirectly it may be, in the home circle?

Here is another case in which both deceit and dishonesty are instilled into the young mind. Little Robbie writes a letter to Uncle Robert; and in it, boylike, he states that he has saved a dollar, and is going to put it into the savings bank. Now, Robbie made figures to represent the money, and Uncle Robert read it ten dollars, instead of one. "Well, well," he remarks, "the boy is doing well to have so much." Now, the uncle is of a thrifty disposition, and approves of boys saving their pennies and dimes. So he writes to Robbie's mother that if her little son has ten dollars to put into the bank, he will send another ten to add to the sum, for a snug nest egg.

"But I did n't write ten dollars," said Robbie, when he read the letter. "Uncle Robert made a mistake in my figures."

"Well, never mind now," replied the mother; "Uncle Robert can spare ten dollars as well as not; so we need not say anything about the mistake when we write."

"Thus the child's better and more honorable impulses are checked, and a lesson is early learned in greed and actual dishonesty.

Does this mother, a professing Christian, anxious for the moral and religious welfare of her children, consider what tares she herself is sowing in the young mind?

Said a lady to her guest: "We will take the first train after dinner, and go to call on Cousin Alice." At the station, when the visitor speaks of getting her ticket, the hostess replies: "No matter about it now." So the matter is left to be arranged later. But, as no fare is paid on the cars, the subject is referred to again by the guest, after returning home. "Oh, the conductor does not call for our tickets half the time on these short trips," replied the lady; "when he does, we pass him the change; and when not, we save our fare."

"But I would much rather pay my fare, than to save it in this way," said the visitor.

"Oh, well, if conductors do not have time to take up the tickets, that is their lookout, not ours," is the careless rejoinder. "Besides, we go so often, we ought to have some free rides."

And this is said before the children, who, doubtless, are accustomed to getting free rides when they can, and are thus learning dishonest practices in little things, which can not fail to blunt the moral sensibilities in reference to larger dealings with mankind.

Thus, in a thousand trifling ways, are petty deceits and peccadilloes practised by people who would scorn to be thought dishonest; and who never seem to think what their influence may be in the family, and among those with whom they have business relations. Is it a wonder that from such lessons, learned in the home circle, larger defalcations come; that the love of greed is made subservient to bitter ends? Strict integrity is a principle which needs to be inculcated, both by precept and example, in the home, the counting-house, the workshop, and in all the affairs of life.

TRUST.

BUILD a little fence of trust
Around today.
Fill the space with loving work,
And therein stay.

Look out from the sheltering bars,
Upon tomorrow.
God gives grace to bear what comes,
Of joy or sorrow.

A RAILWAY QUESTION.

[Written for this JOURNAL]

"WILL the railroad go at ten o'clock?"

This was the question asked of the station-master at the ticket-office, by a bright boy of fifteen.

"No!" replied the station-master.

"At half-past ten?"

"No!"

"When will it go?"

"Never, 's I knows on!"

"Why? Has the train stopped running?"

"Oh, ye signerfy the *train*, dew ye? Why did n't ye say so fust. Ye *said* the *railroad*. The *train* 'll go at ten o'clock, ez usle; but ez fur the *railroad*, it never goes eout, 't all, but allus stans here ter hum, stock still. Leastways it allus has for nigh on twenty year,—ever sence I've been station-ajunt in Rylteown."

Now Tom Brainard—this was the bright boy's name—knew that the station-agent made several mistakes in his speech: that *mean* would have been a better word than *signerfy*, even if the latter was properly pronounced; that *usle* is not the proper pronunciation of *usual*; that *do* should not be sharpened into *dew*, nor *first* shortened into *fust*; that *ez*, *hez*, *fur*, and *eout*, are very inelegant; that *year* is not the proper plural of that noun; that *at home* is more correct than *ter hum*; that *leastways* is not a genuine word; that *been* and *since* do not spell *ben* and *sence*; that the man was an *agent*, not an *ajunt*; and that the name of the town was not *Rylteown*, as he drawled it, but *Rylton*.

What then? Did he imitate the agent, who grinned with delight at getting the better of a city chap, and reply pertly?

No! Tom had been better bred. He merely said, "Thank you, sir!" and resolved never again to ask for the railroad when he meant the train.

Tom was right. We should learn wherever and whenever we can. Even a rasping reply may teach us a good lesson,—to be accurate in speech.

Even from those who ridicule us, or laugh at us, we can learn wisdom. "Those laugh best who laugh last." Remember this proverb!

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :

“ Inquire of the necromancers and wizards,

That peep and murmur ; ”

Then say ye : “ Should not a people inquire of their God ?

Should they inquire of the dead for the living ? ”

ISAIAH.

ABUSE OF MENTAL HEALING AND TEACHING.

Important Revelations from Behind the Scenes.

A STUDENT.

THE far-seeing thought of our times is becoming more and more imbued with Christian Science. The pulpit is sounding the depth of its spiritual philosophy. Literature is becoming permeated with its ideas. The sick are echoing its praises. Evil human mind is aroused to greater evil, or changed into a power for good.

Misteaching leads to the malpractice of Christian Science, and throws the husks of ambitious generalities, of German and Hindoo philosophy, into the pure streams of Truth, so as to clog them with trash and floating debris, which engender disease, and check the spiritual growth of the Christian student. Thought-stuffing is by no means equivalent to mental culture. It imparts no real information or grand ideas, gives no vital power or depth, confers not that grasp of Truth which constitutes profound scholarship.

The dazed student of mortal-mind methods is tricked out by clothing his thoughts in garments from the Misfit Parlors of philosophy. His mental nourishment is upon food warmed over from yesterday's table, till he is famished for ideas, and hankers for a juicy crumb of original Christian Science from the Master's table. He becomes a weak and discouraged starveling, easily upset by the first spiritual fact he runs against, in attempting to demonstrate the healing power. In his spiritual poverty he sees nothing as it

is in a pure, invigorating light, giving hope and health. He finds virtue (if pretending to so fine a thing) no assistance to precocity, and a love of the pure and good no aid to thought and health. Benevolence and righteousness give him no fruitfulness in beneficent results, no luxuriant harvest of high and holy thoughts. Oh, no! All is reversed in mind-cure on a material basis. What a contrast to this is found in the All-Soul lifting exhilaration of an over-mastering spirituality, which comes from a conscious contact with Life and Love as eternal verities!

The untutored thought of the casual observer sees nothing in the views of the opposing clique which can not be equally true in orthodox Christian Science. A critical examination shows, first, that the leading lights of the opposite party have not chosen their position voluntarily. Some, weak of character to start with, are bullied into it. Others, enter through fear of the centrifugal forces of mortal mind, through hate of drudgery in overcoming it, through swaggering treason, or (and these are, by far, the largest number) through evasion of the requirements of probity and decency, and disregard of that which refines, enriches, and exalts the mind. Having faculties too meagre to be bad, and not great enough to comprehend goodness, they creep about in an apologetic way.

They are the Adam of the German play, just "going to be created." Their indolence and imbecility are mistaken for meekness, and their stupidity for repose. In a joint-stock company, in traffic with falsehood, they are the shining lies, not lights. They wish to grow spiritually, as the stock-speculator grows rich. Such unfaithfulness is never without a specious lie or fascinating sophism, to justify the charge. None of these men, certainly, could be of use to humanity, the cause of Christian Science, or society which reared them.

Second. It must be seen that, though there is a common thought running through both parties, it is adulterated by the disloyal party. Though founded on Principle wholly true of itself, it becomes false and contradictory when separated from its connection with Truth. No matter how profound the fact a man utters, it becomes false in action, by passing through evil motives.

There can be no Truth in man without its representative in character. Truth is demonstrated through deeds, and becomes known as the embodiment of experience. Science is felt and understood only as error is brought under control by it. I would

as soon look for a pearl in a codfish, as for Truth in a ribald mind. Error sweetly promises a calm, realistic, philosophical bed-chamber of repose for the present, pinning you down to the reality of the *now*. It promises a vacant, inglorious future, and paves the pathway with intellectual conceit, to an Arcadia of cultivated thorns and a paradise of stagnant bog.

Think of such thoughts getting a broader and grander glimpse of the profound truths of Christian Science! What if the pages of Science and Health should fly open to their omnivorous gaze for one second, need they cry out with Jack Horner, "What a great boy am I!" and label what is thus derived as their Revelations or Investigations?

If this glimpse be denied them, because of their unworthiness to understand the mysteries of Truth, should they abuse the author with tongues hotly calumnious, jealously rancorous and venomous? The great, unselfish love of the author — her joy in giving of her bounty to the sincere seeker for Truth — alone can make the pages lucent, alone can make the possession of Truth possible.

To avoid acknowledging the Discoverer of Mental Healing, they say that "it is as old as the hills," or that some Hindoo is the discoverer. The same grim monster which actuated Judas influences these students to depart from loyalty, and deny their alliance with the source of their information. Indeed, these croakers in holy things set forth, as braggadocios, their spiritual growth to a high place of soul-development, and declare that the Discoverer of Christian Science has not been able to ascend to their exalted sphere. Tell it not in Gath!

Ambition, jealousy, pettiness, and interest prompt these abuses, and the abusers succeed in a degree in befogging the public mind, so that it does not behold the grandeur of the Cause, makes the Truth doubtful, and works disaster for the coming ages.

Society has no protection, even in the manly and womanly instincts of human conscience, from those who are using the silent power of mortal mind to serve their own fell purposes. Though the malpractitioner makes open profession of serving God, the cause of Christianity has no hold upon his affections. If the Press and Church ignore the highest claims of Christian Science, its holy calling will, sooner or later, be handed over to brigandage and scoundrelism, and mental healing will be turned into a profession of imposition, which becomes the gateway of evil, the apple of discord.

Sympathizers with the opposing clique, labelled with the title Christian Science, are clamoring for the removal of the moral strait-jacket, before showing any signs of moral sanity. This means, lowering the standard of Christian Science to accommodate those falling from Scientific grace; and because the herd of mankind can not stand the whole of Truth, this prejudice, with the privilege of traducing the character of a devout and godly woman, is the basis of a "halfway covenant," where these renegades form alliances to serve personified evil.

Many yield to temptation because they wish to find an easier and smoother way in life. The condition under which Truth is to be taught or received is unalterable; but the bigot knows only *his* way to reach Heaven, and that requires a forty years' journey through a wilderness of unreal philosophy, or a miscalled Old Theology.

We shall not falter in our understanding, surrender our high standard, soften the radical statements, or conciliate the old with the new, as is the policy of the vulgar faction. Their reticence in explaining the error and danger of Animal Magnetism, and their attempt at forcing new Truth through old channels, may be easier, but not honest.—convenient, but not sincere. In this the acute public may detect the language of malpractitioners; for the honest mental practitioner delights to spell the charms of mesmerism backward, to unloose the grasp of malicious coils from thought stupefied by enchantment, or maddened with envy, ambition, revenge, or hate. Let the honest student be firm; and speak out honestly and courageously against these abuses; and the opposing party must abandon the wicked position now held. Science is the Hercules for this Hydra.

Born of God's wisdom and philosophy,
Keen lover of true beauty and true good,
I call the vain, self-traitorous multitude
Back to my Mother's milk; for it is she,
Faithful to God her spouse, who nourished us,
Making us quick and active to intrude
Within the inmost veil, where we have viewed
And handled all things in eternity.
Up friends! Forsake those secondary schools,
Which give grains, units, inches, for the whole!
If facts surpass mere words, melt pride of soul,
And pain and ignorance that harden fools,
Here in the fire I've stolen from the sun.

Due preparation involves spiritual thought, in which only a few have the desire to perfect themselves. Truth, discipline, and character are necessary for the success of students of this Divine Science. Those whose loyalty to Truth is not fully known should not be fully trusted. We can not judge solely by one's qualifications, but by the uses he makes of them.

The little-hearted, puppet-like nature of a leader in this faction of error will draw smooth excuses from his tongue, like oil from Aaron's beard, in justifying his position. Pusillanimous, contemptible, and cowardly in character, there is malignity in his littleness. Alliance with others, having attained a higher degree in vice, encourages him to audacious effort in their behalf. His self-sacrificing activity is appalling! He instinctively recognizes in the ranks of faction long-looked-for friends! He has sunk to his proper level in sin. He had cherished some jealous qualms against the Discoverer of Mental Science in his short and (what should have proven) his spiritually profitable stay with her. In his depth of sin he does not hesitate in joining the cavillers against this Leader in Truth. How cunningly he has been allured into this he does not stop to consider, and thinks it is himself who made the wise choice. Now, by twisting his faculties into unnatural distortion, he is ready to take up any work that his invisible proprietor (mesmerism) may suggest. Being governed like a Punch and Judy performance, he may go to running metaphysical colleges, graduating students at short notice, on the European plan. He lectures, writes a book, or edits a monthly. Why had he not thought of this before? Then people might have believed him the founder of Christian Science.

A second thought (from the invisible manipulator) convinces him that it will be better to assume that one Dr. Quimby was the Founder and author, who has been dead these twenty years, and never wrote a book or heard of Christian Science. If this is exploded, he calls the Science Theosophy.

The author of Science and Health, whom he once heartily loved, he now fiercely hates. "How comes this sudden change?" cry his friends, in amazement. "Well, no matter! I have got my eyes open to Mrs. Eddy, and you will soon open yours," is his significant reply.

Diabolical as is this bite of madness, in suspicion, sneer, and cavil, it is the sole excuse that malice and stupidity furnish their

victims, for shutting out themselves and others from the flood of the Light of ascending thought, radiated from a great and pure womanly nature, the bravest and noblest that can be found in literature or life.

Bold innovator in the realm of thought !
Strong-sinewed Titan, fighting for the right,
And wresting from the panoplies of might
The glories that the patient stars have caught
From an evanished sun ! Brave Teacher, taught
By lips divine to see with Spirit sight,
And so to shed day's fair, unsullied light
Upon the work thy gentle hands have wrought !
Thou stand'st serene upon thy mountain crag,
Unmindful of the shallow hum which fills
The valleys with derision. Thou canst wait,
And waiting find thine own, when prescient Fate
Shall grant thee justice, and unfurl the flag
Of Innocency on a thousand hills.

Swaggering and sneaking as is the wailing spleen of the opposing party, it is having altogether too much influence, because of its creeping subtly into the secret recesses of larger minds that are unprotected from assault, so withering up the source of generous enthusiasm, kindling in their thought, for Christian Science, and withholding them from our ranks, which otherwise they would gladly and proudly adorn.

What cunning, disinterested persistency and fidelity the puppets now evince, who at other times showed no sagacity, in passing around the audible slanderous lie, where the secret thought has not found entrance. Such a one dares conspire to libel the saints. However, owing to the extreme diminutiveness of his faculties, that had been swollen by egotism into enormous proportions, the imaginative energy spends itself. The masked mesmerist behind the scenes chuckles over his apparent success, and himself forgets the "heaven-sent" (?) fits of inspiration for which his dutiful puppets kept their minds vacant of all goodness, that they might not be pressed for room. He begins to fag. His witnesses contradict themselves ; and, they not agreeing, the Woman is spared a false verdict, and Christian Science is not turned into Hypnotism, Animal Magnetism, or the Black Art.

May the wisdom of the hour rule. Enduring the present evil hour in charity, giving indulgence to the sincere, and wishing the triumph of the good, we shall live for the largest blessing.

Healing : Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts.—

Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing.

MALACHI.

THROAT, EYES, LUNGS.

MY DEAR TEACHER: It is with some hesitation that I address you, knowing how fully your time is occupied; still, I do want to tell you a few little things. I want to tell you that I realize a rapid growth in spiritual understanding. I feel that God is very near me, and my constant prayer is to be more receptive. Oh what freedom to be rid of the fetters of mortal mind! I am so happy when I can take Science and Health, be alone with God, and read and learn. I love everyone. I long to help all, and I am doing some good work; or rather God is doing the work.

I must tell you of one case. My sister-in-law had sore throat from childhood. She would wake in the night with her mouth full of blood, and said the throat felt like a piece of rubber stretched to its utmost, and cracking. Her friends said consumption must be her lot, and she was a sufferer indeed. From the very moment when she was asking me if I thought Christian Science would benefit her, and telling me her symptoms, she was healed. This was over two months ago; and a note from her yesterday said, "My throat is entirely well." It makes me feel so humble!

Other efforts are proving successful. A case of sore eyes has yielded beautifully; and my cook, who the doctors said had but one lung, is now able to do a good day's work. She said to me, a day or two since, "I feel so strong; never was so well!"

I do not take patients as a business, but try to help whoever comes. It seems now, since I was with you, that every moment must be one of demonstration. How can any student leave you, and go contrary to your teachings? I would not do it, for I should consider it as going contrary to God's Word. Oh, to serve Him is what I want, and you have taught me the right way.

If I have written too much at length, please excuse me and overlook it; but my heart felt so full of gladness and thankfulness to you, that I am trying hard to get rid of all physical sense.

C. W. F.

New York City.

FIVE CASES.

DEAR MRS. EDDY: I have much to say, but I know you are receiving so many letters of congratulation that your time must be limited; but I want to tell you, it seems to me that the good that will follow as a result of the Chicago Convention can not be estimated. Its influence is felt everywhere, and great benefit was received by those who attended from this place. The party I told you of has left here, and peace and harmony are being restored.

They appreciate the *pure Science of Christianity* — as you teach it — more than ever before, and the sick are being healed. I have had five patients lately who had been given up by physicians, but are up and walking around. One of them was so near gone in belief of dropsy as to have the odor of a corpse, to mortal sense. So Truth is making its way through demonstration, the only way by which the world will be brought into an understanding of Truth. We have felt the blighting effect of traitors in the camp, but error is destroying itself.

C. M. H.

St. Joseph, Mo.

BEDRIDDEN.

No words can express my gratitude to God for the blessings received through Christian Science. For many years I had poor health, from kidney-disease and other complications, and gradually grew worse, until I became completely bedridden. After having doctored regularly five years, exhausting the skill of many of our best physicians, — whose different opinions I will not pretend to report, for fear I should fill the JOURNAL, — I concluded that I would give up medicine, in March, 1887, and I found that my health was none the worse for the change. Eight or nine months after this we heard of a Christian Scientist, C. M. Howe, at St. Joseph, Mo., and immediately my parents consulted him on my case. When Mr. Howe first visited me, Dec. 27, 1887, I had been kept in my bed nearly three-and-a-half years, during which time I could lie in one position only. I could sit up only long enough to have my bed made, and sometimes not so long as that, and I could walk but a few steps, with a cane. After the first present treatment I was able to walk alone, without assistance; and I improved so rapidly that ere long I was able to sit up all the time.

MARY A. AEBERSOLD.

Amazonia, Mo.

SEVERE CONVULSIONS

TO MRS. C. A. JONES: Thinking some mother may derive benefit, I send you the following testimonial. During the six years of my little daughter's life she has been afflicted with five seasons of convulsion. At last medicine would do her no good; therefore I resolved to try Christian Science, as I had derived so much benefit from your treatments. As we watched her rapid recovery our faith in Christian Science grew very strong, and she has been hale and hearty ever since. Before she was healed through Science she was sickly, requiring constant care for some time after every sickness. I know of nothing better a mother can do for her children than to understand Christian Science, for this will enable her to keep them well and happy.

Yours truly

MRS. GEO. B. RIDLEY.

Brunswick, Maine.

TEETH, CHILBLAINS, MALARIA.

A FAMILIAR quotation is, "Render unto Cæsar that which is Cæsar's;" and in echo to that just and noble declaration, I say, "Render unto Christian Science the high praise which is its due." I once was weak, but now I am strong. I once was miserable from physical ills, but now I am well and happy,—and all through the noble efficacy of that grandest of sciences, Christian Science. Indeed, it is with pleasure that I lend my humble yet grateful voice in sounding its noble praise. I suffered for days, with three ulcerated teeth, and very severe chilblains, and in a few treatments I was entirely relieved by Christian Science — that noble, beautiful, and infallible healer of all ills, physical, mental, and moral. My servant was also quite ill,—confined to her bed with many troubles; but after one treatment, she rose from her bed, and went down stairs. Today she is well and strong, doing her various duties. Mrs. A. M. Harvey of Cincinnati, through this Divine Science, effected these cures, and many others. Mrs. Ida Robinson has also been quite successful,—a Scientist who is associated with Mrs. Harvey. She took a very serious case of malarial fever, when the patient was delirious. After the first treatment the delirium left her, and after the third the fever was gone. After the fifth the patient was up and about.

MRS. S. B. ROULSTONE.

Kentucky.

DEADLY CATARRH.

DEAR JOURNAL: I feel that I can not longer delay adding my testimony to the list of those who were once sufferers, but are now healed through the blessed teachings of Christian Science. From childhood I was more or less an invalid, and a slave to medicine, seeking rest, yet never finding it. Last March, for the first time, I heard of Christian Science, and the cures of Dr. Fluno of Lexington, Kentucky. At this time I was in despair, having tried, as a last resort, a specialist, of whom I took treatment for several months. Catarrh had developed a very serious affection of my left lung, and indeed had affected my whole system, until I was a fair type of the consumptive class,—a miserable sufferer, anxious to live if it were God's will, but knowing I could not live without relief. Life was truly a burden, when I called on Dr. Fluno. Listening to his godly conversation I was refreshed, and felt that I had indeed found an oasis in the desert.

From the first treatment I was perceptibly benefited. After a short course of visits I felt like a new person. I had been compelled to observe the strictest diet. Coffee, my favorite beverage, was considered almost a poison, it was so injurious. After the first treatment in Science I ate supper heartily, indulging in coffee and other things from which I had long abstained. Following Dr. Fluno's directions, "Take no thought for the body," I felt indeed free. I could walk and not be weary. It is indeed wonderful that I have been so graciously relieved, and I feel like exclaiming with the Psalmist: "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." We welcome the JOURNAL each month, and treasure Science and Health as a household blessing.

I SEE thee, not a wan and grieving shape,
 Facing, like lamb led forth for sacrifice,
 The destiny from which is no escape,
 With mild, sad eyes —
 But strong and brave, and resolute to bear,
 Knowing that death, once conquered, was to be
 'Thy willing thrall, thy servant grave and fair,
 Best help to thee!

SUSAN COOLIDGE.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.
PAUL.

CHILDREN'S SUNDAY.

OUR friends in Boston, following the general example of other churches, observed June 10 as Children's Sunday. There was a fine display of flowers, tastefully arranged. Bouquets were distributed, one being presented to the assistant pastor, F. E. Mason, who preached a sermon on the first verse of the twelfth chapter of Revelation, about "The Woman clothed in the sun."

Choruses were sung by young ladies. The exercises by the children, songs and recitations, were directed by Mrs. Eastaman and Miss Stratton. Here is the program, from which it will be seen that some of the poetic selections were from the pages of this JOURNAL.

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|----|--------------------------------------|-------------------|
| 1 | OUR WELCOME..... | Chorus |
| 2 | GRADATION..... | Ida Burnham |
| 3 | BLIND BARTIMEUS..... | Lillie Stewart |
| 4 | HE MADE THE WHOLE..... | Howard Nason |
| 5 | DREAM STAR..... | Gertrude Cushman |
| 6 | BUDS OF PROMISE..... | Chorus |
| 7 | LOVE'S VICTORY..... | Ida Cuthbertson |
| 8 | EVERLASTING ARMS..... | Arthur Atwood |
| 9 | TEMPEST AND CALM..... | Emma Linfield |
| 10 | FORWARD..... | Irving Gammon |
| 11 | COME WITH REJOICING..... | Chorus |
| 12 | PATIENCE..... | Etta Stratton |
| 13 | SPIRIT ABROAD..... | Etta Willard |
| 14 | NOTHING LOST..... | Gertie Leighton |
| 15 | SELECTIONS (SCIENCE AND HEALTH)..... | Eight Girls |
| 16 | DIVINE ARMOR..... | Frank Atwood |
| 17 | CHRISTIAN SCIENCE..... | Fannie Patten |
| 18 | THE HEALER..... | Ella Troup |
| 19 | BE SINCERE..... | Freddie Steinberg |
| 20 | ALL IS GOOD..... | Maud Gammon |
| 21 | CLOSING HYMN..... | Chorus |

Under the leadership of Miss Carrie E. Stratton, several young ladies answered questions, by quotations from Science and Health.

NATIONAL CONVENTION IN CHICAGO.

THE third convention of the National Christian Scientist Association was held in Chicago, Illinois, June 13 and 14, 1888.

The first business meeting was held in the First Methodist Church, corner of Clark and Washington Street, on Wednesday, at two o'clock. The meeting was opened by Scripture-reading (TITUS iii. 1-11), silent prayer, and the Lord's Prayer.

The President, Rev. Mary B. G. Eddy, occupied the chair. Rev. George B. Day acted as Assistant Chairman.

The following list of officers was unanimously elected for the ensuing year:

<i>President</i>	REV. MARY B. G. EDDY
<i>First Vice-president</i>	REV. GEORGE B. DAY
<i>Second Vice-president</i>	CALVIN A. FRYE
<i>Secretary</i>	HERBERT H. BANGS
<i>Treasurer</i>	MRS. H. A. LARMINIE

Executive Committee.

CAPTAIN J. F. LINSBOTT	SARAH J. BICKFORD
E. FRANK WOODBURY	JULIA S. BARTLETT
MRS. M. W. MUNROE.	

It was voted to waive further business till the following day; whereupon, the Good of the Order being called for, Rev. George B. Day introduced the President to the audience. From the depths of her personal experience, and out a heart yearning to bestow its priceless treasures upon those who listened, the revered Teacher, Mrs. Eddy, spoke. Those who understand her best said, with solemn conviction, that never before had she so sternly, yet tenderly, shown the demands upon her students. For them she rent the veil of personal sense; to them she showed the hidden workings of Animal Magnetism, in its latest and subtlest intrigues. She warned those who would pass through this wonderful epoch in the history of Christian Science to watch and pray without ceasing. This duty done, she turned, with that mighty power which she possesses, to the God whom she obeys and reflects, and away, apart from a sense of sin or consciousness of individual ambition, pride, hope, or fear, she centred the gaze upon the Shekinah, and led willing ears to listen to the oracles of Good, — and, listening, to obey.

The Convention adjourned at five o'clock.

At the business meeting the next day, June 14, the following resolutions, offered by Mrs. G. P. Noyes, were passed :

Resolved, — That it shall not be deemed a lack of courtesy if one association should decline to acknowledge the visiting card of a student of another association in the same city.

Resolved, — That all our Normal Teachers be instructed to hold firmly the price of tuition at \$100, and to make all deductions from this fee as discounts, made to accord with the needs of those unable to pay the whole amount.

Resolved, — That students of those Normal Teachers who have no associations may be received into the associations of other Normal Teachers, provided the vote by which they are received into such associations shall be unanimous.

An address of welcome was delivered by Captain J. F. Linscott, in behalf of the students of Chicago, — an address full of good will to the many workers in other cities, as well as to the pioneers in his own. This address was also full of gratitude to her whose hand had planted, and whose heart watered the seed of Truth from the beginning of the Cause.

Mrs. Woodbury, of Boston, was called upon to respond, and did so, giving thanks for the generous hospitality, the warm-hearted interest, and the able work done by the Western students.

She was followed by Mr. Norcross, of Wisconsin.

Mr. F. E. Mason, assistant pastor of the Church of Christ, Boston, delivered an excellent address upon Christian Science.

The meeting adjourned at five o'clock.

A reception was tendered to Mrs. Eddy and the delegates at the Palmer House, in the evening, which was attended by hundreds of friends of our Science.

From this Convention increased streams of healing will flow. Loyal students will stand more closely together. Obedience to the inflexible demands of Science will be more meekly and honestly obeyed ; while personal cravings for pomp and power will be silenced by the desire for more holy living.

BIBLE LESSONS.

THE Bible lessons will be deferred until the August number, on account of the Chicago Convention.

F. E. MASON.

CHRISTIAN SCIENTISTS IN CHICAGO.

AN account of the National Convention, from the pen of Eye Witness, was published in the Boston Traveller but as the report was intended by the writer especially for Scientists, it is here reprinted in full.

To the watchful, unprejudiced observer, signs indicate facts.

That a body of people, numbering nearly eight-hundred, should come together for mutual enlightenment is no marvel; but the fact that they should come together "with one accord, in one place," acknowledging one leader, one purpose, one cause, and that cause the establishment of God's Kingdom on earth, is big with meaning.

The presence in Chicago of the Discoverer of Christian Science might seem of but little importance to the casual looker-on; but when it is remembered that for twenty-two years Rev. Mary B. G. Eddy has declared and demonstrated that Science and the material senses are and always will be at variance, is it strange that certain signs should follow her, which are unexplainable from the basis of material sense, but which bear marked testimony that she has — as is so largely claimed for her by all true followers — the unction of the Holy Ghost, and the signs consequent?

The common people, as well as her instructed students, are giving evidence of the Truth of Christian Science, that they too may be healed and believe. Do the ensuing incidents afford any proof that God's right hand is in this hour, and that His inspiration and power have come to one individual more than to all others?

About nine months ago there assembled in Boston a convention of so-called mental healers, under the name of Christian Scientists, — persons who rejected Mrs. Eddy as Leader of this Cause, yet who had received from her all they knew of its grand Truth.

Wrangling and elbowing for leadership characterized their meetings. The public mind was prejudiced against the participants and their methods, called Mental Science. At Chicago, where the work was carried on in God's grooves, the utmost peace, goodwill, and harmony prevailed, and the loyal, grateful students, numbering over six hundred, gave the Teacher and Leader her rightful place.

On the morning of June 14 it had been announced that the

public would be admitted to hear the addresses. Mrs. Eddy, having requested that the delegates be the chief speakers, knew not, until her arrival at the hall — where were from three-thousand to four-thousand people — that she, and she alone, had been announced, through the newspapers, to deliver the address. Without a subject selected, and without notes, she entered the platform, when, as by some preconcerted plan, the whole vast audience rose to its feet and welcomed her.

By what power did her voice fill that immense auditorium, so that those most remote from her could hear distinctly?

The scenes that followed when she had ceased speaking will long be remembered by those who witnessed them. The people were in the presence of the woman whose book had healed them, and they knew it. Up they came in crowds to her side, begging for one handclasp, one look, one memorial from her, whose name was a power and a sacred thing in their homes. Those whom she had never seen before — invalids raised up by her book, *Science and Health* — attempted to hurriedly tell the wonderful story.

A mother, who failed to get near her, held high her babe, to look on their helper. Others touched the dress of their benefactor, not so much as asking for more.

An aged woman, trembling with palsy, lifted her shaking hands at Mrs. Eddy's feet, crying, "Help. help!" and the cry was answered. Many such people were known to go away healed. Strong men turned aside to hide their tears, as the people thronged about Mrs. Eddy with blessings and thanks.

Meekly, and almost silently, she received all this homage from the multitude, until she was led away from the place, the throng blocking her passage from the door to the carriage.

What wonder if the thoughts of those present went back to eighteen-hundred years ago, when the healing power was manifested through the personal Jesus?

Can the cold critic, the harsh opposer, the disbeliever in Christian Science, call up any other like picture through all these centuries? Is there no similarity between the past and present records of Christ, Truth, entering into Jerusalem, and the betrayal?

Is the bloodthirsty tyranny of Animal Magnetism the Veil of the Temple, which is to be rent from top to bottom?

What was the Pentecostal hour but this same dawning of God's allness and oneness, and His supremacy manifested in gifts of

healing and speaking "with tongues"? Let history declare of Mary Eddy what were the blessings and power which she brought! Whence did they come? What mean those prophetic words which closed her utterances to the people?—

Christian Science and Christian Scientists will, *must*, have a history; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:

Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On—to the blest above—
Marched the one hundred.

CHRISTIAN SCIENCE ASSOCIATION.

A SPECIAL meeting of the Christian Science Association was held on Wednesday afternoon, June 27, at two o'clock, at 571 Columbus Avenue.

The meeting was a large one, three members from New York having responded to the call, — one from Philadelphia, and others from Providence; while the cities and towns of Massachusetts were well represented.

The meeting was very profitable, interesting, and uplifting in its nature.

The President, Mrs. Mary B. G. Eddy, occupied the chair, and words of encouragement and counsel flowed from her lips.

It was specially desired by our Teacher that all of her students should be present; but there were some who failed to put in an appearance, claiming that they received no notification of the meeting. Notwithstanding this declaration, there are three reliable witnesses who positively assert their knowledge that notices were sent to all members in the New England and Middle States. Those who were absent lost a treat which will be very difficult to duplicate.

It is not life to wake and sleep and devour. Unless the tree grows, though it were December, it does not live; but if I seek God—nay, if I serve God, if I use to infinite purpose the infinite power which I have, and know I have—I find what Life is.

E. E. HALE.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

JULY THOUGHTS.

A Dream of Midsummer? Not so, though thus wrote our Shakespeare;
 For real are the Life and the Light, the Love and the Sunshine;
 The Dream is of death and of cold, of dark winter and Hades.

WORCESTER LECTURES.

IN the papers of [that city we find reports of the Sunday talks there by Mrs. J. C. Woodbury.

Ought a Christian to be sick? This was her topic June 3, at the Art Students' Clubrooms. Christian Science is allied to Christianity, she said; and if through the influence of Jesus his followers may resist temptation to sin, then it is going only a step further to overcome disease, which is the effect of sin. Some people see Jesus only as the carpenter's son. Others behold the spiritual in him, and understand what he means by saying: "Take no thought for the morrow." These last, "dwelling in the secret place of the Most High," have the promise of complete protection, as declares the Ninety-first Psalm; and Christianity promises immunity from sickness, not less than it provides against sin. Christ could walk on the waves and still the tempest; but while his followers are not able to do this, they ought to have no fear of the effects of the weather.

Jesus is the embodiment of that Spirit which gives Life and not death. Mrs. Eddy adopts this view of the Author of Christianity. "Call no man Father on the earth," means, that we need not be bound by heredity to sickness and sin; for, in a spiritual sense, God is our Father, and from Him we inherit health and goodness. Christian Science is not antagonistic to Christianity.

TO LOYAL CHRISTIAN SCIENTISTS.

MARY BAKER G. EDDY.

ALL hail! Pen can never portray the satisfaction that you afforded me at the grand meeting in Chicago, of the National Christian Scientist Association. Your public and private expressions of love and loyalty were very touching. They moved me to speechless thanks.

Chicago is a miracle of the Occident. The Palmer House, where we stayed, is magnificent and orderly. The servants are well-mannered, and the fare appetizing. The floral offerings sent to my apartments were superb, especially the large book of rare flowers, and the crescent with a star.

The reception, in the spacious rooms of the Palmer House, was like all else, purely Western in its cordiality and largeness. I did not hold interviews with all with whom I desired them, solely because so many people and circumstances demanded my attention, that my personality was not big enough to fill the order; but rest assured that my heart met every demand faithfully.

My students,—our delegates, eight-hundred Christian Scientists in all, active, earnest, and loyal, formed a goodly assemblage for the third convention of our National Association,—an assemblage found waiting and watching for the full-orbed coming of our Christ.

In Christian Science the midnight hour will always be the bridal hour, until "no night is there." The wise will have their lamps aglow, and light will illumine the darkness.

Out of the gloom comes the glory of our Lord, and His divine Love is seen in affliction. When a false sense suffers, the truer sense comes out, and the bridegroom appears. We are then wedded to a purer, higher affection and ideal.

I would that all my students had their lamps trimmed and burning at the noon of night, that not one of them was borrowing oil, and seeking light from matter instead of Spirit, or at work erroneously, thus shutting out spiritual light. Their loss will be learned when the door is found shut. Error giveth no light, and it closes the door to Truth.

In the dark hours wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled.

Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance. Whosoever proclaims Truth loudest becomes the mark for error's shafts. The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the day.

The stake and scaffold have never silenced the messages of the Most High. Then can the present mode of attempting this—namely, by slanderous falsehoods, and a secret mind-method, through which to effect the purposes of envy and malice—silence Truth? Never. They but open the eyes to the truth of Benjamin Franklin's report before the French Commissioners, on Mesmerism: "It is one more fact to be recorded in the history of the errors of the human mind."

"God reigns, let the earth rejoice."

No evidence before the material senses can close my eyes to the Scientific proof that God, Good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned. Love is especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil.

I thunder His law to the sinner, and fairly lighten upon the cloud of the intoxicated senses. I can not help loathing the phenomena of drunkenness produced by Animal Magnetism. I rebuke it wherever I see it. The vision of the Revelator is before me. The wines of fornication, envy, and hatred are the distilled spirits of evil, and are the signs of these times; but I am not dismayed, and my peace returns unto me.

Error will hate more as it realizes more the presence of its tormentor. I shall fulfil my mission, fight the good fight, and keep the faith.

There is great joy in this consciousness, that throughout my labors, and in my history as connected with the cause of Christian Science, it can be proven that I have never given occasion for a single censure, when my motives and acts are understood and seen as my Father seeth them. I once wondered at the Scriptural declaration that Job sinned not in all he said, even when he cursed the hour of his birth; but I have learned that a curse is often a blessing to the human race.

Those only who are tried in the furnace reflect the image of their Father. You, my beloved students, who are absent from me, and have shared less of my labors than many others, seem stronger to resist temptation than some of those who have had line upon line and precept upon precept. This may be a serviceable hint, since necessities and God's providence are foreshadowed. I have felt for some time that perpetual instruction of my students might substitute my own for their growth, and so dwarf their experience. If they must learn by the things they suffer, the sooner this lesson is gained the better.

For two years I have been gradually withdrawing from active membership in the Christian Scientist Association. This has developed higher energies on the part of true followers, and led to some startling departures on the other hand. "Offences must come, but woe to him through whom they come."

Why does not the certainty of individual punishment for sin prevent the wrong action? It is because the love of God, and not the fear of evil, is the incentive in Science. My human affections would rejoice with those who rejoice, and weep with those who weep; but over and above it all are eternal sunshine and joy unspeakable.

A CENTENARIAN.

About thirty years ago the towns of Warren and North Brookfield were in litigation over the settlement of a pauper named Chickering. It was discovered that the Chickerings once lived in Sturbridge, and in some ancient archives was found a document setting forth the claim of the town of Sturbridge on a neighboring town, for support of one of them. That paper was dated fifty-nine years before, and bore the signature of John Phillips as one of the selectmen. He was still living, and was summoned as a witness; but as he was then one hundred years old his testimony was taken by deposition, for fear that he would not live until the trial. He did live, however, and appeared on the stand. He was able to read the document without glasses, and he said clearly and firmly, "Yes, that is my signature; I signed that paper." His recollection was clear; he had no difficulty in hearing, and answered clearly and promptly all questions put to him. His testimony was by far the most important in the trial, and won the case.

THY WORD IS NIGH.

• CHARLES H. BARLOW.

MAN longs, through life's dark day of pain,
For one "far-off divine event."
The poet sings with soft lament,
And dreams he makes God's purpose plain.

The present, all bereft of power,
Is barren ground without a sign;
He searches for a scheme divine,
In far-off past and future hour.

On earth's lone isle for starving souls,
Poor Spirit-Crusoes thus lament,
And hold this life as banishment,
"Twixt past and future Heaven's poles.

The sun sinks low in gloomy vales,
And guides no mourner's lonely bark;
The past was bright, the present dark —
The far-off future holds the scales.

Oh blinded mortals! Know ye not,
That God is All, the last and first?
As in creation's glad sunburst,
Today He rules o'er human lot.

To search the future and the past,
E'en while ye strain those tearful eyes,
And seek, far off, for Paradise,—
Beneath thy feet, Life's pearl is cast.

As deathless as His Spirit free,
The Perfect lives and works today,—
As in the ancient Prophet's lay,
Where there's an open eye to see.

Of all that was and is to come,
The present holds the Mind and Cause;
And God lives in eternal laws,
And here, today, upholds His throne.

Then rise and greet the signs that prove
Unreal the ages' long lament!
The "one far-off divine event"
Is now, and that event is Love.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

M. D. OR PHYSICIAN.

In an article in the June JOURNAL, by Rev. Mrs. Eddy, on Malicious Newspaper Reports, page 160, occurs this sentence:

I have neither called nor consulted a physician for myself for over twenty years.

The authoress wishes it stated that in her copy she wrote as follows, though failing to note the change in the proofsheet:

I have neither called nor consulted an M. D. for myself for over twenty years.

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CHRISTIAN SCIENCE PUBLISHING SOCIETY.

ANECDOTE OF FRANKLIN.

WHEN quite a youth Franklin went to London, entered a printing-office, and inquired if he could get employment. "Where are you from?" inquired the foreman. "America," was the answer. "Ah," said the foreman, "from America! A lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?" Franklin stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John: "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that the incident at once gave him influence and standing with all in the office.

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FOR the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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SCIENCE AND THE SENSES.

—
REV. MARY B. G. EDDY.
—

[Substance of her address at the National Convention in Chicago, June 13.]

THE National Christian Scientist Association has brought us together to minister and to be ministered unto, to mutually aid one another in finding ways and means for helping the whole human family, to quicken and extend the interest already felt in a higher mode of medicine, to watch with eager joy the individual growth of Christian Scientists, and the progress of our common cause in Chicago,—this miracle of the Occident. We come to strengthen and perpetuate our organizations and institutions, and to find strength in union,—strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man. This "consummation devoutly to be wished" must begin with individual growth. The lives of all reformers must attest the authenticity of their mission, and call the world to acknowledge its divine Principle. Truly is it written:

Thou must be true thyself, if thou the Truth wouldst teach;
Thy heart must overflow, if thou another's heart wouldst reach.

Science is absolute and final. It is revolutionary in its very nature, for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, "Having eyes ye see not, and ears ye hear not; neither can you understand." To weave one thread of Science through the looms of time is an omen of miracles. The risk is stupendous. It cost Galileo what? This awful price, the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants.

Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?

In no one thing seemed Jesus of Nazareth more divine than his faith in the immortality of his words. He said, "Heaven and earth shall pass away, but my words shall not pass away;" and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and speak louder than of yore. They are today as the voice of one crying in the wilderness, "Make straight God's paths; make way for health, holiness, universal harmony, and come up hither." The grandeur of the word and the power of Jesus' presence are again casting out evils and healing the sick; and it is whispered, "This is Science."

Jesus taught by the wayside, in humble homes. He spoke Truth and Love to artless listeners and dull disciples. His immortal words were articulated in a decaying language, and then left to the providence of God. Christian Science was to interpret them, and woman was to waken the dull senses, intoxicated with pleasure or pain, to the infinite meaning of those words.

Past, present, future, will show the word and Spirit of Truth — healing the sick and reclaiming the sinner — so

long as there remains a claim of error for Truth to deny or destroy. Love's labors are not lost. The senses that neither grasp the meaning nor magnitude of self-abnegation may lose sight thereof; but Science voices unselfish love, unfolds infinite good, leads on her forces, and will finally show the fruits of Love. Human reason is inaccurate; and the scope of the senses is inadequate to uttering the word of Truth, or teaching the eternal.

Science speaks when the senses are silent, and then the evermore of Truth is triumphant. This spiritual monitor, understood, is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home joys, the interchange of love, bring to earth a foretaste of Heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite.

The Christian Scientist loves man more because he loves God most. He understands this principle,—Love. Who is sufficient for these things? Who remembers that patience, forgiveness, abiding faith, and affection are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science? Who knows how the feeble lips are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated? He alone knows these wonders who is departing from the thralldom of the senses and accepting spiritual Truth,—Truth which even blesses this adoption by the refinement of joy and the dismissal of sorrow.

Science and the senses are at war. It is a revolutionary struggle. We have had two already in this nation, and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a struggle for the freedom of health, holiness, and Heaven.

The sense of Being which establishes harmony enters into no compromise with finiteness and feebleness. It undermines these foundations of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound.

He who turns to the body for evidence, bases his conclusions on imperfection; but Science saith to the body, "Be ye also perfect."

The Science of Omnipotence demonstrates but one power, and this power is good, not evil, Mind,—not matter. This virtually destroys matter and evil, including sin and disease.

If God is all, and God is good, it follows that the all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion, the facts that disprove the evidence of the senses.

God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ.

A personal God, as often defined by lexicographers and scholastic theologians, is only a sort of infinite finite, an unlimited man,—a theory to me inconceivable. If the unlimited and immortal Mind could originate in a limited body, and eventually return to those limits, it would be forever limited.

In this limited and lower sense God is not personal. His being may be spiritually personal, but not materially personal. His being is individual, but not physical.

God is like Himself, and like nothing else. He is universal and primitive. His character admits of no degrees of comparison. God is not part, but the whole. In His individuality I recognize a loving Father, but His fatherhood is divine, not human. If this is what is meant by divine personality, I believe it, but in no other personality do I believe; and because the term is so often misused I hesitate about employing it in any sense.

God's ways are not ours. His pity is expressed in modes above the human. His chastisements are the manifestations of Love. The sympathy of His eternal Mind is expressed in Divine Science, which blots out all our iniquities and heals all our diseases. Human pity often brings pain.

Science supports harmony, denies suffering, and destroys it with the sympathy of Truth. Whatever seems material

seems thus only to the material senses, and is but the subjective state of mortal and material thought.

Science, and not myself, has inaugurated the irrepressible conflict between sense and Soul. I should war with this sense as one that beateth the air, but for the Science that outmasters it, and ends the warfare. This proves daily that "one with God is a majority."

Science defines *omnipresence* as universality, that which precludes the presence of evil. Omniscience is *all-science*. This verity annuls the testimony of the senses, which say that substance is perishable. To sentient matter a rock is substance; but to intelligent Spirit, Soul only is substance, far more impregnable and solid than the rock, for one is temporal, while the other is eternal, even "the substance of things hoped for," the ultimate and predicate of Being.

Mortality, materiality, and destructive forces, such as sin, disease, and death, morals virtually name *substance*; but these are the substance of things *not* hoped for. For lack of knowing what substance is, the senses say vaguely: "The substance of life is sorrow and mortality; for who knoweth the substance of good?" In Science, form and individuality are never lost, for outlines are thoughts, individualized ideas, which dwell forever in the divine Mind,—tangible, true Substance, because eternally conscious. Unlike mortal mind, which must be ever in bondage, the Eternal proceeds not from the temporal.

Neither does the temporal form the eternal. Mortal man, as mind or matter, is neither the pattern nor Maker of immortal man. Any inference of the divine derived from the human, either as mind or body, hides the actual power, presence, and individuality of God.

Jesus' personality in the flesh, so far as material sense could discern it, was like that of other men; but Science exchanges this human concept of Jesus for the divine ideal, even his spiritual individuality, which made him Immanuel, or "God with us." This God was not outlined. He was too mighty for that. He was eternal Life, infinite Truth and

Love. This individuality of Jesus was forever with the Father. Hence his saying, "He that hath seen me hath seen the Father." Even while his personality was on earth and in anguish, his individual being was at rest in the eternal rhythm of harmony. His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God, his individuality was safe in the Substance of Soul, the Substance of Spirit,—yea, the Substance of God, the one inclusive Good.

In Science all being is individual, for individuality is endless in the calculus of forms and numbers. Herein sin is miraculous and supernatural, for it is not in the nature of God. According to Christian Science perfection is normal, not miraculous. Clothed, and in its right mind, man's individuality is sinless, deathless, harmonious, eternal. His materiality, clad in a false mentality, wages feeble fight with his individuality,—his physical senses with his spiritual senses. The latter move in God's grooves of Science; the former revolve in their own orbits, and stand the friction of false selfhood until self-destroyed.

In obedience to the divine nature, man's individuality reflects the divine law and order of Being. How shall we reach our true selves? Through Love. The Principle of Christian Science is Love, and its idea represents Love. This divine Principle and idea are demonstrated by the healer.

I want my original to be immortal. I must gain the ideal, and discover my own individuality. I will love if another hates. I will gain a balance on the side of Good, my true Being. This alone gives me the forces of God wherewith to overcome all error. On this rests the implicit faith engendered by Christian Science, which appeals intelligently to the facts of man's individual Being in Science, to disdain the fears and destroy the discords of his personality in sense.

On our Master's individual demonstrations over sin, sickness, and death rests the anathema of the senses; and this demonstration is the foundation of Christian Science. His

physical sufferings, which came from the testimony of the senses, were over when he resumed his individual Being, after showing us the way to escape from this materiality.

Science has no conflict with Life or common-sense, if this sense is sensible. It is in harmony with Life, and its glorious phenomena. It upholds Life, and destroys the too common sense of its opposites — death, disease, and sin. Science is an everlasting victor, and the vanquished are unknown to Science, the omnipresent Truth. I must ever follow this line of light and battle.

Christian Science is my only ideal ; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error.

Truth destroys error. Nothing appears to the physical senses but their own subjective state of thought. The senses join issue with error, and pity what has no right either to be pitied or to exist, and does not exist in Science. Destroy the thought of sin, sickness, death, and you destroy their existence. "As a man thinketh, so is he."

Because God is Mind, and this Mind is Good, therefore all is Good and all is Mind. God is the sum-total of the universe. Then what and where are sin, sickness, and death?

Christian Science and Christian Scientists will, *must*, have a history ; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus :

Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered !
Into the jaws of hate,
Out through the door of Love,
On, to the blest above,
Marched the one hundred.

A common object of affection makes the most common ground of interest and harmony between man and man. People differ more in their opinions and tastes and habits than in their loves.

WRIGHT.

MATTER A SHADOW.

MRS. ELLA V. J. FLUNO.

THE answer to the oft-repeated question, Is there no matter? involves another question, What is matter?

The word *matter* is defined, by standard authority, as the material, or substance, out of which any object or thing is made,—substance which changes in form according to the evolution of physical law, as seen in the mineral, vegetable, and animal kingdoms, in their various stages of birth, growth, and decay. Matter is also spoken of as something which relates to the metaphysical, as well as physical, world. The subject-matter of a sermon may be termed its *substance*.

Every word or statement in any language, defining thought, must be classed either in the scale with Truth, or in the opposite scale with error, falsity; and if *matter* is a word defining a thought of Truth, then it is evident that every object, of which we take cognizance, must be composed of substance, in some form. What proof may be found for the truth or falsity of this premise?

Again: What proof may be given for any real existence of substance, and what evidence have we that the object is not an illusion?

The materialist, reasoning from the basis of the finite, physical senses, concludes that matter, together with certain laws, or forces, constitutes the primal cause of all phenomena, or effects, and that "dust to dust" may be said of every object or manifestation of life and intelligence. Annihilation appears to him the inevitable doom; and the following axiom would prove the truth of his conclusion: Everything that has a beginning must also have an end. All nature, then, would be only a fleeting, temporal panorama of a seemingly real existence, a mockery of the very idea of things eternal.

The traveller, riding over a vast extent of prairie, and ignorant of the laws of reflection, thinks he is enjoying a fine view of a city close at hand, while the material city, of

which the mirage so kindly furnishes him a picture, is miles away. The scene presently vanishes, leaving the beholder to wonder over this optical illusion ; and shall uncertain delusive appearances be accepted as the foundation of a superstructure which must stand the test of unchangeable truth ?

Let us go back to the beginning, and see if it would be possible to find the origin of Substance, supposing there *were* no substance. What or whom could there be to create or produce it ? Were there no substance, all would be shadow ; for that which is without Substance must of necessity be shadow. Now shadow is only the absence of Substance ; and so there could not be shadow unless there was first Substance. Shadow is only a negation, which means nothing, a supposition that there is no Substance, which is false. Substance must be self-existent, because there is nothing to produce it ; and Substance must include all that is real, all that was ever made. Substance is therefore Truth ; for Truth, like Substance, can not be created, there being nothing outside of Truth but falsity, which, like shadow, is only a negation, or nothing.

Substance must be Intelligence ; for non-intelligence is only the absence of Intelligence, and Nothing can not produce Something.

Substance must also be a synonym of Life, Love, Mind, Soul, Spirit, God (or Good), there being nothing to create it ; and these are not shadow, but reality. Good is supreme ; and since there is nothing to create it, there can be nothing to destroy it ; and birth, growth, and death, according to mortal conception, must ever be unknown in eternal selfhood.

Is Substance infinite or finite ? If it is finite, Substance can not include all, and shadow must be something, to occupy space. This is a contradictory assumption, since Nothing has no power to become Something. Hence Substance must be infinite, and there can be but one Infinite, because infinity means that which is limitless, unbounded,—that which has no end, and which can not be outlined ; for if Substance were confined within circumscribed outlines, this would imply limits.

Finity is the opposite of Infinity, and is shadow, falsity, nothingness; because Infinity is Truth, the eternal Substance, the all-in-all of Something.

The origin and ultimate of Substance is found within its own self-existent and unchangeable entity, in which beginning, end, and change, are never seen. Hence the Scripture, "I am Alpha and Omega, the beginning and the end,"—which means, without beginning and without end. Substance must forever remain one, complete, harmonious whole, an undivided unit.

Here we have abundant and unmistakable proof of the falseness of the premise, There is substance in the object; since its truth depends upon the subdivision of Substance into finite forms, or objects. What may, then, be said of the outlines, or objects, of which we take cognizance? May Truth self-evident be found to insure the real existence of these outlines?

We must take the one infinite Principle (in which may be included all the synonymous words indicating self-existent Being) for our foundation, and upon this rock we may safely build a house which will neither be shaken by the variable doctrines and theories of mortal belief, nor destroyed by the opening floodgates of Truth; for each portion of our structure will be measured by the rule of divine law, instead of the human. How may we distinguish between human and divine law, so that one may not be mistaken for the other? Human laws are temporal, discordant, contradictory, variable, and imperfect, without foundation in Truth; while the divine law may be known by its perfection, harmony, exactness, and by its invariable character. Divine law is self-existent and eternal.

In the Infinite Calculus the Principle is always discoverable, as are the problems which image, express, or manifest the Principle, together with the laws, or rules, involved in such a manifestation. The problem can no more be destroyed, and is no more subject to finite or physical law, than is the Principle.

Science discloses the undeniable fact that Principle has expression, or reflection; and this reflection may be known by the unvarying, unchanging, harmonious laws by which it is governed. Now image, or reflection, is not the thing reflected. The one never becomes the other. This is determined by the unchanging character of the Principle. Infinite Substance must be reflected by an expression which perfectly represents that Substance, and therefore must appear to be Substance, although it must forever remain only its expression. We have shown how Substance includes all that is self-existent. Its expression, then, must represent all that is self-existent, and must perfectly manifest, or picture,—that is, must appear to be—the one omnipotent, omnipresent, omniscient Life, Love, Truth, Mind, Soul, Spirit, God, forever infinite and eternal. This immortal image, or likeness, never becomes mortal, but remains a never-fading, never-dying, changeless picture.

The words *thought* and *idea* may be used to designate this expression; as may also the terms *man* and *earth*, as used in the Scriptural record of spiritual creation in the first chapter of Genesis.

All the synonyms in language may be used as stepping-stones toward the attainment of the true idea; and when the voice of Infinite Intelligence is clearly recognized and understood, all finite conceptions and terms will cease to be used, and all mistakes and false ideas, or theories, will be needless, unknown, and forgotten.

Can we think of infinite Principle manifested in the thought, or idea, of color, form, and outline, independent of finite conception? Most assuredly! For instance: the circle, or sphere, is an outline or form, representing the infinite Principle,—that which is without beginning and without end; yet ignorance sees manifested in the finite conception nothing but a boundary line or a surface, belonging to an enclosed body or substance. Geometry reveals the infinite principle expressed in an infinite variety of outlines or figures, which can not become finite in any sense.

Shall mortal tongue, or finite ear and eye, attempt to measure the fathomless depths of divine Love, the summitless heights of self-evident Truth, the boundless light of infinite Intelligence, the changeless perfection of imperishable Substance, or the eternity of immortal, deathless Life?

The idea of Life, Substance, and Intelligence has no real existence except as reflection, or expression, and every object or outline, appearing before our vision, is a thought or picture, an idea of Truth or falsity, of Intelligence or of non-intelligence, of Substance or of shadow; and herein is ignorance or blindness manifested, when the Principle producing the object is unknown, that the falsity, the shadow, or the non-intelligence may appear to be true, while the true appears to be false. All nature is a manifestation of the infinite Principle of Being; but finite, limited, or false sense would confine the Principle within the manifestation, thus destroying all sense of infinity; and this ignorance is the foundation of innumerable, discordant, distorted beliefs, or pictures, which appear very real, although nothing but illusions; and yet the unknown Principle is often held responsible for all the mistakes of ignorance.

The problem, expression, thought, idea, or man and the universe, are no more affected by this finite and mortal conception, or belief, than is God, the Principle of Being, the true Substance, "in whom is no variableness, neither shadow of turning;" and until we learn the all-in-all contained in infinite Intelligence, we can not discern the complete and perfect manifestation of that Principle.

We must become acquainted with the *what* and *why* of every object, or reflection, of which we take cognizance, before we may correctly declare the truthfulness or falsity of the appearance.

Matter is that inert, non-intelligent, lifeless substance, which may be moulded into finite forms; and since the true Substance is Life and Intelligence, unchanging in its infinity, matter must mean that which is false. Matter is therefore shadow, illusion, nothingness; hence the assertion, There is no matter.

PLANET AND SOUL.

H. E. CROSSWELL.

THERE are moments, during our present state of existence, when man loses faith in the world. Men cling to the visionary, while the battle of life goes on, with little else to feed upon,—little outside of that which the world offers as a reward for the struggle of years. When man suddenly discovers that the world fades, that it is transient, it is also disclosed to him that nothing can cause the brilliancy to return, and that the day of disappointment has surely come.

By reflecting upon this state of things, despair soon overtakes man, and he joins sides with the pessimist, saying: Man is here without his consent, swamped in the overwhelming conditions which surround him. Then skepticism cries: "The world is an unpardonable blunder; for man is like a bubble of the ocean, coming to the surface for a moment, and then gone forever, swallowed in the immensity that gave him birth."

With these thoughts crowding into man's life, and filling him with dismay, smothering what little he may possess of the reflection of God,—with none to answer the appeal of his heart,—he looks longingly to the philosopher and scientist. When they in their turn shake their heads, no wonder man says, with the atheist, "There is no God." Yet man feels that somewhere or somehow there must be a way out of the difficulty, that the pathway must sometime be made clear.

If he looks to religion as at present taught—coming down the ages from a credulous people, loaded with innumerable superstitions about a material God—man sees nothing but husks. If there is a kernel of truth in the intricate mazes of creed, it is concealed by greedy sensuality,—the very thing that does not satisfy,—and man is unable to find that kernel.

One who has outgrown the old orthodox religion can no more return to it, than the refined and cultivated can relapse

into the murky atmosphere of the soil out of which they have risen.

The rubbish of the past has stifled many a noble thought, which might have blossomed into the reality of Truth; and the absence of Truth often enslaves man to opinions little better than those discarded.

The questions of ancient philosophers are echoes in the air of today. Those questions are:

First, Is man immortal?

Second, Is there any sure way for the recovery of lost health?

If these inquiries can be answered in the affirmative for these two questions contain all the restlessness and infirmity of the human race, one would naturally suppose the world ready to accept the answers. Now Christian Science has been answering these questions for at least a dozen years, and that, too, in the affirmative; but how few, comparatively speaking, there are who acknowledge its Truth.

As there is a reason for all things, there is one for this. Christian Science is expensive. It costs too much. To be a Christian Scientist, man must practise self-denial, give up the pleasures of sense, and live as taught by the Great Master. Man wants the questions answered by arithmetical rule. but his desire will never be gratified.

There is a rule. It is the law of Life, the Principle of which, if obeyed, will never bring death.

If material conditions yield to Christian Science, healing the sick through Mind, this proves matter to be nothing; and if matter is a nonentity, it must be a belief in its reality that leads one to think he ever receives pleasure or pain therefrom.

In treating this subject, some things must be repeated which previous expounders of Christian Science have said or written; but the facts remain, however much they may be reiterated.

Let us see if it is possible to make it clear to the reader that Mind is the only actuality in the universe; for if we can

prove this by logic, and demonstrate it in practice, the rule is positive.

Suppose we start with matter, and look thereto for the birthplace of all things, including intelligence and life. To progress on a material basis, we must first admit matter to be self-existent, or actual, and then trace its unfolding manifestations through successive epochs, back to the first forms of life.

The solar system will answer our illustrative purpose, as well as the whole universe; so we will take up this system, and consider the time when our sun, the planets and their satellites, were one molten mass of fire, rotating through space with incredible velocity. During this activity the molten mass has a decided tendency to separate, like all bodies in rotary motion; and this it does by throwing off immense portions into space. In its turn each fragment thus thrown off repeats the same action; yet, by the law of attraction, all the parts are held in relative distances from each other, till finally we have the present system of sun and planets. At the period we are considering, their condition is still supposed to be liquid fire, or at least a very high state of temperature.

A cooling process goes on, till the surface of our planet allows the formation of a crust, — a condition of land and water, — out of which, in some inconceivably mysterious way, life appears. In this life we find similar progression, but on a higher scale, till the crowning result is seen in the advent of man. Here we must pause, for now the materialist has found his limit.

We have seen, by allowing matter to be actual, that force, or motion, is one of its necessary conditions; and as Mind is both force and motion, that also must have its origin in matter.

By following out this line of logic to its highest result, human intelligence, we are inevitably led to accept the brain as the seat of the highest quality of matter. Do brains think? If so, whatever the thought may be, the laws of force

and motion are obeyed, whose origin is the starting-point of matter. Do brains make a man guilty of murder? Then he obeys a mandate from which there is no escape; for it is the immutable law of matter which plays the criminal part, and from this law no man can appeal.

The conclusion is, Fate. This is the sad state in which man finds himself; yet this has been the logic taught by the most noted natural scientists of the past, as well as those of the present.

According to the above theory, this primitive chaos of the world must have held in its embrace all the sweet harmonies of a Mozart, a Handel, a Beethoven,—all the beautiful colors of the clouds at sunset, reflecting their brilliancy on the distant mountain-tops, and dying away in a soft, mellow haze on the verdant valleys below. The fragrance of the rose was there; love was there. Shall we dare say, God was there?

This speculative opinion is based entirely upon matter as the ultimate cause,—or, as Herbert Spencer calls it, an Eternal Energy. This theory is too dry, hard, and repulsive. It stultifies the loftiest aspirations of man, and bears no fruit. It leaves God out of the world.

What has humanity gained from this evolution of matter? Does man love his neighbor more affectionately? Does the theory annihilate selfishness? Does it satisfy the craving of man for the revelation of Truth? Nay! but from this very theory originates all the evil in the world.

How little man cares for a theory of the creation of matter when he is on the bed of pain, when shadows deepen and darkness comes on apace. Tell parents, who stand over the sickbed of their dying child, about centrifugal force, about laws of attraction, about the primitive chaotic state of the earth,—out of which their child came forth, and into which it must inevitably return,—think you their bosoms will swell with emotion, with gratitude and love for an Eternal Energy?

There is an influence more powerful than matter, whose presence man feels. It is the Intelligence that moves the planets in their orbits. This is omnipotent Truth, ever

present throughout the universe. It creates no mockeries of existence. It is the universal Mind,—the Oversoul, as Emerson has it,—the essence of Christian Science. In its nature it is sublime and beautiful beyond description. There abide all things in unity with Infinite Wisdom, where discord is unknown, and man is forever harmonious and eternal. Listen to the voice of Soul, and you will hear music of which you never dreamed; and you will dwell upon the inspiration, for this is God.

THY WAY.

M. J. H. ZINK.

TEACH me Thy way oh Lord, and lead me in a plain path, because of mine enemies.
PSALM XXVII. 11.

TEACH us Thy way, oh God;
Thine is a pleasant way.
Through pastures green, by waters still,
Our feet would gladly stray.

In devious paths afar,
Our wandering footsteps led
Through sorrow, sickness, pain, and death,
Discerning not Thine aid.

Thine is a living way;
In death it has no part;
From fear of all disease and sin,
It will relieve the heart.

Oh blessed, blessed light!
Oh joyful, joyful news!
Thy law is life, Thy way is peace,
No other can we choose.

The Spirit's sweet control
Freely we will confess,—
Fly to Thine outstretched arms of love,
And there find health and rest.

No ravenous beast is there;
Thy way gives blest release
From every raging, savage foe;
Its name is Holiness.

JESUS A CHRISTIAN SCIENTIST.

LAURA C. NOURSE.

BROADLY defined, Christian Science is living, bringing out in practical demonstration, the Christ-life. Christian Science does away with the vicarious atonement, in so far as it discards the commonly accepted doctrine that the shedding of Jesus' blood paid the penalty for man's transgression, without human work or effort. In other words, our Science holds with James, "that faith without works is dead."

It declares the Life, and not the death of Jesus of Nazareth, to be the open way for man's redemption.

Christ came as the desire of the people. His mission was to reconcile man to God, not God to man. To this end he must enter upon this Adam-dream as a little child. His birth must be after a manner that should bring again to mankind, lost in the sensuous beliefs of the decadence of that Roman age, the proof of man's purity and perfection, as he came from the hand of his Maker. He was not conceived in sin, nor shapen in iniquity. He set at naught the law of human generation, thus declaring God the only life-giver, the only creator.

His career—as the impersonation of perfect humanity, embodying the perfect Principle of Divinity—began in obscurity. He grew to the perfect stature of the perfect man, conforming in all respects to the Law, where it did not conflict with the law of God, and yet declaring God the only law-giver. He chose his disciples from among the humble and the unlearned, thus proclaiming that "the wisdom of this world is foolishness with God." He cast out evil, healed the sick, raised the dead,—himself passing through the valley and shadow, to declare its nothingness.

Calmly, quietly, majestically, he walked the even tenor of his way, turning neither to the right nor to the left, regardless alike of the entreaty of his friends and the calumny of his enemies. For his disciples he had always the word of

rebuke, of comfort, of encouragement. For his revilers, the divine compassion was voiced in the petition, "Father, forgive them, for they know not what they do."

He taught the letter and demonstrated the spirit of the Law. He did all for the glory of God. Self was lost. Jesus was always doing the will of the Father. He realized the nothingness of mortal claims, for he came perfect in the understanding of man's relation to God. His mission was to restore that which was lost, to bring back to humanity the understanding of the at-one-ment of God and man. He laid the axe at the root of the tree, and declared the thought to be the parent of the action, saying, "He that hateth his brother is a murderer." He led his disciples, step by step, up to the Mount of Transfiguration, there revealing to their quickened vision his own glorified presence. Bringing them back again to earth, to the work of overcoming, he taught them, step by step, they should walk the way as he had walked it, before they could enter the Promised Land.

To enter into this Life, to do those things which he commanded, to walk in his footsteps,—this is the Christ-Science, or the Science of Christianity! Let the world think well before it dares condemn that which means man's redemption from sin, sickness, and death, lest haply it be found fighting against God.

A PRESENT REFUGE.

"Give a word for the hope that is in us,"
Each loving disciple will ask,
"For therein lies the faith that will win us,
And aid us each day in our task."

It is well that thy words are our pillows,
While here on this troublesome main,
For as we sail over the billows,
Black doubt comes again and again.

But when we are past all disaster,
In Harmony's broad, inland sea,—
Within the Christ-heart of our Master, —
No storm and no doubt can there be.

THE FUTURE LIFE.

A. M. CRANE.

To prove that there is an existence beyond the change which we name Death, has always been earnestly desired. Today the world of Christian theology admits that, aside from revelation, there is no absolute proof of a future life, but only cumulative evidence.

To the Christian Scientist this is not so. We set out, as does the mathematician, with axioms, or higher truths. These are recognized as true, not because they can be demonstrated, but because they must be true; and from them follows the inevitable affirmation, through a purely logical process.

For instance, take the Biblical idea, in accordance with revelation, and let it be granted:

First, That God is eternal, or that He is unending existence.

Second, That man is in His likeness and image, or like Him.

Third. Then it necessarily follows that the realm of man is also eternal, and must have an unending existence.

Or the same conclusion may be reached by the following formula:

First. God is Spirit, unchanging and eternal.

Second. Man is His reflection.

Third. Therefore man must be spiritual.

Fourth. Because God is unchanging, His reflection, once in existence, must continue in existence as long as God exists.

Fifth. God is eternal; therefore man, His reflection, must also be eternal.

He that overcometh, the same shall be clothed in white, and I will not blot out his name out of the Book of Life. To him that overcometh will I give to eat of the Tree of Life.

Letters.

A WORD spoken in due season, how good it is ! PROVERB.

INDIANA SYMPATHY.

MY DEAR MRS. EDDY: I wish to show you my gratitude and love, and my loyalty to the one cause which you have so nobly brought forward to its present stage of growth. After three years of work and demonstration, I am able to realize all you have had to withstand and battle against in the personalities of students, who, though struggling through the mists, have blinded themselves, and have reflected that personality upon you, unconscious of what they were doing. Your perception of the Infinite has sustained you through it all. Let me add my small portion of true love to swell the general wave, that the onward march may be less irksome.

I have longed to see you and sit under your instructions; but it has not been possible for me as yet to go. I am working in South Bend, Indiana, and have to contend with general error, ignorance, poor teaching, and mixed literature. From my own work I know how it must be with you. I can not forbear sending my tribute of love to one who has been the means of leading me into the light. I have but one desire,—to do the work, to stand by the Science (as given in your book and the Bible) in its purity. Daily my thought goes to you, as I read, study, and demonstrate the Truth; and with each advancing perception I rejoice in your existence in this age of the dream. I am one with you now and always, in Truth. Is there any prospect of a Primary Class before fall? Miss Wilsie tells me the Normal Class has been deferred till that time. I sent you my photograph with a letter in the winter, but neglected to write my name on the picture. You will recognize it by the label La Porte, this being the place where it was taken.

May peace and love without alloy sustain you.

Your loyal disciple,

GERTRUDE ROSE.

CONVENTION ECHOES.

MOST HONORED TEACHER: We regretted sadly the delay of your note to us, as it deprived us of a pleasure devoutly wished for.

We know something of your sacrifice in coming to us in the West, but we feel that the satisfaction of beholding with your own eyes the growing field of your sowing must be compensation thirty-fold. Then to look farther on, and in vision behold the rich harvest for the honor and glory of God, is a hundredfold compensation.

All things are working together for Good, God, because we cannot defeat, either by unbelief or mistakes, His eternal purpose for His children. I can not doubt that in His far-reaching plans for our benefit you have been chosen to voice the eternal Truth to this age. They who have ears to hear will hear. Possess your sense in patience. The age is getting ready to hear. Disciples have to demonstrate their power over envy and ambition, which would kill them, as soldiers in the army of the Great King.

Christian Science was written high on the page of sacred history last Thursday; and *Mary B. G. Eddy* was written just under it.

J. F. LINSCOTT.

Chicago, Ill.

ONE MORE BENEFITED.

DEAR MRS. EDDY: Do you care to hear from yet one more,—that your last book, *Unity of Good*, has been such a blessing to me? As I read your words over and over, and gain some idea of the heights to be attained, my heart glows with love and gratitude, that it has been vouchsafed to me to be one of your students. Your articles also, in the *March JOURNAL*, were so encouraging and helpful. I wish you could always have some word for us in every *JOURNAL*.

HARRIET V. W. BENNETT.

Marietta, Ga.

You need not go far to learn how you may gain more vivid views of God. The sin that now rises to memory as your bosom sin, let this first of all be withstood and mastered. Such a spiritual conflict, trifling though it may appear, will do more than can all other influences combined, to fit you for a near, strong intimacy with your God.

CHANNING.

THE UNLIMITED SPIRIT.

WE should not walk after the flesh, because God is too pure and perfect to be in unison with mortal man; and when we walk after the flesh, we are walking in a directly opposite direction, away from God, and shall be unable to find Him. When we learn to bring the body into subjection, then shall we begin to be "free from the law of sin and death."

It is time we commenced to war against the flesh, if we expect finally to conquer. If we do not commence in the right way, shall we succeed? Most assuredly not. We must deny the reality of sin, sickness, and death; for in this trio lies all that is not Truth, all that we have to contend against. God is our Life. We reflect Him only as we follow His commands.

There is but one God, one Mind. We are His children. A rich heritage awaits us,—not by-and-by, but now, if we but follow the Master. It is ours whenever we accept it, or when we win it. We have a right to it. Let us go in and possess the land, beginning our march without delay.

If we have not already entered God's highway, shall we not come in from the byways and outside paths, and know where safety lies?

We are constantly limiting God's power, when that power is limitless; and if the flesh warreth against Spirit, let Truth enter with its sunlight, to destroy the darkness, thus showing its nothingness. If we perform our part of the work, we shall see discord vanish like dew before the sun.

Do we not limit God's mercy when we think there is ever a moment when real prayer is useless? The prayer of the righteous availeth much. "Our lives should be a constant prayer." Our every-day thoughts and deeds can cause the smallest cloud to enlarge and expand, until it shall distil a gentle rain that will bless wherever it falls, causing the barren tree to put forth tender green foliage; and before we are aware of it, the tree will be covered with beautiful blossoms, the fruit surely following. Shall we not bud and blossom, that others may gather and be comforted,—that others may inquire the cause, and so each in turn may bring forth fruits?

We are sons and daughters of God! What glorious knowledge! Is not our birthright worth working for, and are we not

gaining it by working step by step in the right direction, out of flesh into Spirit?

God created the spiritual, but not the material man. His law is spiritual. Material laws belong to man. God's law we can follow with safety. We must follow in the footsteps of the Master, if we would win Heaven, or Harmony. Then shall we sit on the serene height of Mount Perfection, in the City of the Living God.

Truth is a gem, the purest known ;
 And Love its twin.
 Error claims way, but Truth holds sway,
 While Love steps in.
 Life rounds the whole, makes all complete,
 The perfect way.

How much pertains to Truth ! Where do we stand as Christian Scientists ? Are we stumbling-blocks to beginners ? Let us watch closely the way in which we are walking, uprooting every weed as soon as it makes its appearance.

When we place nothing in the way of Divine Science, its strides are gigantic.

ELLEN L. CLARKE.

THE SINGER'S PRAYER.

M. F. E.

FATHER, hast Thou not a message,
 To be borne in melody,
 To the hearts of suffering thousands,
 Unsustained by hope in Thee ?

Gladly would I bear the message.
 If a humble one might be
 Worthy to receive it, might not
 Seraphs whisper it to me ?

Low down in each heart are longings,
 That to song responsive spring ;
 Songs of Heaven, I long to sing them,
 That they may with gladness ring.

Lord, Thou didst inspire the Prophets !
 I would follow and serve Thee.
 Patiently I listen ! Might not
 Seraphs whisper them to me ?

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

COMFORT.

MRS. D. M. WYCKOFF.

COMFORT ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem.
ISAIAH xl. 1, 2.

IN close ideal connection are these words of Jesus, found in John xiv. 1 : " Let not your hearts be troubled. Ye believe in God ; believe also in me." In applying the word to individual work, thought has taken a more extended view.

In the time of the Prophet, it is apparent there was a nation, a *peculiar people*, looking upward for comfort, and *that* from a peculiar God ; for the Prophet expressly says, "*Your God.*" From the spiritual attitude which Isaiah ever held, came the words which comforted Jerusalem all through the long night of error, until he who was ushered in by the proclamation, " Glory to God in the highest, peace on earth, goodwill to men," made his appearance, cradled in a manger, because there was no room at the inn.

The Ancient of Days, who had been a pillar of cloud by day and a pillar of fire by night, now came to men in human form. Some came from afar to worship, and offer oblations. How did the Chosen People receive this personage, who, as he grew and waxed strong, declared himself to be the Way, the Truth, — aye, the very Light and Life of men ? Ah, they knew him not ! " He came unto his own, and his own received him not."

Up to this time, recorded in John xiv. 1, but few had acknowledged him ; and these few were in doubt, as they heard him openly derided, the jest of Scribe and Pharisee. Although he taught in their streets, and did many wonderful works in their midst, yet they were loth to give credence to his claim to be the One who should deliver them from their bondage, their way-shower into the Promised Land.

As they thus stand in doubting attitude, hear his loving invitation :

"Come unto me, all ye that are weary and heavy-laden, and I will give you rest." As he sits on the brow of the hill overlooking the city, hear him say, in compassionate tones: "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not,"—adding in mournful cadence, "Behold, your house is left unto you desolate."

Again did it become Jesus, though under different circumstances, to be the Comforter. As his followers stood around him,—not without misgivings as to whether they should continue with him or not—discerning their thought in their slowness to comprehend his mission as the Anointed of God, Jesus said tenderly: "Let not your hearts be troubled! Ye believe in God, believe also in me."

After a brief period spent in healing both the sick and sinning, bequeathing to his students his example, and the richer legacy of deathless Life in the Truth he demonstrated, Jesus left with them this promise: "I will not leave you comfortless; I will come to you again, that where I am ye may be also." Thus he ended his earthly career. Scribes, Pharisees, and Sadducees laid by their feuds, joining with one voice against him, and their hate culminated in the act which crucified the Lord of Glory.

His followers, uplifted by his example, and still more by the comforting presence of the Spirit which was sent to put them in remembrance of all things he had taught them, "continued in his commandments to do them," until, after years of persecution, all that was left, apparently, was a sense of the visible. Groping amongst creeds, dogmas, and pet problems, in the hope of finding a panacea for all ills, a solution of all theories, it has remained for the Nineteenth Century, through diligent research, to find the rock upon which all may safely build. In the presence of the still, small voice of Spirit, which proves to be no less than the Lord of Glory, is in the living, loving Truth, to which our Leader has assigned a name—the "crystallized, aye, vitalized expression," Christian Science; and thousands are comforted by a draught from this stream "which makes glad the city of our God," which, in its distillation, falls like the dew of Hermon.

Appearing in the manger of obscurity, Christian Science has outgrown its swaddling clothes and demands its place, making its appearance at the inn. As of old, King Herod is found in

materialism, ready to slay ; but the angel of His presence encampeth round about, and "there is nothing to hurt or destroy." Our God says today, to those who have imbibed from this living fountain, "Comfort ye, comfort ye My people."

Then let us go forth, in obedience to this voice, and bear the leaves of healing to all nations. With calm and clear conviction let us respond : "We do believe in God, the all-good, and in Christ, the one Truth, the only Principle." Lest a belief arise, similar to one of which we have heard, "I am of Paul, and I of Cephas," let us remember that it is God who giveth the increase, and not in belief jeopardize the future comfort of His people.

In new inventions, only through time and experience is success attainable. Wheel and groove must perform their perfect work, each in the place assigned, ere the work can be pronounced successful. There must be no friction, no jarring ; but all must move in one harmonious whole.

In this new field of labor all are necessary to final completeness. Each must be in the proper place, in the One Mind. Primary and intermediate grades are as absolutely necessary for proper advancement in this as in all other schools ; but while there is difference in method, it is the same Truth which is being taught. This Truth knows no time and has no bounds. It wipes out every falsehood. It is the Word gone forth, which shall not return void, but shall accomplish that whereunto it is sent. There is but one school of Divine, or Christian Science, having Christ, the Truth, for its Master ; and this school honors her most through whose understanding is brought out, by practice in our daily lives, the Truth deduced from Christ.

We can never lose sight of the author of Science and Health, for in her we hear the voice of the Good Shepherd, who knows his sheep, and is known of his. Already have Christian Science and Science and Health become household words. Then let us advance in solid phalanx, in the Unity of Good, comforting all who shall hear his voice, and must be brought into this fold, until there be but "one fold and one Shepherd."

It is not the wall of stone without,
That makes the building small or great,
But the Soul's light shining round about,
And the Faith that overcometh doubt,
And the Love that stronger is than hate.

H. W. LONGFELLOW.

INTUITIONS.

A. M. C.

BELOVED, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.

I JOHN iv. 1.

THERE are intuitions and intuitions. So a blind following of intuitions is bad; and all intuitions should be tried, whether they are of the Truth, or only echoes from mortal mind, which, if we follow, will lead us into the ditch, where we shall be covered with mire. The presence of an intuition is not necessarily the presence of an angel. We can not safely abandon ourselves to the guidance of intuitions while we are in bondage to the flesh, for the flesh leadeth us astray. There is a better light, the light which was in Christ, and which is the Life of men.

BIBLE CITATIONS.

C. O. M.

As it is written. ROMANS iii. 10.

PAUL refers to a poetic quotation he is about to make.

Where did he find such a passage. Perhaps in the Psalms, the fourteenth or fifty-third, or in others, where there are similar despairing words about humanity.

Why did he not quote them correctly? Because he wrote from memory, and memory is often treacherous.

Why did he not look into his Concordance, and be sure he was right? There were no Concordances in his day, nor any printed books.

Why did he not look into his Bible? Surely Paul had a Bible! No! In those days nobody had a whole Bible; because Paul himself wrote a large part of what we call the Bible.

But there were Old Testament books? Yes, in huge parchment rolls, kept in synagogues and libraries; but Paul probably did not own a set of these rolls, nor could he have well carried them with him on his travels.

Barnes the Presbyterian commentator, declares that Paul quoted the *sense* of his authorities, not their *words*.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

HORSECAR RELIGION.

[Written expressly for this JOURNAL.]

One day Sammy Hartlow went with his mother to visit some friends. They rode in a horsecar; for the friends lived in a suburban city, and the distance was several miles.

When they entered there were only a few seats empty. Mrs. Hartlow sat down, and let Sammy kneel on the seat beside her, to look out at the window.

Presently a gentleman came in and looked for a seat. As the car was nearly full, Mrs. Hartlow took Sammy down, and beckoned the gentleman to the vacant place. "Why did you do that?" asked the lady on her other side. "Let the child keep his place. How he was enjoying it!"

"But he pays only half fare," rejoined Mrs. Hartlow (for such was the custom in Boston then), and the gentleman was entitled to the seat, though he would not have asked for it. "There were ten on this side before, and now it is full."

Soon an elderly lady entered. They were only ten people on the other side, but not one of them offered to move and make room for her. The conductor should have said: "Move up on the right, please!" but he did not like to ask those well-dressed women to do their duty. Besides, he knew how they would scowl at him, even if they did move; and perhaps they would not budge an inch. So the lady stood, holding by the strap.

In a few minutes the car stopped for another lady, a bright pushing, bustling lady, bound to have her rights. After standing a moment she deliberately counted the passengers on that side. "Only ten!" she said aloud. "Room for eleven is the rule, I believe;" and then she so peremptorily motioned for the silks and furs to move, that they began to squeeze up before they knew it.

Down sat Mrs. Twoly, as we will call her; but no sooner was she comfortably in her place, than she noticed Mrs. Onely, thin and evidently tired, who was still standing at the forward end of the car.

"Was that lady here when I came in?" said Mrs. Twoly to her next neighbor? Why, I did n't see her!" Whereupon she rose, and said to Mrs. Onely: "Please take the seat, Madam." Of course Mrs. Onely declined. "Please do!" continued Mrs. Twoly. "You look older than I. At anyrate, you are more tired. Besides, you were here before me. First come, first served, you know."

Thus urged, Mrs. Onely sat down. Presently there was a seat vacated beside her. Then Mrs. Twoly sat down, and the two ladies had quite a chat.

In the next ten minutes there were several changes. More gentlemen came in, and soon all the seats were again occupied; for the car had started from Boston Highlands, and was on its way to Somerville. Ladies left the car in the vicinity of the Common, and men entered it, on their way home from business.

When the car was full, there came in a spry old woman. A man rose and offered his seat. "No, no!" said she, "keep yer settin', keep yer settin'. Ye're 's old as I be! Ye're tired, too. Ben hard ter work all day long, I dessay. Neow I ain't tired one bit,—not one teeny little bit. I've jist been a shoppin' to Houghton's, for Fan,—that's my darter. Says she ter me, says she: 'Marm, they're sellin' tumblers awful cheap ter Houghton's; an' mark yer name on the glass, too, wh'out extry charge.' Neow I wanted ter give Fan somethin' for her birthday; so I jist clapped on my cloak 'n bunnit, an' ran inter the minister's—he lives closte by,—and the minister's wife, she told me where to find Houghton's. Ye see I'm from the country, an' do n't know the way very well. Wall, I found the store, though 't was ez much 's my life 's wuth ter find the right counter; but they took me up in the elevator, an' I bo't the glasses. Wo n't Fan be flabbergasted! They promised ter send 'em hum. You do n't s'pose they'll forgit it, do ye? or git the number wrong, or anythin'? They won't play no tricks? They say they *dew*, on us country folks—sometimes! But Fan's husban', he's on the perlice. Sakes alive, what a place that Houghton's is! But keep yer settin' sir, keep yer settin'. Do n't git up for me!"

Here the car stopped to let in some more passengers and the conductor told the old lady she must take another car, which would carry her directly where she wished to go.

There were now two ladies standing, and one man. Presently one lady found a place, and the same gentleman, who had offered Mrs. Countrybred his seat, gave it to one of the newcomers, Mrs. Threely, who took it without saying Thank you!

Another stop, and a lady left the car. Here was a chance for Mr. Politely, who was of course standing. But no! Mrs. Threely and the next woman (*ladies* they could hardly be called) spread out their skirts, and moved up so as to fill the vacancy. Mr. Politely watched this latter performance with contempt. Then he said coolly: "Somebody got up from here, so there must be room for somebody to sit. Please move up!" and so they did, but with evident reluctance. "That's what one gets by being civil to women," said a gentleman opposite.

"All this makes me think of what happened to my aunt," said Mrs. Twoly to Mrs. Onely, who sat still side by side." Then she told this true story.

Aunt Dorothea was tall, and from Vermont. She was visiting in the city, and went with her niece to Cambridge, to see Mount Auburn and other sights there. Auntie found it hard standing, but there was no seat to be had. Suddenly she gathered her skirts about her ankles, and before Mrs. Twoly knew what she was about, down Auntie sat in the straw. Of course seats were immediately offered her, but she refused them all. She guessed *she* was able to stand it. Of course a smile passed around the car, whereupon Aunt Dorothea looked up with gracious reproof and said. "You need n't to laugh now, 'cause I'm a'settin' down here in the straw. It is written in the Good Book, that he that humbleth himself shall be exalted!"

Sammy heard the story and laughed. "Hush Sammy!" said Mrs. Hartlow; but Mrs. Twoly said: "Let Sammy laugh. My father's name was Samuel, and he always liked a good laugh!"

By this time the Hartlows had reached their journey's end, and as they walked up the side street, towards their friend's house, Sammy and his mother talked about his ride. "Horsecars are good places to see how mean people can be!" said Sammy. "Yes, and how good-natured and kind they can be," replied his mother.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

STRONGER than steel
Is the sword of the Spirit ;
Swifter than arrows
The light of the Truth is ;
Greater than anger
Is Love, and subdueth !

H. W. LONGFELLOW.

CHILDREN of nature, we are also sons of God. To wear away life in unproductive harmlessness is innocent no more. With the glory, we take the cross. We too, like our great Leader, must be made perfect through suffering, but the hour of exceeding sorrow will prepare the day of godlike strength. JAMES MARTINEAU.

RESTLESSLY forwards thou must struggle,
Never pause, never be weary,
If thou wilt the consummation see.

CONFUCIUS.

HEAVEN begun is the living proof that makes the Heaven to come credible. He alone can believe in immortality who feels the resurrection in him already. F. W. ROBERTSON.

FRIEND, give heed to the sorrows of others,
And learn to bear thine own more easily.

WHAT a sublime doctrine it is, that goodness cherished now is Eternal Life already entered on.

CHANNING.

How knowest thou what argument
Thy life thy neighbor's creed has lent ?

It is impossible for that man to despair who remembers that his Helper is omnipotent. JEREMY TAYLOR.

THE purse of the patient frequently protracts his cure.

ZIMMERMANN.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :

“ Inquire of the necromancers and wizards,
That peep and murmur ;”

Then say ye : “ Should not a people inquire of their God ?
Should they inquire of the dead for the living ?”

ISAIAH.

CONSISTENCY, THOU ART A JEWEL.

MARY BAKER G. EDDY.

It is admitted universally that mortals think wickedly and act wickedly. It is beginning to be seen by thinkers that mortals also think and act in a sickly fashion. In common parlance : One person feels sick. Another person knows that if he removes this feeling he must change his friend's consciousness, or sense of suffering and disease, to a consciousness of ease and loss of suffering. This is Christian Science : that mortal mind makes sick, and Immortal Mind makes well ; that mortal mind makes sinners, while Immortal Mind makes saints ; that a state of health is but a state of mortal consciousness, made manifest on the body, and *vice versa* ; that one person feels wickedly and acts wickedly, while another knows, if he can change this evil sense and consciousness to a good sense, or conscious goodness, that the fruits of goodness will follow, and he has reformed the sinner. Now demonstrate this rule, which obtains in every line of mental healing, and you will find that a good rule works one way, and a false rule the opposite way.

Let us suppose there is a sick person whom another would heal mentally. The healer begins by mental argument. He says “ You are well, and you know it ;” and he supports this silent

force by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man's thoughts, words, and actions in certain directions, and turn them into divine channels. He persists in this course until the patient's mind yields, and the magnetizer has the full control over this mind on the point at issue. The end is attained, and the patient says and feels, "I am well, and I know it." This mental practitioner has changed his patient's consciousness from sickness to health. The patient's mental state is now diametrically the opposite of what it was when the mental practitioner undertook to transform it.

That this mental method of doing good has power and fruit is patent to both the conscientious Christian Scientist and to the lawless mind-operator. Both should understand, with equal clearness, that if this mental process and power are reversed, and you argue mentally that a man is sick and he knows it, and speak of him as sick, put it into the minds of others that he is sick, publish it in newspapers that he is failing,—and persist in this action of mind over mind, and faith in its fatal manifestation on the body,—it follows, with the certainty of Science, that he will be sick in belief. "As a man thinketh in his heart so is he."

The stream is like its source. A malicious purpose to induce sickness by the action of mind on mind, if not perceived and overcome, will demoralize the healthiest body, and bring on a consciousness of suffering and disease. Even if the mental operator is not intent on making his victim sick, but only determined to make him believe a lie, this error will produce also physical sufferings; and these sufferings show the fundamental principle of Christian Science—that error and sickness are one, and Truth is their remedy.

The mind-healer who denies that this can be and is done, either admits that his mind-method is a failure, or that the malicious and revengeful hater misses his opportunity. Ignorance either of the cause of the disease, or of the demoralization will prevent the mental practitioner from healing it. He can do little at removing the effect of sin, who believes not that sin had produced the evil effect,—or, knowing the cause, denies it,—either because he was producing the mischief himself, or feared to expose it. Either of these states of mind will stultify the power to heal mentally. This accounts for so many helpless mental healers, and mysterious diseases.

If error is the cause of disease, and Truth the cure, denial of this fact in one instance, and acknowledgment of it in another, saps the Science of Mind-healing. Such denial dethrones demonstration, baffles the principle of Mind-healing, and divorces it from Science. Such denial also contradicts the doctrine that we must struggle with evil and disease, and is like saying that five times ten are fifty, while ten times five are not fifty,—as if the multiplication of two numbers would not yield the same product, whichever serves as the multiplicand. If the mental malpractitioner determines to demoralize one person, and to hurt another through him, he does it. If one could save the victim by exposing the operator he should; but the victim will be slow to believe what is true.

Who would tell another of the crime he himself is committing, or call public attention to this crime? This evil action on the mind makes otherwise honest men defaulters, liars, robbers, murderers, fornicators, adulterers. It takes away a man's proper sense of justice, and gives him a false sense. It inflames envy, passion, evil-speaking, and strife. It reverses Christian Science in all things. It causes the victim to believe he is advancing in Science, while injuring himself and others. This state of false consciousness causes the victim in many cases great physical suffering, until conviction of his wrong state of feeling flees and he is morally paralyzed. The misled consciousness is ready to listen complacently to audible falsehoods, that once it would have resisted and loathed; and the false seems the true. The malicious mental argument, and its action on the mind, sunders friendship, and tramples on the personal knowledge of an individual, even a life and its fruits, which have blessed this victim. From the effects of this awful malpractice the subject scarcely awakens in time, and must suffer its full penalty. This sin against Divine Science is cancelled only through human agony. The measure it has meted must be measured to it again.

The crimes committed under this new regime of perverted mind-power, when brought to light, will make stout hearts quiver. Its mystery protects it now, for it is not yet known. Error is more abstract than Truth. Even the healing Principle, whose power seems inexplicable, is not as obscure; for it is the power of God, and good is more natural than evil.

I shall not forget the cost of investigating, for this age, the

methods and power of error. The ways, means, and potency of Truth flowed into my consciousness as easily as the morning light breaketh and the shadows flee; but the metaphysical mystery of error — its hidden paths, purpose, and fruits — defied me. I was saying all the time, "Come not thou into the secret!" I yielded at length to what I understood was God's command, and continued the research, which will, *must*, crush the serpent's head, while it is biting her heel.

The malicious operator covers his track, and succeeds only by convincing his victim that no outside mind influences him. If one knows what produces this effect on him, he can resist it and is safe. His tormentor gives him mentally the opposite advice, to let this subject alone. Under this spell the misguided victim is relentless, unmerciful, and unjust to those whom he is schooled to hate, and takes away the rights of a man before the face of the Most High.

When the deluded victim of a malicious mind ceases to suffer for his inhumanity, and is at ease while wronging others, he submits to his mental dictator, and needs no longer to be punished to enforce his submission. Now he says: "How much happier I am, since learning there is no malicious mental practice! Such a fabrication as that can never disturb me morally or physically. Now I am convinced that streams which purify have not necessarily pure fountains, while impure streams flow from spiritual sources and heal." Here divine light, logic, and revelation are lost.

Science proves beyond cavil that the tree is known by its fruit, that mind reaches its own ideal, and can not be separated from it. I bow with respect to that moral sense which is sufficiently strong to discern what it believes, and to say, if it must, "I discredit mind with having the power to heal, or to make sick." This individual disbelieves in Mind-healing, and is consistent. But alas for the mistake of believing in mental healing, claiming full faith in the divine Principle, and saying, "I am a Christian Scientist," and yet doing unto others what we would resist to the hilt, if done unto ourselves.

May divine love so permeate the affections of all those who have named the name of Christ in its fullest sense, that no connecting influence can taint their examples. They are lights set upon a hill, if their deeds are consistent with their professions.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
 Whether I will not open to you the Windows of Heaven,
 And pour out upon you a blessing. MALACHI.

SEVENTEEN PHYSICIANS.

DEAR MRS. EDDY: I would like to speak to the suffering, through the JOURNAL, and tell them what has been done for me, through Christian Science.

When eighteen years of age, I had a very severe fit of sickness, which confined me to my room a year, and as I had always been feeble, it was hard for me to rally. After a few years I rode out, but could not walk half a block. I have remained in that condition thirty years, and in that time have had many long and tedious fits of sickness, and employed seventeen different physicians of different schools, but not a Christian Scientist.

Last July I was advised to go to Dr. L. T. Manly, 11 Maple street, Fall River. I began treatment July 25, 1887, without any faith, but it was but a very short time before my faith began to come, as I could see improvement every day. Dr. Manly attended to my case faithfully four months. Since then I have been able to go anywhere I please with ease, walking a mile at a time, and I have enjoyed better health in the past six months than I ever did in my life.

Some say a person can not be benefited by Christian Science without having faith. I began without faith, but as I improved the faith came, and now no one can shake my trust. I can not be half thankful enough to God — or to Dr. Manly as an instrument in God's hands — for doing so much for me, and that after being told, by so many men, I never could be any better.

I want all suffering ones to see God's love and goodness as I see it, and be benefited as I have been. If anyone will call at my house I will gladly talk with them; and to any who wish to write I will reply by mail. I hope you will go on teaching God's truth, and be the means of spreading it far and near.

MRS. HATTIE B. CHILDS.

New Bedford.

TOBACCO-HABIT.

CHRISTIAN SCIENCE JOURNAL: Please give the following testimony to the Truth. I was treated by Mrs. C. L. Hall, No. 3 La Veta Place, Denver, Col., for the tobacco-habit, which I had indulged in for more than fifty years. I am now perfectly free from the appetite. I have taken the primary course in Christian Science, am progressing in the practice of the Truth, and beginning to live the new Life, by laying aside the old beliefs and creeds, and following the Master.

M. HASTINGS.

Greeley, Col.

AILING FORTY YEARS.

DEAR JOURNAL: It is with the deepest feeling of gratitude that I submit the following statement in favor of Christian Science. For more than forty years I had been suffering with catarrh, which had caused (as the doctors assured me) throat-disease and deafness. The remedies of the most famous physicians in the British Provinces and the United States failed to afford me even temporary relief. The disease had fastened itself with vigorous tenacity, continually gaining ground, until my friends urged me to procure a hearing-trumpet. Last winter Mrs. M. J. Wiggins, of Denver, Colorado, a Christian Scientist, visited our city. To her I stated my case, without the slightest expectation of relief. She smilingly replied, "I believe you can be cured." Three months have passed since that eventful morning; and, thanks to the God of Truth and Love, with those months has passed away the greater part of this terrible disease. I believe the Lord sent this Christian Scientist to Jacksonville, Florida, just as much as I believe that Jesus sent his disciples to preach the Gospel. During the time she has been here, she has treated successfully both rich and poor, with and without remuneration. She carries blessings with her to every heart and home.

In my great joy at finding this new treasure I am unable to express my delight and gratitude, having a rest in God that I never enjoyed before. Mrs. Eddy, the Discoverer of this inestimable Science, occupies a large place in my heart.

ELIZABETH A. DOUGLAS.

Jacksonville, Florida.

PAINLESS CHILDBIRTH.

DEAR JOURNAL: I have wanted to relate my experience to you ever since your regular and welcome visits at our house began, and let you and the world know what the Science has done for me. It restored my husband, from a condition of complete wreck, to strong manhood.

Four months after my husband's cure, through Mr. Filbert of Council Bluffs, we went into the class held by him, there realizing how grand it would be for us to have sufficient understanding to be able to ward off from our family many attacks. We were surprised with far more glorious results in the power of healing. We came to this city in February, at the solicitation of friends. The following April my ten-pound baby-girl, the youngest of five children, was born. Previous to, and at the time of its birth, my husband treated me, and the result was an entirely painless delivery. Having gone through no trying ordeal, I was strong, and continued treating my many patients who came in the afternoon. The next day, Sunday, I walked around the room, and sat up for my dinner. On the following day I was up and dressed at eight o'clock in the morning. I treated my patients all day, and until late in the night. On the fourth day I went down street shopping. Many saw me, and can substantiate what I say.

E. ELLIOTT.

Des Moines, Iowa.

TWENTY YEARS' OF SUFFERING.

It is with emotions of mingled joy and regret that I pen the following lines: joy, that I, who have been an invalid for over twenty years, am now, and have been for several weeks, a well woman; regret, that the opinions of many ridicule the means by which I have gained health. I feel it a duty to my Creator, as well as to suffering humanity at large, to say, that after having tried physicians, springs, and patent medicines, receiving only temporary relief, I was persuaded to take Christian Science treatment of Mrs. E. D. Behan, of this city, a graduate of the Massachusetts Metaphysical College. After having received only twelve treatments I found myself perfectly well.

LUCY BELLINGER.

304 Nelson Building, Kansas City, Mo.

THE DUMB SPEAK.

I wish to speak of a wonderful demonstration which came under my observation in the home of Mrs. E. A. Thompson, 314 Sixth Street, South Minneapolis. Miss Nancy Hudec, of Vinsted, McCloud County, Minnesota, had been dumb (as she and her old acquaintances testify) ten years, but she was cured in one week as her own narrative shows. When talking with me she spoke with perfect ease and fluency, and no one would have dreamed she ever had any difficulty with her vocal organs.

I felt, as I heard the young lady tell her story, that the day of miracles had certainly not passed away. MRS. A. STEWART.

3349 Portland Place, Minneapolis, Minn.

DEAR MRS EDDY: As speech has been so miraculously restored to me, I feel that I must use it in telling others of the great Truth, which has been demonstrated upon me, that healing power which all may find if they seek for it in the right direction. Ten years ago I received a terrible fright, which so shocked my nervous system that my voice entirely left me. For seven years every effort was made to restore my speech, but without avail. The physicians at last gave my case up as hopeless, and I felt that the remainder of my life would have to be that of one apart from the rest of the world,—of one entirely dumb. My people finally heard of a Christian Scientist, and they took me to her. I reached her home on Tuesday, and on Tuesday of the following week I spoke. My voice was restored; but before I felt really able to talk, I experienced similar feelings to those I had at the time of the fright,—a sensation of extreme weakness, something like paralysis. In my first few words I felt a choking, and an oppressive feeling through my chest; but this entirely passed away in a few days; and I now speak with as much ease and clearness as ever. I had also been greatly troubled, during my dumbness, with severe headaches and sleeplessness; but those afflictions have also entirely left me. I have not words to express the happiness that fills my heart, my feelings of gratitude toward you, the Discoverer of this great Science, and toward Mrs. Thompson; but she tells me I must not thank her, but look to God, as it is through Him the blind are made to see and the dumb to speak. Very respectfully,

NANCY HUDEC.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

CHRISTIAN SCIENCE ASSOCIATION.

THE monthly meeting of the above association was deferred in July, because the regular meeting would have occurred on July 4, Independence Day.

PASTORAL COMPENSATION.

It has been rumored that whenever our Pastor, Rev. Mary B. G. Eddy, occupies the pulpit of her church in Boston, Mr. F. E. Mason, the assistant pastor, is obliged to give her fifteen dollars to compensate her for the service.

Those who know Mrs. Eddy can not be caught with such chaff; but for the benefit of those who do not know her, and for fear that they may be duped by some wolf in sheep's clothing, it is but just to say that Mrs. Eddy has received no pecuniary compensation whatsoever from her church for upwards of three years. Indeed it is a fact that a large part of her valuable time is consumed by her students at the expense of her own necessary duties. Payment for services rendered has many times been proffered, but Mrs. Eddy has always firmly refused to accept it. "Give it to the church," is invariably her reply. Mr. Mason has never paid Mrs. Eddy one farthing for her Sunday services, and such scandalous stories are but the outburst of malicious thought.

F. E. M.

MONETARY NOTICE.

ALL money intended for the Treasurer of the Church of Christ (Scientist) Boston, Mass., must be forwarded to Miss Julia S. Bartlett, Hotel Rand, West Rutland Square, Boston, Mass. Miss Bartlett has been appointed Treasurer *pro tem*, and will attend to all business within the province of this office.

MIDSUMMER SERVICE.

ON Sunday, July 15, Rev. Mary B. G. Eddy occupied the pulpit of the Church of Christ, Boston. Never did she appear better, or seem in better voice. The hall was filled, notwithstanding the oppressive heat. Not a sound was heard save the heavenly utterances of the inspired speaker. It was a message from God to His human children, calling and beckoning them to higher life, nobler aims, truer Christianity.

The speaker's subject was, *Our Ideals*. The text was Luke xii. 32: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It is useless to attempt any comment on this sermon, as it would be almost impossible to do justice to the speaker. It is enough to say Mrs. Eddy held the audience spellbound. No such words have ever flowed from her lips before. It is hoped that in the September number of the *JOURNAL* our Pastor will express her thoughts again, for the benefit of those who did not hear this edifying discourse.

F. E. M.

AUGUST ASSOCIATION.

THIS meeting was held on Wednesday, August first, at the usual place, and was conducted by the President, Rev. Mary Baker G. Eddy. Many points of interest were discussed and many beautiful thoughts suggested. The President uncovered many of the subtle methods of the enemy.

THE CORNER CASE.

LITTLE or nothing has been published in this *JOURNAL* about the case of Mrs. Corner, of West Medford, a member of the Christian Scientist Association. The case, in brief, was this.

Mrs. Corner's daughter, Mrs. James, residing in the same house with Mrs. Corner, died in the spring, an hour after giving birth to her fifth child, doubtless stillborn. A homœopathic physician was called, but arrived too late for service. Mrs. Corner was arrested, put under bonds for five-thousand dollars, tried in the local court, and bound over to the Superior Court. The Grand Jury however found no bill against her, and Mrs. Corner was discharged from custody. As a matter of fact, Christian Science had nothing to do with the case, as the published legal statements show.

CLOSING SERVICE OF THE SEASON.

REV. MRS. EDDY officiated July 29, at the last service before the August vacation. Chickering Hall was filled with an audience large for the season, and very attentive.

The text was Matthew xxii. 21: "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's."

The Roman Emperor ruled three-hundred-millions, yet there was one born in Galilee who was to rule a larger and diviner kingdom. Today there is a similar contrast between the world and Christian Science, for whose advent spiritual nature has prepared the way. The chemist may cut his hand with the broken retort, but not with the whole vessel. So if we break the command which bids us love our brother, this error in the premise will lead to lack of love toward God, and therefore to self-inflicted wounds. Popular Christianity is fragmentary, omitting the healing principle. Jesus healed out of the spontaneity of his divine nature. The Christian Scientist must learn this Science, which Jesus had no need to learn, because it was in him; but when the understanding of God is reached, the Principle is the same in Jesus and the believer. True work is in the Spirit, not the letter.

The speaker remembered a bad cancer, before which her faith faltered; but when she turned to God in Spirit, the cancer was healed and the Infidel sufferer was converted.

The Christian Scientist is harmonious in himself, bringing forth fruit in its season. He will not try to break Science into fragments, and live by part of it; but he will move on in straight lines, and where his treasure is, there will his heart be; for true Scientists are, *must* be, the best people on the globe, if they *live* their religion. When Zacharias saw the vision in the Temple he was dumb; but when his heart rose to an appreciation of the spiritual wonders among which he was living, his speech returned; for even speech is not essential to divine Life.

In conclusion Mrs. Eddy thanked the Sunday-school members for their efforts, and expressed the hope that the church-members would be refreshed by the vacation, and come together in the autumn, bearing their sheaves with them.

Whittier's beautiful hymn was sung, "Hast thou midst life's empty noises;" and Dr. Foster sang a solo, "Oh sacred head."

BIBLE LESSONS.

F. E. MASON, C.S.B.

THE FIRST GOSPEL. Matthew the Apostle is called also Levi. (MARK ii. 14.) Matthew signifies the Gift of God, which is also the meaning of the similar names Matthias and Mattathias. The Greek name Theodorus, or Theodore, has the same meaning.

Matthew was the son of Alphaeus (MARK ii. 14) and was probably a Galilean Jew. His home was at Capernaum. He was a publican, or tax-collector, under the Roman government, and these tax-farmers were usually men of wealth and repute. He was called to be an apostle during the first year of Jesus' ministry. The last mention of Matthew's name in the New Testament is in Acts i. 13. His labors were chiefly confined to the Jews in Palestine, for whom he wrote his Gospel.

Matthew has been placed on the list of martyrs, by many writers, but ancient testimony declares his decease not to have been violent. Bible scholars, almost without dispute, believe Matthew to be the author of the Gospel bearing his name. Unanimously the Church joins in declaring this to be the first of the four gospels. It must have been written after the crucifixion, but before the destruction of Jerusalem, not far from the year 50. This Gospel was probably written in Palestine, and presumably at Jerusalem, and is supposed to have been dedicated to the Christian converts in Palestine. Traditions confirm this inference.

The Infant Jesus. MATTHEW ii. 1-12.

GOLDEN TEXT: Thou shalt call his name Jesus, for he shall save his people from their sins. MATTHEW i. 21.

INTRODUCTION. The birth of Jesus has a twofold significance, spiritual and material. Jesus was the perfect idea of God, reduced to human apprehension, the link between the divine and human.

See SCIENCE AND HEALTH, nineteenth edition, page 539, for general definition of Jesus; pages 501 and 502, for the Conception and Birth of Jesus; page 5, the Wakeful Shepherds; page 45, Jesus as a Leader; page 46, Jesus' Spiritual Origin.

Jesus was in Heaven and on earth. His physical personality existed only in the concepts of those who believed in physical phenomena. To himself Jesus was spiritual. He said, "The

Father and I are one." (JOHN x. 30.) Jesus recognized no material origin or birth. He said, "Before Abraham was I am." (JOHN viii. 58.) Against the physical concept of the world Jesus waged war unceasingly. "My kingdom is not of this world" are words that prove material modes and methods were foreign to Jesus' thought.

In the lesson under consideration we must seek to bring out the spiritual significance. Study the references given, in Science and Health, and the way will be opened.

Herod means mortal mind, the ruling power,—in belief, having exclusive dominion at the time of the birth of Jesus, or Truth.

The Star in the East is the twinkling, the glimmer, of the new light of Truth, rising above matter, leading to the living Christ. The Wisemen are those who comprehend this heavenly pilot, and turn their faces eastward, where rises the glorious orb of eternal day.

In the appended exegesis only leading thoughts can be suggested, as space is limited. These suggestions must be enlarged by our readers for themselves.

TIME. Jesus Christ was born in the Year of the World 4000, and about four years before the date from which we reckon our Christian era; so that he was probably born the last of December, not 1888 years ago, but about 1893 years ago. The mistake was made by a monk who, in the year 526, published the calculations from which we have since counted the years.

The visit of the Wisemen was six or eight weeks after the birth of Jesus, or in February.

PLACE. Bethlehem of Judea; a village five or six miles south of Jerusalem, and east of the road to Hebron.

RULERS. Augustus Cæsar was Emperor of Rome.

Herod—called Herod the Great, the first of the seven Herods mentioned in the New Testament—was King of Judea 34 years, under Augustus.

MESSIANIC EXPECTATIONS. In Jesus' day men stood on the threshold of a new dispensation. It was the morn of the spiritual resurrection. Behind and beneath was Herod's domain. In front was the Redeemer of the world, who comes in

the winter of mortal thought. Listen to the Angelic Overture which heralds this glorious coming, "Peace on earth, goodwill to man."

From Tacitus, Suetonius, and Josephus we learn that at this time there prevailed, throughout the entire East, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judæa, and gain dominion over the world.

Virgil, who lived a little before this era, owns that a child from Heaven was looked for, who should restore the Golden Age, and take away sin.

Abbot tell us that Confucius, in China, had prophesied the appearance of such a deliverer; and a deputation of his followers, going forth in search of him, were the means of introducing Buddhism into China.

The clearest of all these prophecies was one by Zoroaster in Persia. The Nestorians say that Zoroaster was a disciple of Jeremiah, through whom he heard of the expected Messiah. As their tradition is remarkably corroborated by Abulphargius, let it be quoted, as found in the Memoir of Mrs. Judith S. Grant:

Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure Virgin should conceive, and that, as soon as the child was born, a Star would appear, blazing, even at noonday, with undiminished lustre. "You, my sons," exclaimed the venerable Seer, "will perceive its rising before any other nation. As soon as you see the Star, follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."

This Messianic expectation arose no doubt from the Jews, who had been scattered everywhere, with their Scriptures and their hopes, since the Babylonish captivity. The Prophet Daniel was himself a prince, and chief among these Wisemen. His prophecies were made known to them, and the calculations by which he pointed to the very time when Jesus should be born; for the Book of Daniel was part of the ancient Hebrew literature.

These instances show that the entire East was expecting a Messiah. Jesus' appearing was the physical manifestation of this thought. He was the Saviour which should be for *all* people. (LUKE ii. 10.)

From astronomical calculations, by the great astronomer, Kepler, we learn that a remarkable conjunction of the planets of our system took place shortly before Jesus' birth, and that at his

advent there appeared a new star in the constellation called the Serpent. The Serpent signifies personal sense. (SCIENCE AND HEALTH, page 547.)

Jesus was the "bright and morning star," which blazed through this serpentine illusion, misnamed mortal sense. Jesus was called Immanuel, which signifies *God with us*. (MATTHEW i. 23.) Jesus was the highest conception of God cognizant to the senses.

1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came Wisemen from the East to Jerusalem.

Bethlehem means House of Bread.

Judæa is a modification of Judah, which signifies "a personal and material belief disappearing, and the spiritual understanding of God and Man appearing." (SCIENCE AND HEALTH, page 540.)

At the birth of Truth, to our human consciousness, material beliefs gave place to spiritual understanding.

Jerusalem signifies *mortal sense*. (SCIENCE AND HEALTH, page 539.)

The Wisemen (Greek *magi*, or *sages*) were originally a class of Median and Persian priests, who formed the King's Privy Council, and studied astrology, and other occult and natural sciences. They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly caste, and interpreters of dreams. The Gospel does not state how many magians there were, but tradition favors the number three, presumably on account of the triple offerings to the young child. From the foregoing historical information it will readily be seen that these Wisemen had reached above the conventional mortal thought, and sought that which was higher. They looked higher than the world; consequently they saw the shining of a higher idea. This they followed. (SCIENCE AND HEALTH, pages 202-204.)

The concept of these Eastern Magi was still material, but in a higher sense; hence their utterance:

2. Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.

This inquiry, translated more literally, is: Where is this new-born King of the Jews? The Magi expected, no doubt, to find Jesus in the Capital City, probably in the royal palace; hence their first interview with King Herod. Translating this verse into

a still higher sense, it teaches all true followers of the spiritual concept (the perfect idea of God) to constantly hold in thought the sinless model, striving each day to make ourselves like unto him. Truth first appears as a star shining above matter, coming from whence cometh all light, the East.

3. When Herod the King had heard these things he was troubled, and all Jerusalem with him.

The Magi first addressed themselves to the official head of the nation. The tidings spread like wildfire throughout the palace and province of Herod. He was troubled lest he should be dethroned, and divested of his power. His life had been saturated with crime. He was hated by his subjects, and the least excitement, especially the rumor that the Messiah had come, would be likely to inflame the people to a civil insurrection. Herod's conscience was smitten, and his fears aroused. "All Jerusalem with him" must mean the officials in power. Many dreaded the advent of a Saviour, because of their past wickedness. The coming of Truth is always troublesome to those who desire it not.

"All Jerusalem with him" would show a transfer of mortal thought.

4. And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea: for thus it was written by the Prophet.

Error appeals to error, seeking in mortal sense that which is spiritual. The Chief Priests and the Scribes were the educated religious teachers of the day,—interpreters of the Mosaic Law. They were simply the expounders of the religious writings of national leaders, long since deceased. They depended wholly on past opinions. Indeed, they invariably cited some ancient rabbi as authority. They prided themselves on their study of the Talmud, an immense collection of commentaries on the Old Testament, containing many more pages than the Bible itself. Error always seeks its own methods and ways; hence Herod appealed to the Scribes and Chief Priests for the information he did not himself possess, and which the ecclesiastical teachers of his day knew only by education, and not by demonstration.

Again, as usual, Herod was answered, "for thus it is written." The answer of the Scribes and Priests was given without any hesitation, as if the birthplace of the Messiah was by divine appointment, and the location already settled.

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule my people Israel.

Bethlehem was the birthplace of David. Jesus was the consummation of David's thought. Bethlehem was marvellously fertile and beautifully situated, an admirable place for the birth of the King of Kings. Its eminence commanded a wide view in all directions. The altitude of Jesus' thought commanded a wide view in all directions on earth, yet was one with the Life of the Father in Heaven.

Over this lovely spot (Bethlehem) the guiding-star hovered. Here David watched his flock, and praised God. Here was heard the angelic host, at Jesus' birth. (LUKE ii. 8.) Near by were the three great reservoirs which Solomon built.

These little facts have beautiful spiritual significance, which will be revealed to the earnest seeker. Bethlehem, before the Advent, was an unimportant place; hence the contradictory utterance at the opening of the verse, "Thou art not the least," &c.

7. Then Herod, when he had privily called the Wisemen, inquired of them diligently what time the Star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also.

DECEPTION. With the pretence of devotion Herod seeks to find the young child, in order to slay him. Error always attempts to destroy, to our consciousness, the sense of Truth. (PSALM lxiiv.) Herod really conceived a malicious plot against Jesus. This pretended devotion would impress the people with the belief that he also shared their anticipations, and was ready to offer homage to the child-king.

9. When they had heard the King, they departed; and, lo, the Star which they saw in the East went before them, till it came and stood over where the young child was.

The Wisemen detected the wolf's fangs beneath the sheep's clothing which Herod had put on, and they departed from such hypocrisy. Wisdom detected the subtle lie which was concealed beneath the mark of piety. While they listened to Herod (mortal mind) the Star evidently disappeared. When the Wisemen departed from Herod (mortal mind) it reappeared, and held its lead till it stood over the place where the young child lay. If we hearken to error, the Star of Truth leaves us. When we depart from error, the Star once more appears.

10. When they saw the Star, they rejoiced with exceeding great joy.

Herod looked at worldly evidence. The Wisemen, after departing from Herod, looked up and beheld their heavenly pilot. They rejoiced, aware of the fact that their journey was fast nearing its end. It increased their joy that the artful King had not prevented their onward search. The suspicions and doubts suggested by Herod had not changed their course. Their sight was still heavenward and they walked in the right way.

11. And when they were come into the house they saw the young child, with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.

The journey of the Magi was at an end. They had been far off. Now they were in the presence of the Infant Jesus. Opening their treasures they presented their gifts, according to the ancient Oriental custom when subjects sought an audience with royalty. Gold, frankincense, and myrrh were their highest treasures. The highest human concepts are requisite to reach the still higher Truth. The extreme bitterness ascribed to myrrh may show that the bitter experiences of the world are made sweet by the companionship of Jesus. Coming into the presence of Christ, Truth reveals the nothingness of worldly treasures, and we gladly abandon them for the all-power of Christ.

The Wisemen prostrated themselves at Jesus' feet, conscious of the nothingness of materiality. They had found the Truth. Material treasures had been laid aside for a priceless treasure, Christ. No more would they lean upon gold for support. No longer would frankincense be needed to neutralize the odor of burnt sacrifices; for they saw that sacrifice must be of the heart, and not in outward expression. No longer would myrrh be used to embalm the dead; for they saw that Life was eternal, that man lived because God lived. The Magi would no longer perpetuate the false claim, for the true was forever made manifest.

12. And being warned of God, in a dream, that they should not return to Herod, they departed into their own country another way.

A realization of Truth warns mankind not to return to error when they have once found the new way, but to follow Truth's star wherever it leads, depart from error, and go into "their own country," their home, which is Paradise, the birthright of Spirit,—the "Father's house" to which the Prodigal Son returned "when he came to himself."

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

AUGUST SUNSHINE.

AUGUST again, with its heat and its splendor!
What praise for its glory to God can we render?

The praise of a true-hearted sunshine towards men,
A gift sure to bring us the sunshine again.

RECOMPENSE.

As an argument against the consistency of Christian Scientists receiving recompense for services rendered, this text is often quoted: "Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye! buy and eat; yea, come, buy wine and milk, without money and without price." (ISALAH iv. 1.) Glancing over the remainder of this chapter we see that the Prophet's exhortation is not to those who are working as the ministers of divine Love, that they should not ask or receive remuneration, but a general exhortation to all to give up what of so-called worldly things are held most dear, and labor for "that which is good," or spiritual Substance.

Jesus being the best expounder of the Prophets, for he came to fulfil what had been said by them, let us look to his teaching and example on this question.

Fortunately, or unfortunately, there is no account given of Jesus' taking, or not taking, money, or other compensation, for his services. So we are left to decide this question through his teachings.

In looking into these teachings, some account is to be taken of the manners and customs of that age, and Jesus' conformity thereto. As is generally known, it was customary for the Jews to pay tribute at certain times and places. In this Jesus sets a very clear

example, by always paying the tribute wherever demanded. Even when it appeared that he and his disciples had not the wherewithal to meet this demand, he showed Peter just how to get what was asked, without trying to avoid taxation, or have the dues lowered for his accommodation.

There is a law of compensation which all must meet; for if it is not met, no good follows. Then let not Christian Scientists, through a false idea of charity, help those to evade the law who come to learn the Truth; but rather let them remember to look at charity from both sides of the question, and see how the exercise thereof belongs not alone to the healer or teacher, but also to the one who is healed or taught.

It is well to remember that trying to get without giving is a species of falsity, which leads one to break the commandment, "Thou shalt love thy neighbor as thyself."

When Jesus sent forth his disciples, as related in the tenth chapter of Matthew, he said: "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." This certainly does not imply that they were not to receive compensation for services rendered; but rather to do the work given to them, and know that it was worthy of recompense. In fact, the last clause of this instruction says explicitly, that the workman is worthy of his meat. Another thought, suggested by these words, is this: that those who are chosen to fulfil a mission are the ones for that work; and it is well for those looking on not to interfere with this mission, thinking to better it by a way of their own.

E. M. T.

TOURNAMENT OF RIGHT.

ONE thing is certain. What is it? This, that it takes two to make a quarrel. No love without two; no fight without two.

In this world it is well to get along without strife, if we can; but if we find ourselves in the lists for the encounter, then let there be no fear. Right, worthy Will Shakespeare! —

What stronger breastplate than a heart untainted.
Thrice is he armed, who hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

QUOD VIDE.

SOMEBODY asks the meaning of the abbreviations *q.v.*, which often occur in the Index of Mrs. Eddy's Science and Health. They stand for the two Latin words, *quod vide*, or *which see*. For instance: Under the head Immortality you find, after the word *mortality*, the initials (*q.v.*), or *which see*, to signify that, under the general heading of Mortality, you will find more references, also bearing upon the subject of Immortality. "Great First Cause (*q.v.*)" means that by looking at Cause you will find more about Great First Cause. In other words, *q.v.*, after a word, is a further reference to that word, where it occurs as a separate heading in the Index. "Mind-pictures (*q.v.*)" means, See also *Pictures*. "Mortal Sense (*q.v.*)" means, See also *Sense*. These two letters (*q.v.*) avoid the repetition of thousands of references, and thus save both time and space. When the desired word does not appear among the references, so that it can be utilized with (*q.v.*), then at the end of the subject you find "See *God*," "See *Tree*," "See *Divine*;" for these references accomplish the same object.

APRIL NUMBERS.

THOSE who have not received the April JOURNAL can now be supplied from this office, as we have fresh copies on hand.

ARTICLES FOR THIS JOURNAL.

THEY are always welcome; but, to ensure their falling into the proper hands, they should be sent to Frank E. Mason, C.S.B., Massachusetts Metaphysical College, 571 Columbus Avenue, Boston, Mass.

Brother Mason has for several months been the appointed receiver of all communications for our JOURNAL, and is now its business manager also; though the literary supervision of the magazine is still in charge of the friend who has long performed that duty.

If articles are not immediately published, it is generally because we have others which must be used first; and often matter, already in type, has to stand over a month or more.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

OUR ADVERTISERS.

TAKE note of them! Go to the old house of Houghton, Mifflin & Co., and see their many books by the the best authors,—Whittier, Holmes, Lowell, Aldrich, Norton, Higginson, Larcom, Jewett, Thaxter. Take a thought for their Atlantic Monthly also!

Call at the newer establishment of Cupples & Hurd, in their quaint bow-windowed store on Boylston Street, and observe the new books they have to offer.

Moreover, note how many of our Christian Science brethren have their cards in our columns.

MANAGER'S NOTICE.

THE management of the CHRISTIAN SCIENCE JOURNAL is now under the direction of F. E. Mason, C.S.B., 571 Columbus Avenue, Boston, Mass. Letters, subscriptions, articles, advertisements, cards,—in fact all communications pertaining to the JOURNAL,—should be addressed to him.

Care will be taken hereafter to have the JOURNAL delivered promptly and in good condition. To improve the magazines for future binding, they will be hereafter rolled instead of folded.

In sending addresses care should be taken to spell out in full the name of State, County, Town, and City. *Mass.* is likely to be mistaken for *Miss.*, and *Md.* for *Me.* or *Mo.*, yet these abbreviations stand for States far apart. St. Joe, for instance, does not necessarily stand for St. Joseph.

In renewing subscriptions or cards the former address should be referred to, especially if there is any change. The publisher may be misled when a lady, who has heretofore been known by her unmarried name, gives her husband's name without any notice of the change.

Try and write so that those not acquainted with you, your name, chirography, and dwelling-place, may understand you correctly.

— THE —

CHRISTIAN SCIENCE JOURNAL.

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FOR the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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No. 6.

INDIVIDUAL EFFORT.

—
F. E. MASON.
—

INDIVIDUAL Effort is a theme to which overmuch study can not be given.

The Goliaths of the present day must be met and conquered, as the lad David met and conquered the Philistine giant, centuries ago.

Individual effort alone can accomplish this result. There is no middle ground. We must look to ourselves, and improve the talents we now possess.

We must secure an ever-present consciousness of advancement. *Excelsior* should be the motto of every Christian Scientist. Higher and higher into the realm of eternal sunshine we must rise, day by day, hour by hour.

Christian Scientists reflect the only true and spiritual light. The keys of Heaven are given to us, which open the pearly gates into the celestial kingdom. Let each ask of himself: Am I bringing out, in my daily life, the requirements of Christian Science? Am I proving to the world that Christian Science is both Christian and Scientific.

Christian Scientists have been baptized with the Holy Ghost, and have subscribed to tenets which, if lived up to,

would prove to the world that Christian Science is the Pearl of Great Price. We must surpass the spirit of Christianity expressed in the churches, or our teachings are vain. We love our cause, and harmony should ever reign supreme.

Let us unite our efforts, and stand a solid phalanx in love for our cause, and for its great Expounder. Our Teacher loves us all. What have her wayward children cost her? We do not understand her. We can not comprehend her. We can not, with our puny understanding, grasp the magnitude of her thoughts, motives, and acts. We know not "what manner of spirit we are of." We do not even know what is best for ourselves. Her rebukes are but the expression of the love she feels for us.

Christian Science does not praise goodness. Goodness is ours by right, by inheritance from our blessed Father. No! Christian Science does not praise goodness; but it rebukes error, for error hides from us the sense of Truth. "Whomsoever He loveth, He chasteneth." Our Pastor and Teacher is "all things to all men." She is just what we make her. Our own mental conceptions endow others with their physical personality. Consequently, the evils entertained we express, and believe them sins. Evil is the subjective condition of our mind, until we conquer it in ourselves. Then are we able to discern evil outside of self, and it disappears. "To the pure, all things are pure."

Every nail driven into the hands and feet of Jesus represented a lie. These were furnished by his enemies. Jesus did not supply one of these lies. The human malice, with which his persecutors drove the nails through our Master's hands and feet, was furnished by themselves. They held the nails and drove them through his body, transfixing him to the cross. The cross was the hatred of the world. Jesus furnished none of the implements for his crucifixion. The deductions from this illustration are so apparent as to need no further elucidation. Let us heed the obvious lesson.

"Have ye any meat?" the Master asked his wayward and wandering disciples, who had returned to their old vocation

immediately after his crucifixion? They answered him, No! Solemn words! Without their guiding Master, the disciples were as sheep having no shepherd. They had wandered from the fold. They slept when they should have watched; and their Master vanished from their sight. Back into the maze of worldliness they drifted, having no Saviour, no guide, — having no meat. Only through hunger did the disciples realize their error. This brought to their ears the glorious response, “Cast your nets on the right side, and ye shall find.” A glorious hope, indeed! They had been casting their nets on the side of error. They had been accepting the evidence of the senses, the testimony of matter, against which Wisdom had warned mankind of old, in the garden of Eden. In this condition they had caught nothing. They had no meat.

How many are taking the testimony of matter, which talks only of itself and to itself? Can we depend upon this sense? Surely, not. Then why heed it? Let us cast our nets on the right side, and we shall find light and Spirit. Nothing should ever separate us from the Principle of Christian Science; and if we understand this, we are forever one with its Founder. We shall surely come to grief, if we are separated from its Principle or Idea. The Bible abounds with illustrations proving this fact, a few of which are here cited.

A vineyard had been let out to husbandmen, the owner departing into a far country. As the harvest drew near, he sent servants to receive the fruits thereof. The messengers were maltreated and stoned. Again the housholder sent other servants, who met with the same treatment. At last he sent his son, his heir, expecting the husbandmen would surely reverence *him*; but, when they saw him, because he had a clear title they were infuriated, and said: “This is the heir! Come! Let us kill him, and seize on his inheritance.” And they caught him, and cast him out of the vineyard, and slew him. What was the result? The inheritance, which might have been theirs through joint heirship with Christ, was taken from them, and given to others.

Adam was dissatisfied. He separated himself from God, and hid himself in materiality, error. Did he better himself? What did the earth bring forth to him? Henceforth, nothing but thorns and thistles. God should have been his leader; but Adam hearkened to the Tempter, and he fell.

The Prodigal Son became dissatisfied with his ruler, and separated himself from his father's house, where there was abundance and to spare. He departed into a far country, and took a menial position, where he found nothing but swine and husks. After being bound to the rulers of that far country, and compelled to submit to their demands, he came to himself, and said, "I will return to my father's house."

Can we not gather some wheat from these illustrations? Can we not find some ray of light which will illumine the prison of our thought,—some words which serve as a ladder of escape? Adam and the Prodigal both forsook their rightful rulers, and they both came to grief. Through thistles and thorns Adam had to find his way back to the God from whom he wilfully parted. From swine and husks the Prodigal had to lift himself into the realization that his father's house was his home. Truth, though hated and hindered by error, though "crushed to earth, will rise again."

God knew Adam's needs. God knew what was best for him. He knew more of Life, more of Truth, more of Love, than did the Serpent unto whom Adam hearkened; yet Adam preferred the Serpent's advice, and went the way of error.

The father knew the Prodigal Son was safer and better cared for at home; yet the Prodigal was not satisfied, and, through famine and suffering, was compelled to learn to appreciate the worth of his home.

The great Expounder of the marvellous truths of God, which we know must be given to mankind through inspiration, knows more of God, and walks more with Him, than we can at the present time comprehend. A sudden light first brings pain and darkness to the eyes unaccustomed to it.

A perfect guide can not lose his way. The traveller who is unfamiliar with the road is safer in the hands of a leader than when trusting his own resources. Have we not pursued the wrong way long enough? Let us thank God we have a guide.

From whom did we first learn the true Way? From whom emanated the first ray of Divine Science which shone upon us? Who has pointed out to us the demonstrable certainty of Eternal Life? Who has taught us how to subjugate the senses, subdue sickness, sin, and death? How many of us have been lifted from beds of suffering,—emancipated, after years of mental and physical torture? How many of us, who were looking into earth-cold sepulchres for Truth, have heard the angel's voice, "He is not here, he is risen?" Whose was the voice that spoke? Who rolled away the stone from the sepulchre, where, to mortal sense, lay buried all our hopes? Do we doubt the teachings of Christian Science? If not, then to doubt the Teacher is to lose sight of the teachings. We gather not grapes of thorns, nor figs of thistles. "The same fountain sendeth not forth both sweet and bitter water."

To whom are we indebted for our sense of Life,—in Christ, Truth, and Love? Did we gain our present consciousness of Divine Science from our former creeds, doctrines, ecclesiastical teachers? Did it not come to us, whole and undivided, through one, and one only? We can neither truly appreciate nor understand the import of Science and Health, while misconstruing the mentality that sent it forth.

Can we understand the light, and shut our eyes to its source? Could the disciples have accepted the Christ, while they turned from Jesus? No, never! for Jesus was the concept of the Christ furnished by the senses. Jesus was a saint to some, a sinner to others. He was "all things to all men." The people saw in him the embodiment of their own thoughts; and this idea was right or wrong, according to the different types of personal thought which gave rise to it. Hence the awful position of those who misguide the people as to one of God's little ones.

Let us consider well every Scientific statement, and not turn from demonstrable rules, but deeply ponder the consequences of variation. I could not have received these ideas from evil; for evil does not lead men to ideas which carry Truth's conviction with them. They must be God-given. Let us think deeply on this point. Am I reading in another my own condition of thought?

If God recognizes evil, must He not have an evil heart? Surely, you all believe this. Then pause and reason with yourselves. Remember that the pillar of cloud was darkness to the Egyptians, but light to the children of Israel. Let us see only the light. In answer to the question, "Shall we uproot the tares the enemy has sown during our slumber?" Jesus said, "Nay, lest while ye gather up the tares, ye root up also the wheat with them." Wonderful counsel!

According to mortal sense, we exist in each others' consciousness. Therefore, if we attempt to uproot error in another, on this basis of error, we are destroying our own sense of Truth. Jesus saw more sin, and uncovered it, than any other man on the globe; but he did not recognize it as real, but as the unreality of existence. The more we know of evil, while we are in evil, the better our prospect for getting out of it. The issue of the day is Satan's attempt to separate us from our true guide, and from the Cause of Christ. We must see this intent in order to destroy it. Can we not do so?

Our work must be done at home. Individual effort only can accomplish it. The beam is invariably in our own eye. Remove this, and we find but a mote in our brother's eye. Let us agree with our adversary quickly, lest we be cast into prison; for verily we shall there remain until we pay the utmost farthing.

Let us "try the spirits, and see whether they be" good or evil. Jesus says, "If we walk in the light we stumble not." Christ, Truth, is the light. Jesus is the Way. Truth is the passport. Love is the countersign. The Bible and Science and Health are the guides. And the authors of both books are our true leaders.

Let us not forget the Stranger within our gates. Let us welcome the heavenly message with outstretched arms. Let us thank God that this Stranger opens the gates of our consciousness, and even now stands within the enclosure. Let us approach with love, and not with abuse, to whatever has lifted up the gates that "the King of Glory may come in." "Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle, the Lord of Hosts, He is the King of Glory."

Who but the Stranger has ransomed us from sickness, sin, and death? Who has held out to us the finger of Love, that we might grasp it, lest our tottering infant limbs weaken beneath the mighty load? Who has given us birth, nursed and cherished us from helpless infancy, even to the present hour, teaching us line upon line, precept upon precept? Who has stood like the guardian angel, with a hand upon our heads, beckoning, cheering, entreating, and ever pointing upward? Whose sense of love has time and again silenced the utterance of hate? Whose tears of pity have washed the feet of mankind, cleansing them from worldly contagion? Who has come, a light into this world, that whosoever believeth in Truth shall not abide in darkness? Who has done all this for you and for me, but this Stranger within our gates?

We can not extinguish this light. All we can possibly do is to deprive ourselves of it. Shall we then extinguish our only sense of the true light? Shall we strike like madmen, to break the lens that enlarges our senses of Truth and Love?

We need to watch and be sober. The issues of the hour challenge us to greater activity, to increased vigilance, to higher Christianity. Greed rather than sacrifice, — hate, envy and spite, brute courage, Animal Magnetism, are fiercely fighting with weapons of lies; and the smooth-tongued Absalom usurps his Father's throne. Divine peace covers the nest with soft feathers. None can steal away its treasures. The gratitude and love of millions fall upon the parent bird as the dews of Hermon.

It was the united effort of the children of Israel, the one simultaneous shout, which overthrew Jericho's walls. We must all be of one mind, of one thought. This can only be accomplished by individual effort. Let us begin right, and all will end right. Take care of the fount, and the streams will take care of themselves.

Christian Scientists must watch and pray continually. They must protect their sense of Truth, even as the Hebrew mother protected Moses from the tyranny of a despotic Pharaoh. As long as we exist in material belief, quietness and peace afford no certain pledge of continuance or security. Trees and shrubs may flourish, and sweet flowers bloom upon the silent mountain, while noiselessly the little rain-drops follow each other down the treacherous sides, broadening rills and streamlets into gullies, and gullies into torrents, filling deep caverns, undermining barriers heretofore impregnable, until in an instant the towering trees whose tips stretched upwards toward heaven, and the fragrant flowers which smiled at the bright sunshine, are hurled in wild disorder into the valley of destruction.

Let us watch and destroy the subtle errors which silently undermine our consciousness. A man always finds what he earnestly seeks. Let us then look only for good. Let us seek only for pearls, and they will increase in size until at last we find there is but one pearl, and that one the priceless jewel of universal Love. Pearls in the premise will ensure pearls in the conclusion. They shall be glad who favor a righteous cause, and say continually, "Let the Lord be magnified." Let us sing with Longfellow :

Trust no future, howe'er pleasant,
Let the dead past bury its dead ;
Act, act, in the living present,
Heart within and God o'er head.

To be dependent on others for sympathy and comfort makes you weak. To be self-dependent makes you weaker still ; for that fails you in the day of your greatest need. To become independent is a dream of your pride ; for no such thing is possible. To become dependent on God makes you strong

E. H. SEARS.

WHAT QUIBUS THINKS.

THE CHURCH SCHOLIAST is a rigid Episcopal paper, published monthly in Delafield, Wisconsin, and having offices in our principal cities. In the July number is an article on Christian Science, by Quibus. Here is the opening statement; which is not a bad one, except that it perhaps credits Christian Science with laying more emphasis than it really does on the relation of sin to disease:

This name [Christian Science] is applied to a collection of theories in connection with mind-cure, put forth by a certain Mrs. Eddy. She claims to have rediscovered the Gospel, which she says has been lost sight of since the days of the original Teacher. To Mrs. Eddy, the great object of Christ's work, and of Christianity as taught by him, is to abolish physical disease in this present life, by removing its cause, which is sin. But as sin is simply ignorance, its remedy consists in proper instruction; and this instruction makes up Christian Science, so called.

Christian Science teaches that sickness is a delusion. There is no such thing, except in our imagination. If we can therefore grasp perfectly the truth that we are not sick, the very delusion itself will disappear, and good health will be secured. In reply to objections drawn from sensible experience, it is further taught that material sensation is the very point of deception, for "matter is a myth." We are not material beings, and can not be materially affected. We are spiritual; and by that is meant *unsubstantial*, for Mrs. Eddy denies that we are anything else than "thoughts of God."

It is a trifle amusing to read about a "certain Mrs Eddy," as if that were more definite than if Quibus had simply called her Mrs. Mary Baker Glover Eddy; but let that pass. Much more serious is the statement that "she denies personality, and the possibility of actual sin," and consequently that "it is evident enough, to a student of the past, that this is simply a thinly veiled Pantheism, rendered popular by being associated with unusually successful mind-cure."

Thanks, oh churchly Quibus, for the two admissions in these last clauses: *first*, that Christian Science is popular; *second*, that its cures are *unusually successful*.

How many times must it be asseverated that the author of

Science and Health does not deny *spiritual* personality in God, though she does deny, as every thinker must, that God is personal in any low or physical sense, as He is commonly thought of and portrayed by the world. Over and over again she asserts the individuality of God and man, declaring that this individuality, or personality, "can never perish out of His hand;" which means, of course, out of His Mind, for God is wholly Mind, or Spirit.

Pantheism, Christian Science is not; though, owing to the imperfection of human language, it must be admitted that some Christian Scientists often make statements which might be so understood. Pantheism is the doctrine that in no sense, spiritual or material, is God personal, but that the sum of all things, matter and sin included, makes up God; whereas Christian Science teaches that the Supreme Being is independent and self-existent, and that matter and sin nowise enter into His spiritual being; in fact, that God is so pure that He can not even behold matter and sin, but that all His creation is spiritual, like Himself, the emanation, or reflection, of the one infinite Mind. This is certainly not Pantheistic doctrine, either thickly or thinly *veiled*; and, for that matter, one would suppose that Christian Science theories were set forth with sufficient clearness to leave no doubt, at least on one point, that God is a distinct being, omnipotent and perfect.

Quibus is right in adding:

That Mrs. Eddy's theories have been modified in points by some of her followers; but this has occurred at the expense of consistency, for if her descriptions of disease and its cause is once accepted, the rest of her system must logically follow.

This is what the Leader has always claimed, that her system is logical; that if her premises be accepted, her conclusions must follow; and that any departure from her system must lead to inconsistency and failure.

The next statement is amusing:

These theories [of Christian Science] can best be met by a brief statement of the Catholic Faith.

The Catholic Faith is the system of doctrine substantially taught and believed, not only by Roman Catholics and Episcopalians, but by all Evangelical Churches, as they are called. Quibus argues thus :

The object of Christ's work, and of Christianity as founded by him, is indeed to abolish disease by removing its cause ; but since the process of salvation from sin which was inaugurated by him is long, and does not end until the Day of Resurrection, disease can not be finally abolished in us until that time.

Indeed ! Then pray, how was it that Jesus and his disciples healed the multitude, and that blindness and leprosy yielded in an instant to the bidding of Truth ? If disease is not to be abolished till the Resurrection, by what right do we employ doctors ?

When it was proposed to drain the marshes outside of Madrid, and so relieve the city from miasma, the Spanish physicians protested against it, on the ground that the miasmatic vapor tempered the wind to that shorn municipal lamb. Vaccination was opposed, on the ground that smallpox was a divine ordinance, and ought not to be thwarted in its disciplinary work. Not many years ago an intelligent and witty lady seriously objected to life-insurance, on the ground that it was tempting Providence.

The astute author of this churchly article on Christian Science apparently follows in the same track. Sickness is divinely appointed ; therefore it must endure as long as the earth stands. Yet multitudes have been healed. The dumb have been taught to speak and the blind to see. Smallpox has been apparently cured by various methods, as Quibus surely admits.

It is further added :

Christianity is to alleviate its [disease's] pain by grace, and by the promise of a final resurrection to perfect vitality hereafter.

It is quite true that the enthusiasm of a martyr at the stake may render him for an hour oblivious of the flames. In snatching her child from the fire a mother may be insensible to the burns endured by herself. Such instances might

be multiplied. But when did faith in the resurrection ever stop the toothache, or make the pains of renal colic easier to bear?

"A life of holiness is the true cure of disease," says our essay; yet while some diseases are the result of sin, all are not. Nay, some diseases, according to the common belief, result from the most self-sacrificing efforts to do good.

Further, our critic argues:

Disease must run its course and come to a head. This occurs at death, which is the culmination and crisis of the malady which has been fastened upon our nature by the sin of Adam. If in this crisis the cause of sickness, *i. e.* sin, remains, eternal suffering must ensue; but if the Christian remedy of holiness has been applied, a splendid renovation of our natures will follow, and the glorification of our *souls and bodies* will be the wondrous cure wrought by that Christian Science which the Catholic Church teaches.

A sarcastic woman was once asked whether she believed all would be saved in Heaven, or only a part of the race. She replied that she held a third theory, that everybody would be damned in Hell.

Our essayist's theory would lead to a similar conclusion. If only those are saved who are sinless when they die, then all must be lost; for who is sinless at death?

Where is the evidence of this further statement, that "the course of disease can not be fully stopped in this life"? Did not Jesus cure a woman ill with a fever? Was she not entirely healed? Was not her disease stopped? Does not Quibus believe that some diseases have been so affected by human belief and effort as to almost wholly disappear from civilized society?

If there is any point to the following, we fail to find it:

We are God's children, distinct from Him, and springing, not as thoughts out of Him, but out of nothing by His will.

What is the difference between "springing out of nothing but His will," and springing "as thoughts out of Him"? Says the Psalmist! "Precious are Thy thoughts unto me, oh God! How great is the sum of them!" Said a great

astronomer: "I think Thy thoughts after Thee." How can there be an act if there be not a preceding thought? How could God create mankind unless He first *thought* of so doing? "The wish is father to the thought."

As if he were telling us something new Quibus says:

We are accountable to Him, not because we are ignorant, but because He has given us understanding, in exercise of which we can obey Him, if we will, by the help of that grace which He bestows in His Holy Catholic Church.

When has Christian Science taught the contrary of our accountability to God? Nay, does not this very critic, in his opening sentences, say that Christian Science teaches that we may be saved from sin and sickness through the right instruction?

Christian Science must plead guilty, however, to rejecting the last part of the above quotation. The Scriptures teach that the divine light shineth for all men, and that God has never left Himself without a witness in any human consciousness. Consequently we most emphatically decline believing that men are dependent, for their ability to obey God, upon the "grace which He bestows in His Holy Catholic Church." Nay, the very phrase savors of bigotry and assumption. How long has God dwelt only in a single sect? Where are there such fruits of righteousness as to indicate that in the Catholic churches, whether Romish or English or Greek, the grace of God specially inspires their adherents? Is it not about time for such self-assertion and self-righteousness to have an end in free America? There is quite as much goodness outside as inside the self-styled Holy Catholic Church. "I thank Thee that I am not as other men," was the glorification of the Pharisee; yet he went not down to his house justified.

The climax of churchly Phariseeism is however reached in the next paragraph:

The Gospel of the Resurrection is our true Christian Science, and the Catholic Church, with her alleviating Unction of the Sick (which should be among us) and Blessed Eucharist, is our true Christian Scientist.

So then, a feeble rite—so feeble that it has fallen into disuse among all Protestants, except a few High Church people—is to be our refuge from disease! Does the Catholic oil of Extreme Unction cure disease? Nay, is it not bestowed when the case is helpless, and rather intended as a passport to Paradise?

These supernatural agencies are alone adequate at the crisis of disease.—*i e.* in the hour of death; but they are very properly supplemented, in earlier stages, by medical science, which alleviates, although it does not finally cure, our physical infirmities.

If this paragraph means anything, it is this,—that the grace of God is so helpless that it must be eked out by physical methods; and that supernatural agencies are only adequate at the crisis of disease, when they can no longer do any physical good!

Mind-cure may be nonsense, but it is not so foolish as to deny the adequacy of divine power, or demand the aid of that power when it can be of no avail.

With the closing paragraph of the essay there need be no special disagreement:

To what extent Mind-cure (shorn of the absurd theories criticized above) is entitled to a place in *Materia Medica*, is not for the writer to express an opinion; but if it has any use, its function is the same as that of any other natural agency for alleviating and checking the progress of disease.

Indeed! How Mind-cure can be included in *Materia Medica* is truly a mystery, since the dictionaries rightly define *Materia Medica* as medical materials, or materials used in the healing art, and the first claim of Christian Science is that Mind is not material; but one may heartily agree with the critic's inclusion of Christian Science as a *natural agency*. We have always insisted that this Science is natural, spiritually natural; that Jesus was the highest type of real nature; that Christian healing is supernatural, or extra-natural, only to those who do not enter into its sublimity or understand its mode,—as imported ice was miraculous to the equatorial African, who had never seen

water freeze. Rightly viewed, Mind-healing is thoroughly in accord with God's natural laws, which are perfect.

Christian Science, with its liberalizing tendency, has been partly occasioned by the inability of organized Christianity to accomplish its professed aims; as the Lutheran Reformation was a result of the moral inefficiency of the Papacy. When, therefore, a ritualistic Episcopalian proposes to overthrow Christian Science by a return to outworn customs, donned by the Church in Civilization's childhood, the attempt must fail.

Have Quibus, and the devotees of his school, never heard of George Fox and the Quakers, of John Wesley and the Methodists, of Spurgeon and the Baptists, of Knox and the Presbyterians, of Channing and the Unitarians, of Murray and the Universalists, of Robinson and the Independents? These men, and the societies they have founded or aided, arose because of the inadequacy of Established Churches—miscalled Holy—to satisfy the demands of the people for vital religion. They were driven out of the Establishments—out of the English Church, the Romish Church, the Orthodox, Puritan, Calvinistic churches—because in those semi-political organizations could not be found the Bread of Life. The influence of these seceders has reacted upon the shells they outgrew. The older sects have taken lessons from the new, and wisely shine with borrowed light; but let them arrogate to themselves no exclusive right to grace and the Holy Ghost. God gives to all men liberally. The Quakers forsake all sacraments, yet their inward light and sweetness shame the ritualistic sects. The old theologies have had a fair trial for centuries. They have so failed to satisfy mankind, that theologians of all stripes are ransacking reason and revelation, earth and ether, fable and fact, history and fiction, for props to bolster their toppling systems, rationalize their articles of faith, and restore the general confidence therein. Who does not know that Evangelical theology sits on a tottering throne, and that its preachers (like Beecher) are popular in proportion to their departures therefrom?

The task of restoration is vain. The creeds have had their despotic and delusive day, though the complete deliverance of mankind is still in the future.

Like one mentioned in the Apocalypse, many a church has a name to live, but is dead. The verdict, both human and divine, is this: Weighed in the balances and found wanting. To fill this painful void Christian Science has arisen.

THE SPREAD OF TRUTH.

A STUDENT.

THE Truth is spreading! Let it spread
On earth from pole to pole,—
The heavenly word that wakes the dead,
And lights the darkened soul.

We need not now with Pilate ask
What Truth is! Truth divine
Stands full revealed. She wears no mask!
How bright her features shine!

How beauteous on the mountain-top
Her messengers appear;
How sweet their very accents drop
Upon the ravished ear.

The swelling horn, the lyre and lute,
Can charm and cheer no more;
The trumpet's thrilling voice is mute,
The reign of war is o'er.

Glory to God! Still Truth proclaims
Peace and goodwill to all;
The light sent forth through Truth's blest aims.
Is light that ne'er shall pall.

'Tis Truth exalts the sense of man,
And frees the world from crime;
It makes our peasants nobler than
The kings of olden time.

Let Christian men, in every land,
To spread the Truth unite.
Approved of Heaven, then shall they stand,
Like angels clothed with light.

Letters.

A WORD spoken in due season, how good it is ! PROVERB.

NOTHING OR SOMETHING.

How often I hear the question : Is nothing being done for her? Are you giving her nothing?

Is it nothing to make a spring in the face of mortal thought, of sin, sickness, and death? Is it nothing, while with one hand we hold down the demon, materialism, with the other to lead the sufferer to her birthright, her spiritual home with God?

I wish all who speak thus heedlessly might stand for one week, as these sturdy pioneers must stand, alone with God. I wish they would come out from the people who turn their hands against them, taking umbrage at the new, and hold a patient in spiritual thought, and see if they call that nothing, which raises the sick. I wish they might stand, — with even their nearest friend sometimes foiling their own wishes through educated fear, — and see the blessing of God appear, when fever abates, dulled eyes brighten, and at last the pinched lips relax, and smiling say, "I feel better."

Oh ye ignorant! Go and ask that watcher if it is nothing that has been done for the prostrate one, nothing that has been given her! I think patient and worker will tell you, it is then that the real, the something, the all, has come for a brief moment in holy revelations, to bless, uplift, and strengthen, and remain forever.

Tell them you make the application of Truth many times a day; that you give them the specific of Truth for every error, as fast as they can assimilate the same; that Truth purges them from error. This is your means for this end. You nourish, in proportion as they hunger after righteousness, with healthful thought; and the pure and strengthening atmosphere of the great eternal Peace wraps them around and about, and soothes them to rest in the mighty arms of the living God.

Is this nothing? If so, it is a very busy and active nothing!

God is Spirit. Let them who worship Him, worship Him in Spirit and in Truth.

M. W. L. H.

Orono, Maine.

HOW TO KNOW THE TRUE CHRISTIAN SCIENTIST.

IN a somewhat extended trip from East to West the question was often asked, How shall we know the true Christian Scientist?

Truly there never has been a time in the history of the world, since the utterance of this prophecy, "Many shall come in my name," when it has been so nearly fulfilled as at the present. The words "They shall deceive the very elect" are again demonstrated. Because of these *many*, and their deceit, Christian Science is suffering severely today. Many honest and earnest seekers for the Truth are being beguiled by faith-cure, mind-cure, spiritism, theosophy, mesmerism, and a thousand-and-one isms and cures.

The fact that so many come in the name of Christian Science is proof positive that there is a genuine Science. You do not have the counterfeit unless there exists also the true. The more perfect the genuine, and the greater the demand for it, the greater the exertion on the part of impostors to palm off their spurious wares upon an unsuspecting and uninformed public.

There is, and never will be, but one Christian Science. The way to this Science is through integrity of purpose, purity of motive, uprightness of character, and a holy life,—a life divested of personal ambition, self-conceit, self-glory, envy.

Those who are led in this way to Science and Health find there the whole Truth and nothing but the Truth; for it is of God, and not of man, as is clearly proven by its conflict with preconceived opinions and the established laws of mortal mind, which it overthrows by the demonstration of Truth.

He who is found teaching and living outside the Truth, as laid down in Science and Health, can not claim to be a Christian Scientist. He who would part Science and Health, and use them as his own, is but a plagiarist; and he who would teach the truths of Science and Health, and ignore its author, "the same is a thief and a robber." There is but one way, "the narrow way," and we must not climb up some other way. Neither can we build ourselves up by trying to pull another down, for the light of Divine Truth dissolves our false foundation, and we shall be the ones to fall. He only who demonstrates Science and Health in his life, his work, his teaching, is a Christian Scientist. "He that gathereth not with me scattereth abroad."

E. J. F., M.D., C.S.B.

ZEAL IN THE LAKE COUNTRY.

MY DEAR TEACHER:—I am obeying a strong impulse to write to you, because of late the meaning of Christian Science has been growing mightily upon my thought. "The Kingdom of God is not in word, but in power,"—the power that Truth imparts, when Christ's demands are heard and obeyed.

I am seeing your demonstrations of Truth in a new light, so that your love awakens and quickens the very dead. The mortal thought is slow to yield, and is often found hating the very hand that gives help; but Love is supreme. I am dumb before this fact, and the responsibility it brings is stupendous.

The human heart prompts me to write loving words to you, but deeds are better. God helping me, I will continue to study and obey His law, as it has been and is manifested in your life and teachings. Although the arrangements are not yet completed, I am preparing to go out to certain towns in our State, where Christian Science is but little known. I will enclose one of the cards I have just had printed. So many things were made plain and beautiful in the Normal Class, last May! I am never tired of recalling certain wonderful demonstrations of Love,—great, intelligent efforts,—that made the way straight for stumbling feet. The rebuke of Love is an amazement to mortals, but faith and trust bring the understanding that banishes fear.

That article on Animal Magnetism in the JOURNAL for July has been a great help to me.

Sincerely, your student,

A. T. RICKER.

Milwaukee, Wis.

COUNTERFEIT DETECTOR.

DEAR SIR: Enclosed find two dollars, for which please send to my address one year's numbers of the CHRISTIAN SCIENCE JOURNAL. I could not get along without it. Through its pages I am able to keep myself posted as to who are the regular Scientists, as I live so far from Boston, and there are so many societies and schools who borrow the honored title of Christian Science. I fear it would not be possible for new beginners always to distinguish the false from the true, were it not for our faithful JOURNAL.

MRS. J. H. PHILLIPS.

Los Angeles, Cal.

TEACHERS AND GRADUATES.

DEAR JOURNAL: I am somewhat amused and very much saddened by the arrogant presumption and self-conceit my eyes behold. Oh when will cease this abomination of making ourselves as gods, and loving and striving for the uppermost seats? Surely not until we have passed from death unto Life, by a knowledge of the Truth,—not until we are “cleansed from all filthiness of the flesh,” and rise renewed in the Spirit, realizing that “we live, move, and have our being” in God, perfect Love.

I have just received a circular advertising instructions which claim to constitute a key to Science and Health. Can it be possible that anybody would be so self-assertive as to place himself in the position of the Divine Mind, the All-Intelligence, or even assume to be a better mouthpiece for Science than the one whom God hath chosen to give and interpret Science and Health to the world, and teach the people the Way and the Truth? Ah no! Searchers in the field of Christian Science will not accept a molehill for the mountain of Truth.

From this same source of enlightenment comes this announcement, in the letter-head: Graduate of The Massachusetts Metaphysical College. This can not possibly be, because as yet there has not been a graduate from this college, only from its Normal and Primary classes; and to my knowledge this advertiser has only been through the Primary Class. Who is this that darkeneth counsel by words without knowledge? CHRISTIAN SCIENTIST.

SEEKING.

F. A. F.

Oh grant, dear Lord, this prayer to me,
That I may know the Truth in Thee;
Onward, through night, I seek the Way,
Guide Thou my steps to perfect day.

Oh may I know that I am Thine,
Thine own pure thought, oh Truth divine.
Thy Light, Thy Love, shall conquer strife,
And give me peace in Thee, my Life.

Thy grace is all-sufficient for me,
Thy precious Life a perfect Light.
No evil thought can come before Thee,
Thy Mind is pure, Thy home is bright.

Sermonettes.

LET thy Speech be short, comprehending much,

ECCLESIASTICUS.

TEMPTATION'S POWER.

A. F.

THERE is a passage in Paul's First Letter to the Corinthians (x. 13) which it is well for every Christian Scientist to devoutly ponder :

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.

Temptation is the argument of material sense, which asserts, "I am something." So long as we follow the mandates of the flesh, there is no temptation. We easily drift with the tide; but to stem the current of error is quite another thing. In Science and Health we read :

If you venture on the quiet surface of error, what disturbs the waters? What is there to strip off error's disguise? On the contrary, if you launch your bark on the ever-agitated but healthful waters of Truth, you will encounter storms.

When we pass the John-the-Baptist period in our progress,—namely, repentance, the yielding, or giving up, of the material, preparatory to receiving the spiritual idea,—our sense of right leads us at once into the wilderness, to meet and master the claims of error.

While Truth, Spirit, through our consciousness of the real, argues, "I am all;" matter, through erroneous belief, argues: "I am something. Can you not see and feel that I am something? Have you not learned by experience that I have life, strength, and intelligence, which may be exhausted when taxed to a certain extent? I am substance, though subject to discord and decay."

Such is the evidence before the five physical senses, which we have been taught to accept as positive knowledge. These senses

constitute the only basis of human reasoning, or the wisdom of the world.

To accept Truth is to antagonize reason—so called. This requires a yielding of selfhood, with which demand we do not willingly comply. Hence the tendency to yield to temptation; turn stones into bread, accept error as Truth, and drift with the current,—to accept the Kingdom of Evil, and be at peace.

Truth comes "not to bring peace only, but a sword." Every idea of Truth has its opposite error; but the error does not so appear until our understanding takes from it the face of Truth. Thus, simultaneously with the struggle between the flesh and the Spirit,—and the argument of the senses, which we have named *temptation*,—comes the understanding to meet and master temptation, by realizing its nothingness.

The idea of Truth first presented is very small, and the error thus antagonized is correspondingly small. As we advance in our comprehension of Truth, we encounter higher degrees of error; but they are easily overcome, for Truth revealed has condemned the lie. The highest idea of Truth is opposed by the highest type of error, but we shall not be able to see this until our idea of Truth is sufficient to uncover error; for the error seems to be Truth until revealed as the Son of Perdition. Then we antagonize it, only to master it, since our understanding of Truth is sufficient to enable us to realize the nothingness of error.

Through all this struggle, each temptation will be more than we can bear, if we do not act in accordance with our understanding. If we are not faithful over a few things, we shall never be made rulers over many things.

Jesus never would have met and mastered the temptation to cast himself down from the Temple's pinnacle, if he had not conquered the temptation to admit the belief of life, substance, and intelligence in matter, so that the Devil would allow him to sit down upon the pinnacle of matter.

UNANSWERED yet? Faith can not be unanswered,

Her feet are firmly planted on the rock;

Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder-shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done sometime, somewhere,"

ROBERT BROWNING.

THE FIRST COMMAND OF THE TEN.

A. M. CRANE.

THOU shalt not have no other gods before Me.

EXODUS XX. 3 and DEUTERONOMY V. 7.

THIS is the first law of the Decalogue. It is usually interpreted as a prohibition of the worship of images (idolatry) and false gods. This it is; but there is another and broader truth underlying and embracing the more material explanation. Jesus said: "God is Spirit." (JOHN iv. 24.) Then the first commandment, as interpreted by him, would read: Thou shalt have no other gods before Spirit. (SCIENCE AND HEALTH, page 404.)

Under this interpretation the command would forbid us from putting the material first in any case, regardless of the shape in which it appears to present itself. Spirit is first, and must be so considered, without regard to consequences.

It is only the affirmative form of expressing the same thought when Jesus says: "Seek ye first the Kingdom of God." Whosoever does this will not make a God of his body, to bow down to it and submit to its control.

How we cling to these bodies of ours! We have loved them so long, petted them and watched their whims and caprices, obeyed their behests, and served them so long, that they are the hardest obstacles to overcome; but there is, indeed, only one Substance in the universe, and that is Mind. All that exists is Mind; and matter, in every one of its imagined forms, is naught.

To say, as some do, "There is but one Substance in the universe, differing only in degrees of density," is to admit the reality of matter, as one phase of that Substance. The law is absolute, "Thou shalt have no other gods before Me;" and Jesus declared that Me to be Spirit.

Jesus said also: "He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber." He said again: "The flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are Life."

Let us beware whom we worship. Growth is indeed "an endless procession out of itself;" but it is a procession out of and away from, not *within*, self.

The real individuality is as eternal as the Father; but we can

recognize it in its fulness only when "this mortal shall have put on immortality," and we no longer "see through a glass, darkly, but face to face."

How we should strive, as far as in us lies, to recognize only Spirit, and put all matter behind us. That which is to be, is far better than the unreal which we now acknowledge with the senses, though "we know not what shall be."

SCIENTIFIC INTERPRETATION.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him [the Word], and without him [the Word] was not anything made. *That which hath been made was Life in him; and the Life was the Light of men.* JOHN I. 1-4.

POSSIBLY there are Christian Scientists who have not noticed the form in which the American Committee, in revising the translation of the New Testament, wished to leave the prefatory passages of the Fourth Gospel. Those who have noticed the change will not be injured by its reproduction in this JOURNAL, nor by the moment of thought which may thereby be suggested; while those who have not noticed the change may find improvement in the knowledge.

A clearer or more concise statement of certain Christian Science principles, which are contrary to the statements of sense, and contrary to the universally received opinions of the world, could scarcely be framed; nor could it be more strictly and scientifically accurate; yet some say that the term Christian Science is a misnomer.

STEADFAST RESISTANCE.

GET thee behind me, Satan. MARK VIII. 33.

It is true that there is nothing but Good; but the question for each one to decide is, whether he has so far realized this fact that he has really and truly put behind himself, and entirely cast out, the illusion of evil. So long as evil seems to exist, that seeming must be avoided just as carefully as though it were real. It is not enough to say, "Get thee behind me, Satan." If Satan appears, he must be thrust resolutely behind thee. Otherwise, though thou commandest him, he may go by thy side unseen, and direct thy path to thine own downfall.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

GROWTH A MIRACLE.

[SELECTED.]

THERE is an old Jewish tradition to this effect. Solomon, when a young man, greatly desired to see a miracle. One day a prophet of the Lord appeared to him, and told him that he was ready to gratify his desire. The prophet placed the seed of a fruittree in the ground. In a moment more the earth was upheaved, the plant appeared above the surface, and in a single instant there stood before the astonished king, a tree laden with rich blossoms, which in a moment more turned into ripe and delicious fruit. The king expressed great surprise, whereupon the prophet exclaimed: "Why are you so astonished at seeing done in a few moments that which God has been doing every year since creation began?"

THE LOVE OF HOME.

[From *Good Housekeeping*.]

OF old, when from the garden beautiful
 Our parents were self-exiled for their sin,
 Our Lord, who e'en to sin is merciful,
 Upon their darkness let His light shine in.

He said: "Lest in the pain that they have earned,
 They curse their Maker and provoke worse doom,—
 Lest they, grief-stricken, be inhuman turned,
 I grant them in their hearts *the love of home*."

And so today, wherever man is found,
 The love of home lies deep within his breast,—
 To ease the pain of every bruise and wound,
 To lighten toil, and bring him peace and rest!

SOME APPLES, AND WHAT THEY DID.

A. C. S.

EVERY boy in Little River knew where those apples grew. The youngest urchin in the place was shown the tree that bore them, on his first trudge to the little red schoolhouse on the brow of the hill. The river ran through this town, making two distinct villages. The road was straight from the East Side, along by the river, over the bridge, to the big open square on the West Side, where were the postoffice and the First Church.

The schoolhouse itself was a bone of contention when it was built,—and long before also,—and the place where it stood has something to do with the apples in this story. When the town-folks voted to have a schoolhouse, they agreed, in both villages, to locate it in the exact centre. When the measurements came to be taken, it was found that, if this plan were carried out, the building would stand plump in the middle of the river. So they had another town-meeting; and the farmers from the West Side called those on the East Side *mean*, and those on the East Side said at least they were not greedy, and did n't want the whole earth, as did their opponents.

After much wrangling and backbiting the West Side carried the day, though nobody ever knew just when or how; and so the schoolhouse was built nearer that part of the town. It faced the East Side however. This may have been a bit of conciliation on the part of the successful party, for as you came along, up the hill, its red front looked down upon you in a sort of good-natured yet half-ashamed way, as if apologizing for being in existence at all.

Now the jealousy and rivalry of the parents certainly descended to the children of the two villages, and there had come up, in consequence, a rough, stolid, half-demoralized lot of boys, who were ready for mischief, and things even worse, at any time.

Now to go to the schoolhouse, from either side of the village, would of necessity take you by a part, at least, of Farmer Merryweather's broad acres. He had given the land, which was nearly in the middle of his farm, for the schoolhouse, for he was generous and kind,—a good citizen.

It was in one of his pastures on the upland, not far from the schoolhouse, that this wonderful tree stood, on which grew those

more wonderful apples. Nobody knew how it happened that this tree should stand all alone as it did, a good half-mile from the orchard which the farmer's father had planted years ago. In this same orchard there were many trees which made a fair show while in bloom in spring, but there was a great lack of good fruit. There had been plenty of grafting and pruning done, in the vain hope of getting richer-flavored and more abundant harvest; but the apples were always knurly, and the pears woody, while the quince-trees, which dotted the rows here and there, did little but blossom. The pudding-cherries seemed to draw nothing but acid from mother earth.

Now this other tree, of which I tell you, was the admiration and pride of the farmer, and a centre of attraction for the village boys. There it was, right in the middle of that beautiful field,—stately, symmetrical, prolific,—never asking a rest for the alternate years, as did the others, but just loading itself each season with these luscious, brilliant-hued apples. While the good old farmer was willing to give plentifully of his crops to the boys,—often letting them into his melon-patch and berry-pastures, he detested stealing.

When anyone was willing to lend a hand around the farm for a half-hour or so, picking stones or riding the horses to water,—when the midsummer sun had parched the grass and wells,—the farmer paid generously.

Each year he tried some new plan to gather the apples on his favorite tree, before the boys made their plundering raids by night. You know perhaps that there are some apples which begin to taste good, almost as soon as they have form or size. Well, these I tell you of were of that kind,—even in early summer giving a hint of the delicious flavor to come later. At last the farmer gave up in despair, and decided that no amount of fair dealing and open-handed generosity on his part would make the boys stop robbing him and defacing this special tree.

Left thus unprotected by him, the tree and the apples one season held counsel together. The fruit was hardly as big as a nut, yet each apple trembled as it listened to the words of the parent tree. They had said they far preferred being picked by the hired man, John,—as he stood on his long ladder, and moved so carefully, lest he should injure branch or fruit,—than to be stolen by vicious boys. Why, being packed carefully in cotton, and shut up all the fall, to be brought out at Thanksgiving, and be admired by all the grandchildren, was a better fate, even if they were eaten finally,

than being battered and bruised by sticks and stones, as they surely would be, if they stayed on the tree until fully ripe. And they were so defenceless! They wanted to be seen in their beauty and richness. That was all they asked.

The tree itself said: "My pretty, tender, young twigs, which I have just started, are all bent and twisted. My strong branches are broken, and hanging to the ground; and but for the rich sap which constantly flows through my veins, I could not in years repair the damage already done to me in my old age. I have loved to bring forth abundantly, and year after year have given of my bounty. Now you must help me and yourselves, or I can do no more."

To this the apples nodded, saying: "It is too true; but what shall we do? Who will help us against our enemies?"

"I will," said the gentle breeze, which just then rustled the leaves.

"You?" said the apples, "what can a little thing like you do?"

"I can rise into a whirlwind," said the breeze; "for I know where the Cave of the Winds is, and if I go and summon them for an act of justice, we can all blow together. There are heavy, boisterous winds there, which never issue forth save to condemn man in his meanness; but they will come at my bidding."

At this the apples trembled with awe, and their plans were arranged with throbbing hearts. They were to ripen very slowly, and when the August moon was at its full, they would be ready for the marauders.

The night came at last. Still and calm lay the landscape, where not a leaf stirred. Not a ripple came from the river, and not a nightbird uttered her lonely cry.

Up the street, over the wall, came the boys, loaded with sticks and stones. Under the tree they stood, gloating over the prize within their reach. Off went their hats and jackets, that they might throw the missiles more easily. Suddenly, from a clear sky, burst a thunderbolt. The heavens seemed to open, and flash forth vivid lightning. Down came the tempest. Then, as if all the winds from the four corners of the earth had joined issue, a cyclone seemed to tear through the branches, which thrashed with their long arms the frightened thieves; while the apples, blown by the fury of the tempest, had the force of rocks as they fell upon their heads. The robbers screamed to each other for help, but when did rogues ever yet think of anything but their own safety?

When at last each came to his senses, drenched and frightened, down the road they ran screaming, the farmer's dogs (wakened by the uproar) at their heels; but never an apple did they take. When the last one had fled for home, there was a gentle calm, and the winds died away as by magic.

The tree was saved at last! Never again would it need to fear being plundered. The young rascals had learned a lesson, and always feared a storm afterwards.

But what of the brave apples, willing to be sacrificed in so good a cause. In the morning the farmer's wife went down and saw them where they lay, bruised and jammed. She had them all carefully gathered. It was strange, she said, that more had not fallen in such a high wind; but then she did not know their secret. It was this. Only a few were needed to accomplish the desired end. Just before the tempest rose, the tree sent a great thrill of joy and strength into the quick sap flowing all through its veins, reaching the twigs, even to the very fruit. This gave all the apples fresh power to remain firm on the stems, despite the force of the gale, except the few ready and able to do battle for the rest. They alone suffered much. When the good farmer's wife saw them in the morning, jammed and bruised, she gathered them carefully, and they were taken to the house and filled with aromatic cloves, that no decay might reach them. This done, the wise woman sent to each of the rogues one spicy apple, which should forever bring to memory the night of terror, and be also a warning for the future, and a talisman of help. Folded into each package was the following couplet:

Thieves oft prosper at the first!
In the end they fare the worst!

THE RIVER WE HAVE TO CROSS.

ANONYMOUS.

THERE 's always a river to cross,
Always an effort to make,
If there 's anything good to win,
Any rich prize to take.
Yonder 's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that rolls between.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

God fitteth the back to the burden ; He portions each lot with great
care ;
He noteth the fall of the sparrow ; He numbereth every hair.
A bit of advice let me give you, and then my verses I'll end :
You will make your own sorrows less heavy, by lightening those
of your friend.

THERE are glimpses of Heaven granted to us by every act or
thought or word which raises us above ourselves, — which makes
us think less of ourselves and more of others, which has taught us
of something higher and truer than we have in our own hearts.

DEAN STANLEY.

WERERE these the best for us? God only knows.
Would we His planning for our lives refuse?
Can aught be higher than the highest will,
Aught nobler than the noblest thought shall choose?

THE germ of the godlike lies, indeed, deep down in our common
nature ; but ere it fructify, there must be divine breathings from a
region purer than ours.

ANONYMOUS.

GOD'S law is justice ever !
Sin can not wear a crown ;
Love is the balsam ever,
And this is all we'll own.

WE are children of Mercy, and not of Wrath, except as the
Love of God becomes wrath to us by our own perversity of heart.

WRIGHT.

HOLY loves make Heaven. Unholy loves make Hell.

No one knows himself until he has suffered

DE MUSSET.

LOVE is the key to character.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :

“ Inquire of the necromancers and wizards,

That peep and murmur ;”

Then say ye : “ Should not a people inquire of their God ?

Should they inquire of the dead for the living ?”

ISAIAH.

MODUS OPERANDI OF DEMONOLOGY.

A STUDENT.

THE manner of Hypnotism we point out in the following instance of its effect on mortal mind. A lady who intended to enter our college was influenced, instead, to study mortal mind-cure. To effect this purpose this lady—an author, and head of an institution—was influenced against the President of the Massachusetts Metaphysical College, until the hatred, to her more refined nature, made her sick. She tried all the mind-cures, but they gave up her case, and advised consulting a regular physician. He worked awhile, and declared she could not live but a short time. She then sent for Christian Scientists several times before one consented to treat her case, but in a few treatments she was cured. Nevertheless, when she talked of Christian Science, or of its Discoverer, this lady set herself blank against them, even after Science had healed her. This is not a *normal* mental condition.

Scientists have received letters threatening their lives, if they did not renounce the Discoverer. In the recent attempt to break up the oldest organization of Christian Science, one student reports that it seemed a matter of life or death “ for me to remain in our Association.”

Where a Scientist has a very desirable patient, and one of the malpractitioners wants the case, he goes to work upon the patient's

mind with a counteracting thought, to establish the old symptoms in an aggravated form, by making the patient believe that he has taken poison. The same influence fixes the belief that the patient can not get help till he sends for the malpractitioner. He does so, and then all the malpractitioner has to do is to arrest his own work, and the patient recovers. In this way the malpractitioner keeps himself before the public as a remarkable healer. The patient is unconscious of any foul work. He may ask a genuine Scientist to explain his present condition. Accounting for it as above is of course unsatisfactory, owing to general incredulity as to what mortal mind is doing. The Scientist is therefore dismissed and his reputation damaged.

Such a course exposes Christian Science to numerous contradictory misconceptions. Hypnotism would filch from us, while asleep, our refuge in Truth, so that we shall be disarmed when awake. It would wring from us, with fierce hate, the love of our Cause and its Discoverer, and impiously defraud us of our enlightened understanding. It would crush out the higher healing, or pervert and falsify and subvert it to a base use. Every move which makes for the advancement and security of our Cause, it seeks to destroy. Every rule and precept, every pamphlet which gives enlightenment to our members, it seeks to subvert. Against such enmity we must energize our dispositions with unconquerable firmness, blended with piety, love, and an indefatigable determination to resist this malign influence.

Its influence tends to repress and hold back, by counter influence, the healing power. Students are made to feel that by serving the malpractitioner, or not throwing off his influence, they will be let alone in their practice. Like the Janizaries, they obtain a seeming liberty from the very condition of their servitude. They may act as they please (an alluring inducement) provided they seek no reconciling connection with the parent society. To avoid such a reconciliation, and to make the victim more dependent upon them, the member severing his connection (or so acting as to deserve compulsion) is urged to do some flagrant act, which will forever unfit him, through his moral disgrace, for remaining in good standing among us.

If loyal Scientists remonstrate, the victim is filled with hatred and personal hostility against them. He serves the enemy by circulating false reports. He grasps at every straw of unfounded gossip

to harm our cause. If our Leader visits these misled friends, they beseechingly request her to "depart out of their coast," or not to come nigh their house. What an abyss suddenly separates them. How cold and distant their feelings become. The minds of the victims are thoroughly blinded to all divine enlightenment. If aid is offered they cry: "Let me alone! Don't treat me! Why come hither to torment me before the time? I want to be left alone." Think of the hold the unclean presence of evil thoughts has over them! See the indulgence given to Animal Magnetism by this wish to be left in that which can only be a torture. This evil becomes the shaping influence of all their thoughts and desires. They have given error an unconditional hold upon them, a mortgage upon all the good they possess. Need the public wonder why we can not recommend such wanderers?

While with Mrs. Eddy, and sharing her rich treasures of thought, they burned incense at her feet, and poured an alabaster box of fragrant wishes upon her brow, layers of compliments in spikenard and myrrh. Any obstacle, interrupting this heavenly communion with her, was disagreeable. If formerly active for us, they are now driven to act against us. They select one who has been in good standing among us, in whom we reposed the greatest confidence; because such a one will better influence others. As an odious instrument the victim is compelled to distrust and quarrel with his friends and fellow-students, or act so officiously that he may be repugnant and offensive, till those friends declare, "If he remains, we will leave."

Ambition is the common passion. Students wish to see the reward, the object for which they labor, near at hand. When those less worthy than themselves are more successful, it frets them. They tire in the long conflict of tedious self-discipline, and complain of the slow Providence which delays His coming. They wish to enter at once upon the richness of experience. To avoid the righteous restraint that is in every way advantageous to them, they are led into a ruinous slavery.

In this new independence, thinking themselves free, they are blinded by that slavery which is sapping the manhood, degrading the character, and annulling the power to heal. They seem unconscious of moral wrong, and stand before the public as not acting directly in a professional capacity, but as non-partisans, of no school, and yet themselves set up a rival school and accuse

others of strife. The reason for all this is no higher than that of the licentious man for departing from his marriage bond. Hypnotism begets the belief that we are tainted with malignity, if we do not call malpractice normal and genuine; and we are called uncharitable if we do not think them righteous.

Each undertaking is prefaced with, "Mrs. Eddy always agrees with me," thus using the merit of her name as an accomplice. If good is done it is their own! If bad results follow, she is held blameworthy. For the ruin of her mild and beneficial authority they will dare anything. Mental malpractice seeks to obstruct the progress of Christian Science and turn attention away from the great public usefulness of enlightened healing. It seeks to keep up a vigilant annoyance, and perplex students, boasting of it to others.

If the opposition were of a kind to expose publicly, such as physical violence, this would be efficient to destroy it.

The public can not understand our defence, not knowing the influence of Animal Magnetism. The hidden and subtle attack is so mentally poisonous that the people conclude the fault to be in us; and this conclusion is the design of the opposition.

There was never a more wanton perfidy in the records of human kind than in the present day. The question is asked, How long before this enmity will extinguish, with its prevarication, the noble name of Christian Science? We answer, Never! The high and sacred character of our Cause is eternal, and such sinister efforts will surely come to naught.

A SAFE HARBOR.

H. L. D.

THERE'S a wideness in this Science,
Like the wideness of the sea.
There is room in its blest harbor,
Room for you and room for me.

For in Truth there is no error,
And in Life there is no death;
And the Soul can sin, no never,—
It is spiritual breath.

Love is all that moves us onward,
To the thought of Good sublime;
May its path be ever forward,
Till all see the perfect time.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing. MALACHI.

HEART-DISEASE.

I WAS troubled with heart-disease from the time I was sixteen years old, it being hereditary in my family. I was unable to do any kind of hard work, and I never could run, or take any violent exercise, without bringing on palpitation of the heart. I was doctored for it for ten years, using very many different kinds of medicine, without receiving any benefit. I employed three or four different physicians, but received little or no benefit from them, each declaring I could never be cured.

A few months ago I was induced to try Christian Science, and applied to Mr. Anthony, a Scientist, of Providence, R. I., for treatment. At this time I was greatly discouraged, and in constant fear that I should suddenly drop away. At the first treatment I was greatly encouraged by Mr. Anthony, who told me there was nothing to fear, and that I could certainly be cured. I felt better at each succeeding treatment, and after only eight treatments I was completely cured.

A. G. QUIMBY.

Jay, Maine.

COUGH AND CANCER.

TO THE AFFLICTED: I was a great sufferer for three years. I had been under the care of the best doctors, and tried change of climate, and was still in the worst condition. My parents had given up all hope of my being cured. As the last resort I began treatment under Mrs. W. T. Carpenter. I had a sore in my side, which was thought to be taking the form of a cancer. At this time it had discharged during three years, and the pain was constant. With the second treatment the pain was gone. The fourth day the side was well. I had my menses but seven times during three years, and was badly bloated. I had a cough, I spit blood, and had great distress in shoulders, chest, and stomach. Thanks to God, I am healed.

MISS M. FISH.

Grand Junction, Colorado.

DISEASED SPINE.

DEARLY BELOVED JOURNAL: For over thirty years I was an invalid witness for Generalissimo, the ruler of mortal mind. I have become, through the regenerating power of Truth, a valid testator to the Mind which is in Christ.

In the belief of spinal disease, and its consequent weariness, I was, for over five days and nights, bolstered into a position which would not permit the least movement of the body, or the slightest inclination of the head. Drugs promised but temporary relief. Nervine Hospital was the only prescription, from more than one conscientious and first-class physician.

In my dire extremity Christian Science was called to my aid, and in less than one hour I was in the usual position of rest. Before the practitioner left the house I was walking the floor of my chamber, and in possession of my birthright thought. In less than one week I was lifting heavy weights and walking miles, without the slightest fatigue.

SARAH J. RUGG.

Waltham, Mass.

TROUBLE FROM PAINTING.

Two years ago I had a serious attack of inflammation of the bowels, which left me with a weakness which made it impossible for me to do any work without its laying me up for a day or two. Physicians said this trouble was caused by painting, which was one of my frequent occupations. During these two years there was scarcely a day when I did not take some kind of medicine for this trouble, but without any change, except for the worse. In May, 1887, a large carbuncle came on the back of my neck, directly over the spine, and no tongue can tell what I suffered for nearly a week, when I was induced to try Christian Science. I was treated for about ten days. My friends, among whom was a physician, had given me the happy assurance that I should be laid up for three months; but since the healer discharged me as cured I have walked many miles in a day, and have done some very hard work, and scarcely a symptom of the old trouble has shown itself. I have a good appetite, which formerly I did not. I owe all to Christian Science, and my good friend Mrs. Tallman.

D. E. ARNOLD.

Corry, Penn.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.
PAUL.

BIBLE LESSONS.

F. E. MASON, C.S.B.

[These lesson-notes began with THE INFANT JESUS, in the August issue of this JOURNAL.]

The Flight into Egypt. MATTHEW II. 13-23.

THE story of this lesson occurs only in Matthew. It begins immediately after the adoration by the Wisemen.

Probably Joseph intended remaining in Bethlehem. Possibly he wished to make it his future home. How and why his plans were changed we learn in this lesson.

GOLDEN TEXT: He delivered me because He delighted in me.

PSALMS xviii. 19

TIME: February, four years before the beginning of our present era.

PLACES: Bethlehem of Judea.
Nazareth, in Galilee.
Egypt.

RULERS: Augustus Cæsar, emperor of Rome, in the twenty-third year of his reign.

Herod the Great, in the thirty-fourth year of his reign and the last year of his supremacy in Judea.

Herod Archelaus, his son and successor, in the first year of his reign.

INTRODUCTION. Jesus is a spiritual idea. (See Introduction in last month's lesson, and especially the references there to SCIENCE AND HEALTH.)

King Herod, one of the seven rulers bearing this name, was the ruling power (in belief) at the time of Jesus' birth.

The Wisemen, to whom we were introduced in our last lesson, left Bethlehem and returned to their own country by another route. These Magi had outwitted the scheming tyrant. They turned the tables upon him.

Impatiently he waited, musing on the possibility of dislodgement from his throne. Herod was filled with superstitions, doubtless intensified by the wounds of his conscience. Almost intolerable became this suspense, until at last it dawned upon him that the

Wisemen had read his evil thoughts and inhuman designs upon their Saviour, and would not revisit the Herodian palace.

Their secret departure frustrated his designs, and therefore his thwarted rage knew no bounds. He was king, and so he resolved to accomplish his villainous project at all hazards. So incensed was he with the fear of losing his regal dominion, that he determined to slay all the children in Bethlehem, and "in all the coasts thereof," feeling sure that by so doing he would rid himself of his dreaded rival, against whom he had conceived the greatest antipathy. To make sure that his opponent did not elude him, Herod determined to assassinate all the children within the Bethlehem district, under the age of two years. Although it must have been apparent to him that Jesus could not possibly be anywhere near two years old, he determined to leave a margin wide enough to prevent miscalculations. Quickly summoning his soldiers he dispatched them in hot haste to Bethlehem, with orders to perform this massacre.

In what manner this barbarous order was executed we are not told. Probably through Herod's favorite method, deception. He may have summoned the parents to bring their children to a given place, ostensibly to number them, or for some such pacific purpose; and then, in the very presence of mourning mothers, with their heart-rending lamentations, the little innocents may have been massacred. The number of slaughtered innocents could not have been large in that small village, but the deed is no less atrocious on this account.

The equally cruel soldiers returned to the hoary-headed monster with the information that his decree had been executed. Satisfied that he had rid himself of the Holy Child, he relapsed into his usual wantonness; but the result of his evil action soon after made itself manifest. He was seized with a loathsome and mortal disease, the description of which is too horrible for a place in the snowy pages of our JOURNAL. Suffice it to say that his physical and mental sufferings were so intense that only the ceaseless watching of his attendants could prevent suicide.

While this impending danger hung, like a huge fogbank, over the young child in Bethlehem, Joseph was visited in a dream by an angel, who warned him to flee into Egypt, and there await a further message. At this angelic bidding, Joseph hastily departed thither with his wife and Jesus.

The incidents occurring during the journey to Egypt and their sojourn there can only be conjectural, as the Bible writers say nothing about the time intervening between the hasty departure from Bethlehem, and the return of the fugitives into the land of Israel.

Tradition marks the route of the pilgrims as lying through Hebron, Beersheba, and the Desert, and designates the place of their temporary home as being at or near Heliopolis (City of the Sun), which was almost a Jewish city, because so many Hebrews lived there; but all this is legendary, not historic. Their stay in Egypt could not have been more than a few months, as the death of Herod terminated their exile.

When Joseph was informed by the angel that their tyrant was no more, he returned with Jesus and Mary into the land of Israel. It was his purpose to return to Bethlehem, seemingly a proper residence for David's son and heir; but hearing that Herod's son Archelaus, another vicious and cruel prince, was reigning in Judea, Joseph continued his journey to Galilee, and settled once more in Nazareth, his old home.

This is the historical account of the Flight into Egypt, and we follow this account with its spiritual exegesis.

18. And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

The angel of the Lord is a spiritual message, not messenger.

For various definitions of angels see SCIENCE AND HEALTH. Angels as messages, pages 67, 70; as exalted thoughts, page, 87; as guardians, 162; mortals as angels, 527.

We must protect this Child-Truth when it is conceived by us, born to our consciousness. Egypt was outside of Herod's jurisdiction, isolated from his dominion. We must keep our sense of Truth hidden from the world's contagion, unknown until the death of Herod (mortal thought), until it is a conscious fact that God is an omnipresent supremacy.

"The young child and his mother" signifies that we should retain, hold fast, fix in our consciousness, the spiritual cause (mother) and effect (child, offspring), because a spiritual cause must end in a spiritual conclusion. This is the effect the world needs,—yea, must possess,—in order to produce the perfect manhood which Jesus attained. Let us seek to hold fast and protect both Principle and Idea from usurping mortality.

And flee into Egypt. The light of Truth must dissipate even the darkest error and penetrate the darkest Egypt. Even as the waters of the Jordan flow from Hermon's dewy heights into the turbid, sulphurous, and foul waters of the Dead Sea, bringing a cooling draught, so must the light of divine understanding find its way, while in its infancy, into the darkest heart, bringing a hallowed light, neutralizing the odious elements, and arousing a sense of love where nothing but hate had found lodgment.

The angel of the Lord appeared to Joseph in the dream of sense when Herod sought the young child's life. Guard zealously this sense of Truth, for it is a priceless pearl, the gift of God, and Herod (mortal mind) will seek its annihilation. Every good thought, every kind act, is a glimpse of the Infinite. Against these divine intuitions Herod (mortal sense) wages war unceasingly, seeking to destroy our sense of Truth and Love while yet in its infancy. Protect this perfect idea of God from the evils of worldliness.

14 When he arose he took the young child and his mother by night, and departed into Egypt.

Joseph, at the angel's bidding, arose from his lethargy, — his dream of security, the belief that mortal mind could not interfere with the peaceable possession of his spiritual concept. Too many among us have already taken up the cry of "Peace! peace! when there is no peace."

Christian Scientists, arouse yourselves. Jesus said, "I come not to bring peace, but a sword." We must fight. We must take the "goodly child," when once conceived in our hearts, even as the Hebrew mother did, and make for the babe a refuge, an ark of safety thoroughly pitched within and without, so that the waters of worldliness will not destroy our new-born hope. Still in the night of human thought must we arise, striving to protect that which Herod seeks to kill.

In no way can the Flight into Egypt be so misconstrued as to indicate fear, — a shrinking or fleeing from error. It is simply a command of God to protect our sense of Truth while it is yet but a babe.

Mothers will understand this powerful illustration! How watchful they must be of their children. Scarcely an instant does the mother's loving, faithful eye turn from her babe. With like zealous watchfulness must we protect the Child-Truth from mortal sense, until Herod the Great is dead.

15 And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

At the birth of Truth to our consciousness the *ruling* thought of error becomes extinct. Belief will surely die when Truth enters. This is a foregone conclusion, and it was declared hundreds of years before, by some prophet who had risen to an altitude of thought which warranted the statement. In Jesus this prophecy was fulfilled. Man must be called from his Egyptian darkness into the eternal light of Truth, by Him whose ways are higher than our ways, and whose thoughts are higher than our thoughts.

The quotation referred to in this verse is from Hosea xi. 1. As a babe Jesus went into Egypt. Truth must appear in its infant form to those shrouded in obscurity. From the moment when we are called forth from Stygian darkness the way becomes brighter and brighter, even to the day in which is found no night. (REVELATION xxi. 25.)

16 Then Herod, when he saw that he was mocked of the Wisemen, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the Wisemen.

Measmerism is the physical expression of an evil thought. Our Teacher says, "Error in thought leads to error in expression." The hatred and malice of mortal mind culminate in and produce the phenomenon termed Death.

The blow which was meant for Jesus spent its fury on others. This shows the power (in belief) of hate, malice, and all evil thoughts. The blow did not fall where it was intended, because of angelic interference. This malignant evil, which carried death in its train, was met by a spiritual sense and subverted. This counteracting power all true Christian Scientists possess. Guard earnestly, fervently, your sense of Truth, and the fiery darts of the wicked will harm you not. Those who are unprotected, those who are only on the outskirts of Truth, who have not left Herod's domain, suffer the loss of their highest conceptions, for they are still subjected to the dominating power to which they kneel.

The age, two years, corresponds with the second period of thought depicted in Genesis i. 8: "And the evening and the morning were the second day."

During this period of progressive thought God is said to have created the firmament, that ethical condition of mind above the

material, — that is, spiritual discernment, the consciousness of a higher and less Material thought. (See SCIENCE AND HEALTH, page 435.) This consciousness, if left unprotected, will be destroyed by error, — that is, by mortal mind (Herod).

Bethlehem signifies House of Bread.

The word *coasts* signifies those just coming into the understanding of the new light. Let us heed well the import of this verse, and protect our sense of Truth, lest Herod destroy our conception of the perfect idea of God.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping and great mourning,— Rachel weeping for her children, and would not be comforted, because they are not.

The quotation is from Jeremiah xxxi. 15. The allusion is historic. The inhabitants of Judea, before being finally carried off to Babylon by Nebuzaradan, B. C. 586, were collected together in chains at Ramah, and thence they were carried away captive in gangs. (JEREMIAH xi. 1.) When this deportation began, a shrill and piercing voice was heard in Ramah, lamentation and weeping and great mourning. Here was a similar episode, a fulfilling of prophecy.

19 But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

The "aggravation of error fortells its doom." (SCIENCE AND HEALTH.) "Error, urged to its final limits, is self-destroyed." Herod the tyrant was dead. His decree to slay the innocent had turned its fury upon himself.

The angel's appearance again shows that the death of error is divinely whispered to us. Angelic messages convey to us the understanding of the death of error in its ruling degree.

After Jacob's memorable and victorious wrestle with sense, his name was changed to the honored one of Israel. Israel therefore signifies that condition of mind which has wrestled with sense, and come off triumphant. To this degree of action Truth's angels ever summon mankind.

Still holding fast to the perfect idea of God, which is continually increasing in stature, Joseph comes up out of Egypt into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

There was a turning about from the intended course, through fear, the despoiler of man's happiness and reason. Although the greater error was destroyed, Herod the Great, and a lesser error now reigned, Archelaus, still Joseph, notwithstanding the angelic message to "come up hither," turned aside into the parts of Galilee. Turning from the true path brings its own punishment. Jesus said, "I am the Way." There is but one way. Fear costs us immeasurable hours of anguish and misery, and turns us from paths of usefulness to lives of degradation and despair. Adam was afraid and hid himself. Jesus said, "It is I! Be not afraid."

23 And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Nazareth was Joseph's former home. He made a fatal mistake in not obeying God's command, to arise and hold the consciousness of the true Idea and the Principle, the young child and mother, and go into the land of demonstration.

A wrestle with sense overcomes this unreal master, who fetters mankind with nothing but beliefs. Unmask this counterfeit. Tear off the sheep's clothing and expose this wolf. Take the young child and his mother, and go forth and demonstrate the Truth. Jesus said, "No man cometh unto the Father except by me." We must interpret Principle through its Idea. Back into Nazareth went Joseph, — back to his former home, back into the same condition of thought as of yore, — simply because he did not heed the angel's command, simply because he yielded to fear.

It was here in Nazareth that Jesus could not do many mighty works, because of the unbelief of the people. (MATTHEW xiii. 58.) It was here in this same place (Nazareth) that the people, incensed at Jesus' misunderstood teachings, seized him while he addressed them in their synagogue, dragged him to the brow of a hill, and attempted to hurl him over a precipice. (LUKE iv. 29.)

Turning aside from the path God has opened for us deprives us of accomplishing "many mighty works." Turning aside from the true Principle of Christian Science results in loss of demonstration. Fear turns from the paths of spiritual dictation, and casts us from the cliff of a higher concept, into the valley of destruction.

Childhood and Education. LUKE ii. 39-52.

Of the boyhood of Jesus little is known. Nazareth was the home of his youth. The slurring question, Can any good thing come out of Nazareth? has long since been answered; yet richer and richer will appear the glories that emanate from this holy place, a condition of mind.

In the days of Jesus, Nazareth was the most charming village in Palestine. Even now travellers speak in glowing commendation of its beautiful scenery. It is surrounded with orchards of pomegranate and figtrees. Nestling in the slope of an eminence in the southwestern corner of a green and flowery valley, Nazareth was a fitting place for the youthful culture of one who was destined to rule the world. The surrounding scenery was beautiful beyond description. A hill, which rises several hundred feet above the town, commands one of the most enchanting views in the world. Toward the west rises Mount Carmel, clearly defined against the glistening blue of the Mediterranean Sea. Far to the north, cleaving the sky like a gigantic wedge, rises Mount Hermon. Mount Taber and Little Hermon add further beauty to the already bewitching landscape. Between these mounts is a view of the valley of the Jordan, and the highlands of Perea beyond. On the south, like a huge table, stretch the fertile and historic plains of Jezreel, or Esdraelon, even to the mountains of Samaria.

In this secluded and peaceful valley the childhood and youth of Jesus were passed. This must be the spot referred to by the poet, as he chants the familiar words:

I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And his spirit and love make my cleansing complete,
And his perfect love casteth out fear.

How often Jesus must have visited the fountain, where the villagers so often gathered. How many times he must have traversed the mountains, which we have now visited in mind. How often must he have gazed upon the charming landscape here so imperfectly spread before you. Toward the great plain below, where the din and clash of battle had so often rolled and thundered, his eye must have many times wandered. Visible through the waving foliage of palms and fruit-trees, Jesus saw that unexplored sea, over which, in ages to come, ships would sail, bearing tidings of his salvation to nations and to continents yet unknown.

Of Jesus' education little is known. From his teachings in after years it is self-evident that the development of his faculties was the result of an inward force, and not of external circumstances. That he learned little from the schools of his day, it is safe to assert. His doctrines were utterly at variance with the popular theories of his age. The rigid formalism, the dead orthodoxy, the dry polemics of the Pharisees, the senseless materialism and sneering infidelity of the Sadducees, conclusively show that he was never influenced by the teachings of those dominant sects. Jesus sat at the feet of no Jewish rabbi, after the custom in his day. No heathen sage inculcated wisdom into his youthful mind. Greece and Rome contributed nothing toward the development of the perfect manhood of Jesus. It was under a higher power that he grew and waxed strong. Wisdom came from that unfailing fount, the omnipotent Intelligence of the universe. Even Jesus' countrymen testified that he did not "know letters," yet they were astonished at his divine utterances. Jesus evolved these teachings from his own divine consciousness, borrowing from no human teacher. His light was Spirit,—a never-fading light, by which he interpreted sensible phenomena. Upon the Law and the Prophets he doubtless meditated deeply. He probably learned much also from his Virgin Mother. Certainly at her knee he learned obedience. (LUKE ii. 51.)

At the age of twelve Jesus conspicuously appeared before the rabbins in the Jerusalem Temple, whither he had wandered from his parents during the ceremonies of the Passover feast. Although a youth, he confounded the Doctors of the Law, and perplexed the Scribes with his remarkable queries.

It was here in the Temple, and at the same time, that Jesus uttered that marvellous saying, which he unflinchingly fulfilled in his subsequent career, "Wist ye not that I must be about my Father's business?" These words were spoken to his mother and Joseph, who had sought him sorrowfully, believing him lost.

Here is the story. It was Joseph's custom to go with his family every year to Jerusalem to celebrate the Passover. After one such visit, when Jesus was twelve years old, Joseph and Mary left Jerusalem, to return to their distant home, accompanied by many others, who had come to Jerusalem for the same purpose. After going a day's journey from Jerusalem they suddenly missed the lad Jesus. As they travelled in a caravan, a large company

together, it is not strange that his parents at first thought the boy was somewhere among their friends in the band. Not finding him among their own kinsfolk, (LUKE ii. 44, 45) back to Jerusalem they hurried, heavy-hearted and sad,—back into that city whence they had so recently come.

Here they found Jesus in the Temple. The meaning of this is obvious: conventional religious people are one day's journey from Christ,—thinking all the while, however, that he is among them. When they miss him, as they surely must, they will vainly search among their creeds, forms, and ritualistic modes of worship. They will then turn about, and seek the Truth which they lack, and they will find it in its fulness in the Temple of the Most High. It was here that Jesus declared it his duty to do his Father's work.

Probably the time from this event, until he appeared in Galilee, preaching the Gospel,—and declaring, as John the Baptist had before him, "The Kingdom of Heaven is at hand,"—was passed in revery, contemplation, and prayer, while he systematized his plans for the extensive reformation, of which his prophetic instinct taught him to believe he was to be the leader.

Perhaps Jesus employed part of his time at the carpenter's bench with Joseph; for Joseph was a carpenter or builder by trade, and undoubtedly Jesus followed this vocation in early life. "Is not this the carpenter's son?" was the question hurled at him in contempt by his countrymen.

Jesus was a *spiritual* carpenter. During his uninterrupted crusade against error he tore down material structures, and erected spiritual mansions, eternal structures, not made with hands, framing together God's mighty facts, dovetailing truth to truth, mortising life to life, and love to love. Cutting off error, discord and death, planing down the rough places of sense, he succeeded in erecting the platform on which you and I now stand,—an eternal platform, on which eventually all the world must stand.

The platform of Christian Science, which our Master builded, still upholds the Heavenly mansions. He is still preparing a place for us in the Heavenly Kingdom. Christian Science is the place he promised to prepare for us. He has come again, and is receiving unto himself those who will come, that where he is, there we may be also.

Time and space will not permit our dwelling longer upon the Childhood of our Master. We must hereafter know him as having arrived at the full stature of manhood.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

SEPTEMBER.

SEPTEMBER again, with its gloss and its glory,
 Awakening the senses to fruitage divine.
 How oft shall we list to its wonderful story,
 Ere drinking the draft of its Truth-giving wine?

A NEW HOME.

THIS is what our JOURNAL is to have, in one of the most eligible locations in all Boston.

Our rooms will be in Hotel Boylston, over the Steinert piano warerooms, at the southeastern corner of Boylston and Tremont Streets. The rooms are up one broad flight from Boylston street, and on the same floor with Steinert Hall, where some of the best concerts are held.

At first the plan was to have one room only; but it was later decided to hire two, and take down the partition between them, thus making one spacious apartment.

Not only will this be a publication-room for our JOURNAL, and a salesroom for other Christian Science publications, but it will also be a reading-room and social place for our friends,—a sort of clubroom; and one reason for having so large a place is to afford room for the conference and other meetings of the Boston Church of Christian Scientists, and also for the sessions of the Christian Science Association.

On the opposite corner is the Masonic Temple. On another corner is Hotel Pelham. From the third corner stretches Boston Common, with its fifty broad acres. Near-by is the Public Library.

Horsecars from all parts of the city and suburbs run by this corner, rendering it accessible from many quarters.

TRUTH VERSUS ERROR.

REV. M. B. G. EDDY.

"A word fitly spoken is like apples of gold in pictures of silver." It is a rule in Christian Science never to repeat error, unless this becomes requisite to bring out Truth. Then lift the curtain, let in the light, and countermand this first command of Solomon, "Answer not a fool according to his folly, lest thou be like unto him."

A distant rumbling and quivering of the earth foretell the internal action of pent-up gas. To avoid danger from this source people have to escape from their houses to the open space. A conical cloud, hanging like a horoscope in the air, foreshadows a cyclone. To escape from this calamity people prepare shelter in caves of the earth.

They who discern the face of the skies can not discern the mental signs of these times, and peer through the opaque error. Where my vision begins and is clear, theirs grows indistinct and ends.

There are diversities of operations by the same Spirit. Two individuals, with all the goodness of generous natures, advise me. One says: Go this way! Another says, Take the opposite direction! Between the two I stand still; or, accepting the premonition of one of them, I follow his counsel, take a few steps, then halt. A sense not unfamiliar has been awakened. I see the way now. The guardians of His presence go before me. I enter the path. It may be smooth, or it may be rugged, but it is always straight and narrow; and if it be up-hill all the way, the ascent is easy.

God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light. None can say unto Him, What doest thou?

THE CHRISTIAN SCIENCE JOURNAL is the oldest and only authenticated organ of Christian Science. Loyal Scientists are targets for Spiritualists, Theosophists, and Mesmerists, for envy, rivalry, slander; and whoever hits this mark is well paid by the umpire. But loyal Scientists aim highest. They press forward towards the mark of a high calling. They recognize the claims of the

Law and the Gospel. They know that whatsoever a man soweth, that shall he reap. They infringe neither on the books nor the business of others; and with hearts overflowing with love for God, they help on the brotherhood of men. It is not *mine* but *Thine* they seek.

When God bids me uncover iniquity, in order to exterminate it, I shall lay it bare; and He will bless this endeavor and those whom it reaches. "Nothing is hid that shall not be revealed."

It is only a question of time when God will reveal His rod, and show the plan of battle. Error, left to itself, accumulates. Hence, Solomon's transverse command: "Answer a fool according to his folly, lest he be wise in his own conceit."

To quench the growing flames of falsehood, once in about seven years I have to repeat this,—that I use no drugs whatever, not even *coffea* (coffee), *thea* (tea), *capsicum* (red pepper); though every day, and especially at dinner, I indulge in homœopathic doses of *natrum muriaticum* (common salt).

When I found myself in this new regime of medicine, the medicine of Mind, I wanted to satisfy my curiosity as to the effect of drugs on one who had lost all faith in them. Hence I tried several doses of morphine, and so proved to myself that drugs have no beneficial effect on an individual in this state of mind.

The newspaper article last spring, by the Committee on Publication, which served for the enemy's password, was a reply to an attack on Christian Science, which connected it with the West Medford case. This article was designed solely to vindicate Christian Science, and by no means to injure anyone. It was intended to show that this Science was not implicated in the West Medford case. The motive, impelling that letter, was to help instead of hurt that case. The justice it aimed at tended to pacificate the general feeling. Even Mrs. Corner's lawyer said that this article did not injure his client's case, and he did not believe it was intended to injure it.

I never encouraged students of the Massachusetts Metaphysical College to enter medical schools, and afterwards denied this, and objected to their entering those schools. A student who consulted me on this subject received my consent, and even the offer of pecuniary assistance to take lessons outside of my college, provided he received these lessons of a certain regular school

physician, whose instructions included about twelve lessons, three weeks' time, and the surgical part of midwifery. I have students with the degree of M.D., who are skilful obstetricians. Such a course would necessitate no essential materialization of a student's thought, nor detract from the metaphysical mode of obstetrics taught in my college.

This student had taken the above-named course in obstetrics when he consulted me on the feasibility of entering a medical school; and this I objected to on the ground that it was inconsistent with Christian Science, which he claimed to be practising; but I was willing, and said so, that, notwithstanding my objection, he should do as he deemed best, for I claim no jurisdiction over any students. He entered the medical school, and several other students with him. My counsel to all of them was in substance the same as the foregoing, and some of these students have openly acknowledged this.

In answer to a question on the following subject, I will state that I preached four years, and built up the church, before I would accept the slightest remuneration. When the church had sufficient members and means to pay a salary, and refused to give me up or to receive my gratuitous services, I accepted for a time fifteen dollars per Sunday, when I preached. I never received more than this, and the contributions when I preached doubled that amount. I have not accepted any pay from my church for about three years, and believe that I have put into the church-fund over two-thousand dollars, in contributions from others and from myself. I hold receipts for \$1,489.50 paid in, and the balance was never receipted for.

I organized a secret society known as the P. M., the workings whereof were not "terrible and too shocking to relate." By and with advice of the very student who misrepresents this society, it was formed. The P. M. (Private Meeting) Society met only twice. The first subject given out for consideration was this, There is no Animal Magnetism. There was no advice given, no mental work, and no transactions at those meetings, which I would hesitate to have known. On the contrary, our deliberations were as usual, Christian, and like my public instruction. The second P.M. convened in about one week from the first. The subject given out at that meeting was, in substance, God is all; there is none beside Him. This proved to be our last meeting.

I dissolved the society, and we have not met since. If harm could come from the consideration of those two topics, it was because of the misconception of those subjects in the mind that handled them. An individual state of mind sometimes occasions effects on patients which are not in harmony with Science, and the soundness of the argument used. Hence it prevents the normal action, and the benefit that would otherwise accrue. Fearing that such was the case, I dissolved the meetings.

I have the press copy of my last letter to Mrs. Choate, which is the only letter she has received from me for about two years. If a letter to her, bearing my signature, contains a request to be forgiven, it is a *counterfeit*.

I issue no arguments, to be used in mental practice, which consign people to suffering. On the contrary, I teach the use only of such arguments as promote health and spiritual growth. A life consecrated to humanity, through nameless suffering and sacrifice, furnishes its own proof of this.

I have, in times past, called on students for the purpose of testing their own ability to meet the mental malpractice, and to lift the burdens imposed by students.

For want of time, and for the purpose of blessing even my enemies, I neglect myself. I have never practised by arguments which, perverted, are the weapons of the silent mental malpractice. I have no skill in occultism; and I could not if I would, and would not if I could, harm anyone through the mental method of Mind-healing.

The late much-ado-about-nothing arose solely from mental malicious practice, and the audible falsehood, designed to stir up strife between brethren, for the purpose of placing Christian Science in the hands of aspirants for place and power. These repeated attempts of mad ambition may retard our Cause, but they can never place it in the wrong hands and hold it there, or benefit mankind by such endeavors.

NOT MAGNETIZER BUT SCIENTIST.

ON page 250, line 5, of our August JOURNAL, in the article on Animal Magnetism, by Mrs. Eddy, some readers may have noted a puzzling use of the word *magnetizer*, for which the authoress is in no way responsible. The words should have been: "the Christian Scientist [not *magnetizer*] has the full control."

CARD.

DEAR READER: Allow me to introduce to you my assistant in Obstetrics at the Massachusetts Metaphysical College, E. J. Foster, M.D., C.S.B.

Dr. Foster will teach the anatomy and surgery of Obstetrics, and I its metaphysics. The combination of his knowledge of Christian Science with his anatomical skill renders him a desirable teacher in this department of my college. In twenty years' practice he has not had a single case of mortality at childbirth.

He graduated from the Hahneman Medical College in Philadelphia, March, 1869. He was a member of the clinics of the Blockley Hospital and the Pennsylvania Hospital allopathic institutions two years, and was one year in Dr. Keen's Philadelphia School of Anatomy and Surgery. He was a member of the Vermont State Homœopathic Medical Society. During the past two years he was chairman of the bureau of *Materia Medica*.

A class in Obstetrics will commence in October. Term, three weeks. Students will receive the combined instruction of Mrs. Eddy and Dr. Foster for \$200.00 tuition. MARY B. G. EDDY.

FROM AMONG THE CLOUDS.

REV. MARY BAKER G. EDDY, who is announced to speak in the Fabyan House parlor, Sunday, Aug. 19, at 11 A.M., is a native of Concord, N.H. She is the daughter of the late Mark Baker, and sister of one of the ablest lawyers and statesmen in the history of New Hampshire, the late Albert Baker. Mrs. Eddy is the discoverer and founder of Christian Science Mind-healing, and the author of *Science and Health* (now in its 37th edition), the first and only standard textbook on the subject of healing disease by a purely mental process.

MARRIAGE.

MR. FRANK PENDLETON, of Oconto, Wisconsin, and Miss Ella Runkel, of Gillett, eldest daughter of Louis Runkel, were united in the holy bonds of matrimony on Wednesday morning, August 15, at the home of the bride, the Rev. L. P. Norcross, pastor of the Church of Christian Science, performing the ceremony.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

TO OUR SUBSCRIBERS.

ALL true and loyal Christian Scientists should insert their cards in our JOURNAL, so that the public, as well as Christian Scientists, may know who they are.

It was said of the disciples "that they [the public] took note of them, that they had been with Jesus." The public must soon recognize Christian Science as the only healing power. When this point is reached the public will take note of Christian Scientists, who they are and whence they come. Let us therefore put our names before the public, and make the people recognize us as the true ambassadors of this mighty healing power.

Fifteen months' advertising will be given to all who insert their cards before January, 1889, for which only one year's rates will be charged. In other words, immediate advertisers will receive three months' advertising *free*.

Our advertising rates can be found on the inside page of the first cover-leaf. Send in your cards at once, and make yourselves known.

For the protection of our Cause, and the public generally, students who have not been pupils of Mrs. Eddy, sending in cards for insertion in the JOURNAL, will be required to give the name of their teacher and date of study. This is essential, as the country is overrun with piratical pretenders, really sailing under false colors, though exhibiting the ensign of Truth.

Hereafter extra copies of each issue will not only be printed, but circulated throughout the New England and Middle States. All the principal newsdealers and periodical stores will be supplied with our JOURNALS. Handsome placards, bearing an enlarged fac-simile of our titlepage, will be conspicuously displayed in places where the JOURNAL is on sale.

These placards will be mailed to any address for 15 cents each. Address FRANK E. MASON, C.S.B., 571 Columbus Ave., Boston.

OUR CIRCULARS.

THIS monthly magazine is devoted to the subject of healing without the use of drugs, hygiene, manipulation, or mesmerism, and to assist in reforming the sinner. It is the only periodical containing contributions from the Discoverer of Christian Science, Rev. Mary B. G. Eddy. It is the official organ of the Church of Christ (Scientist) and of the Christian Scientist Association of the Massachusetts Metaphysical College, of Boston.

It is expected that in each issue Notes for Sunday-school Lessons, on the basis of Christian Science, will be published.

Its new manager, Mr. Frank E. Mason, C.S.B., will spare no pains to promptly attend to all communications, and endeavor to make the JOURNAL interesting and profitable to all who are seeking a higher method by which to heal and bless mankind.

As some readers have been confused by the closing paragraph in the circular sent to subscribers and friends, we beg leave to state our offer to New Subscribers more definitely.

If you now send us your subscription for a year to come, we will not only send you the twelve monthly numbers of the JOURNAL for the year of your subscription, but we will also send you, *free*, copies of the JOURNAL from the beginning of the present volume,—that is, from April, 1888. This offer, however, will only continue open till the close of this year, and will end with January, 1889.

Some subscribers, to whom our circulars have been sent, write to say that their subscriptions have not yet expired,—as our books clearly show. These correspondents evidently do not know that it is a journalistic custom occasionally to send out business circulars to all subscribers, whether their subscriptions have or have not expired. We are glad to hear from them however.

MRS. LINFIELD'S ADVERTISEMENT.

NOTE, on page three of our cover, the advertisement of the Universal Binder, for sale by the widow of our departed friend, J. A. Linfield, who served the cause of Christian Science so faithfully. Every brother and sister should help her, by buying of Mrs. Linfield something they all need.

— THE —

CHRISTIAN SCIENCE JOURNAL.

For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

VOL. VI.

OCTOBER, 1888.

No. 7.

HOMŒOPATHIC MATERIA MEDICA THE MATERIAL STEPPING-STONE TO CHRISTIAN SCIENCE MIND-CURE.

[A paper read before the last Annual Meeting of the Vermont State Homœopathic Medical Society, by the Chairman of the Bureau of Materia Medica, E. J. FOSTER, M.D., C.S.B., who not only graduated from the Hahneman Medical College, Philadelphia, in 1869, but received a certificate from Dr. W. W. Keen's Philadelphia School of Anatomy, and was two years in the clinic classes in two Allopathic hospitals.]

THAT which distinguishes Homœopathy from all other schools of medicine is its materia medica, and its shibboleth is *Similia similibus curanter*. Only in this does Homœopathy differ particularly from the *regular* schools of medicine, the college curriculum in other respects being virtually the same.

Samuel Hahneman, of searching and progressive mind, educated in the old school of medicine, could not be satisfied with the blind and crude way in which the members of that profession were groping; nor was he content in the Stygian darkness which surrounded them. Turning his eyes toward the light he began to follow in a better way, a way that led out of the mazy intricacies of barbarism, ignorance, and superstition. He purified the nauseous compound, prescribing the one pure and cleanly drug; and not only this,

but he removed medicine far from the crude and material, by the use of dilutions. He promulgated the law, that Like cures Like, administered his dilutions with wonderful effect, and behold! the world was amazed at his practice and teaching.

All manner of evil things were said by his opponents concerning him and his method. He was even persecuted and ostracized; but see "how great a matter a little fire kindleth!" Homœopathy has spread over the land, and its followers are numbered among the most intelligent men and women. It has brought the greatest revolution in material medicine, and proved one of the greatest boons to suffering and sick humanity. It set aside the barbarous modes of torture, blistering, vomiting, bleeding, purging, salivating, tetoning, and burning. It brought light, pure air, refreshing water, cleanliness, and nourishment into the rooms of the sick and to the famishing invalid. In fact, the blessings it brought and the changes it wrought for the better are innumerable.

The spirit of the age ever leads onward and upward. Truth does not relapse; so we go no more back to the "wallowing in the mire." The clanging bells of time are sounding the death-knell of old methods and medical practice. Hear some of the peals!

Dr. Jamison, of Edinburgh, said: "Nine times out of ten, our miscalled remedies are absolutely injurious to our patients."

M. Magendie, of France, said: "Medicine is a great humbug."

Dr. Evans, F.R.C., London, said: "The popular medical system has neither philosophy nor common sense to commend it to confidence."

Dr. Bostock said: "So far as the practice of medicine is concerned, the benefit is rather in anticipation than in existence."

Prof. A. H. Stephenson, of the New York College of Physicians and Surgeons, said: "The older physicians

grow, the more skeptical they become as to the virtues of medicine."

Dr. B. Waterhouse, after lecturing for twenty years in the medical department of Harvard University, said: "I am sick of learned quackery."

Dr. Cogswell, of Boston, said: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good; and were it absolutely abolished, mankind would be infinitely the gainer."

Dr. Johnson, Surgeon-extraordinary to the King, said: "I declare my conscientious opinion, founded on long observation and reflection, that, if there was not a single physician, surgeon, apothecary, man-midwife, chemist, or drug on the face of the earth, there would be less sickness and less mortality."

Dr. Trall said: "The critic who will take pains to examine the standard works of the most popular authors on theory and practice—Good, Watson, Wood, Thacher, Eberle, Elliotson, Dunglison, and others—will find, on almost every page, the most contradictory theories supported by equal authority, and the most opposite practices recommended on equal testimony."

Dr. Rush, of Philadelphia, after a life of long experience in witnessing the effects of drugs upon the human constitution, declared to his medical brethren: "We have done little more than to multiply diseases and increase their fatality."

Count Tolstoi, of Russia, said: "The invalid thinks to make his life secure by the use of medicines, and the medicines slowly poison him. If they do not bring about his death, they at least deprive him of life, till he is like the impotent man who waited thirty-five years at the pool for an angel to come down and trouble the waters."

These are a few among many portentous declarations. The time is coming when the nostrums of quacks, and the filthy and obnoxious medicines prescribed by Old School physicians, will be looked upon with disdain, and will not be tolerated by enlightened people.

As the crude and excessively material in nature give way to the more subtle and immaterial, so in medicine, the baser must give way to the more refined and pure. Though Allopathy has been instrumental in robbing many and many a poor victim of his allotted time of life in this mundane sphere, yet she is not to be despised, since she gave to the world a Hahneman, who came as a purifier and refiner, one who taught the purest and best method of material medicine.

While he did not teach the absolute and exclusive use of high dilutions, yet that was his established practice; and among his most successful followers have been those who have conformed to his method. Among the most brilliant cures wrought by Homœopathy are those accomplished by the use of high dilutions. In my own practice, of about twenty years, my grandest cures have been the result of high dilution. Time and time again has the homœopathic physician asked himself, and others have asked: Where is the medicine, the virtue, in these high dilutions? How is it possible that they can accomplish such stupendous results? Yet there before his eyes is the patient relieved of his ailments; and nothing else could do it, everything else imaginable having been tried in vain.

Here is a case in illustration, which occurred in the city of Montpelier, Vermont, and resulted in converting Dr. G. N. Brigham into a belief in high dilutions, which he prescribed until his death. The spring I was graduated from the Homœopathic College in Philadelphia, 1869, I was called to see a case with Dr. Brigham, which had been in the hands of Allopaths for months, without any relief whatever. Dr. Brigham also had treated the case for some time, with no good results. After examining the case, he asked what I should give. I told him. He replied: "I have given that, and all other things that seem applicable." I said: "You have not given it *high* enough." He asked: "How high a dilution have you?" I said, "Eighty thousandth." He said: "Give me some, and we will make this a test case."

He took the dilution and administered it; a sudden change came over the patient, and she was restored.

Many theories were put forth, and in different ways were questions answered, but not satisfactorily.

In 1866, Mrs. M. B. G. Eddy, a homœopathic practitioner, solved the problem, and has given the correct answer to the world, an answer which will endure the test of all time: "Mind is all-in-all. Divine Mind and its ideas are the only realities." Upon this foundation has she built a most wonderful superstructure. From Homœopathy has sprung another revolution, which, in its power to reform, to heal, and to renew, is far greater, while its scope is far wider. It steps entirely out of and beyond the material and sensual into the wholly mental and spiritual. Its stately stepplings will be felt not only in the medical field, but in the theological world also. It is a harbinger of universal peace and harmony.

My experience in medicine led me to believe that there was a different force acting from that which was attributed to medicine, and that mind was the controlling power. So in this direction have I been looking for light, little dreaming of the effulgence that was to satisfy my longing gaze.

When my attention was first called to this new-old truth, I would not give it a thought. Then two of my former patients were cured by Christian Science Mind-cure; but I said: "It may do in some cases, especially if there is not much the matter with them." In May, 1887, I went to see an old army friend, as I supposed for the last time in the mortal body. The physicians had given him up as an incurable, and soon to die. His disease had lasted over twenty years. To my surprise, I found my friend at work as if nothing had ever been the matter with him; and he was, as he said, perfectly well, having been cured by Christian Science Mind-cure.

From this time I began to investigate Christian Science for myself, to see what it was, and learn if it was better than the system I already knew. In November last I went to the Massachusetts Metaphysical College, the only college of the

kind now in existence, presided over by Rev. Mrs. Eddy, and graduated in the Primary Class, which teaches the method of healing. Since coming from the Metaphysical College I have administered only mental medicine, and with much better results than I ever obtained from material medicine in like cases. Several cases of diphtheretic sore throat, with intense fever, were relieved in two calls. One case of erysipelas, spreading over the side of the head, I saw only once, for it disappeared the next day. Colds, coughs, and fevers are quickly relieved. It is the same with gastralgia, indigestion, diarrhoea, heart-disease, piles, rheumatism, and all cases that naturally come in regular practice. One lady, who had not been able to walk since the birth of her child ten or twelve years before, and had employed twelve or fifteen physicians, is now walking, by the aid of this treatment.

Two cases of pleuro-pneumonia yielded quickly. The first was the case of a young man, delirious when I first saw him, and the worst case I ever had in this stage. He was up and dressed at the ninth call, and discharged by me, requiring no further treatment. The second patient, a more delicate woman, was taken similarly to the first. Her trouble yielded as readily as the other, and in about two weeks she went six miles to make a visit.

A very delicate little girl, taken with uncomplicated pneumonia, was not confined to her bed forty-eight hours. A man who had a stone thrown upon his foot, causing swelling, stiffness, and excruciating pain, was relieved in a few moments. Many other cases might be cited, but these prove sufficiently, beyond all doubt, the merit and supremacy of Christian Science Mind-cure.

I have also tried this system of treatment in my obstetric practice, with vastly improved results over the old way. It has strangely sustained the patient during gestation, and immediately after confinement, and mitigated the pains during labor. Physicians, not in the line of Christian Science, can testify their surprise at witnessing the labor of childbed rendered painless by the aid of Christian Scientists, which, all must admit, is a new experience.

THE TRANSFIGURATION.

F. E. MASON, C.S.B.

THE Transfiguration of our Lord and Master occurred on or near Mount Hermon. Though it is not positively known that this mount was the place of the sacred vision witnessed by Peter, James, and John, yet many eminent Bible scholars and commentators, whose judgment is generally accepted, refer to Mount Hermon as the probable site of this remarkable manifestation.

As the exact locality of the Transfiguration, however, is unknown, there is more or less conjecture concerning it.

Mount Hermon is the highest mountain in Syria. It belongs to the Anti-Lebanon range, and is forty miles north of the Sea of Galilee, and thirty west of Damascus. The ruins of an ancient temple are still visible on its southern promontory. This majestic mountain can be seen from all the heights of Palestine. Its summit commands an extensive view of the Damascus Plain on the east, of the Mediterranean Sea on the west, and the Holy Land on the south. At its base lay Cesarea Philippi, a town built by Herodes Philippus, from whom it received its name.

The situation of Mount Hermon is here described, because of the probability that on its summit the Transfiguration took place, on account of its superior height and geographical peculiarities.

Physical phenomena obey spiritual dictation. The altitude of spiritual thought for such a celestial vision suggests a material point correspondingly elevated, like Mount Hermon.

At the foot lay Herod's domain. Herod is the type of mortal mind. How true it is that on the mountain-summits of Truth we see only spiritual sights. Looking from the world's level, we are in the domain of Herod. The Transfiguration of Jesus was witnessed only by Peter, James, and John, his three most spiritual disciples.

Just before this Transfiguration-scene, Jesus had questioned the disciples as to whom men believed him, Jesus, to be. Various opinions were expressed. Some thought, as Herod had previously said, that Jesus was John the Baptist. This assertion indicated a belief in necromancy, for John had been beheaded. Herod, hearing of Jesus' mighty works, declared him to be John, believing that fearless leader to have risen from the dead. Others believed Jesus to be Elias, or Jeremiah, or one of the olden prophets.

Seeing the diversity of thought expressed through mortal sense, Jesus turned to his disciples with the inquiry, "Whom say ye that I am?" Simon, the usual spokesman for the twelve, promptly answered, "Thou art the Christ, the Son of the living God." Quickly the Master responded to Peter's answer: "Blessed art thou, Simon, son of Jonah; flesh and blood have not revealed this unto thee, but my Father, who is in Heaven."

Six days after Peter's confession of the Christ, Jesus took him, with James and John, into a high mountain apart. Here he was transfigured before them, so that his face shone as the sun, and his raiment became glistening as the light.

This Transfiguration, or transformation, was a spiritual vision. In this vision the three disciples saw Jesus in a new light. They had never fully known him before. They had been ignorant of his true mission,—ignorant as are many of us today concerning the position of our dear Pastor and Teacher. Not one of them really knew the Saviour. Even Peter, who so boldly acknowledged him to be the Son of the living God, almost in the same breath adopted material methods, and attempted to hinder the consummation of Jesus' mission. This expression of worldliness the Master rebuked, saying: "Get thee behind me, Satan; thou art an offence unto me."

Peter, notwithstanding this severe rebuke, faltered not. Forgetting the things of the past, he saw only the glorious goal, and he pushed forward toward the prize. Peter knew that Jesus spoke only to his error. He had caught

glimpse of the Pearl of Great Price. He had for a moment recognized the Christ. Peter had risen to a consciousness that man could not be separated from God, his Father.

The false theory, that man has retrograded, presupposes another false doctrine, that God also has retrograded. Hence God, to human apprehension, became flesh, and dwelt among men; but man knew it not, inasmuch as he believed himself to be separated from God. This false doctrine Peter, James, and John must have rejected. Hence the Horeb-height was reached, wherein they saw Jesus in the new light. They saw, on this altitude of spiritual perception, that Jesus was the highest idea of God cognizant by human apprehension. This was the Transfiguration.

According to the Bible pictures, the Transformation took place in the night; and so it did,—in the night of mortal mind, the darkness of material belief. Through this opaque ignorance the sunlight of divine Truth penetrated, dispelling the clouds of superstition and faulty education, illuminating the Saviour with the light of Spirit's splendor. They saw Jesus as the perfect idea of God, spiritually, not materially. The personal Jesus was now revealed to them in a higher sense.

The spiritual mount on which they stood was of stupendous height. No human eye could scale its lofty summit. The world lay at their feet. Herod's domain was forgotten; it was far beneath. The damp foul air of the world was dispelled. They were inhabiting the translucent atmosphere of Heaven. Far above worldliness were the three faithful students, with their Master.

The six days preceding the Transfiguration typify the reign of mortal mind. These six days correspond to the six days of Creation, depicted in Genesis. We remember that six days were consumed in the Creation, but the seventh was the Sabbath of the Lord. The spiritual Sabbath has never yet been reached. It is the eternal day of rest, the reign of perpetual harmony. According to mortal sense, we are still in the six creative days. The Sabbath belongs to God.

Strange to say, all record of the six days preceding the Transfiguration has been lost. Not a historical trace of them remains. What does this mean? The significance is obvious. When we see the immortal Jesus, all record of mortal sense will be lost, and all consciousness of the six days, or periods of mortal misconception, will be obliterated, erased from the tablet of our consciousness.

Peter, James, and John, from the spiritual height they had attained, saw Jesus anew. Heretofore, like the other disciples, they had looked upon him as human; now they saw him in his immortal manhood.

The Mount of Transfiguration is an elevation of thought, a condition of mind. The unknown location of the Transfiguration scene shows that the condition of mind necessary to reproduce such a spiritual vision has not since been reached. Christian Scientists only can reproduce such a condition. No physical perception can reveal the Mount of Transfiguration. Its *locale* is mental.

Into this holy height Truth carried the three disciples. Up to its very summit they climbed, beyond all human conception and earthly din. Matter and the world lay beneath their feet. The other nine disciples, not so spiritual as the trio, were at the foot of the mountain, striving to heal an epileptic, trying to impress mankind with a sense of divine intelligence which the world did not afford. Although these nine were not spiritual enough to carry their thoughts into the lofty spiritual height with their companions, still they were in the way whose end was Christ. They were demonstrating the efficacy of divine understanding, for only by demonstration can mortal claims be overcome.

Earthly victories lift us to a consciousness of our eternal heritage. Through demonstration only do we scale the mountain-heights of Truth. No sickness, no discord, meet the three disciples on the Mount of Holy Assurance. Only in the valley can discord be seen.

We must look upon Jesus as a condition of Mind, the manifestation to mortals of Divine Truth, the expression of the infinite idea.

The location of the most sacred events of Jesus' life are today unknown. This clearly proves them to be conditions of mind, invisible to human eye.

Peter, James, and John were often Jesus' only companions. In the Garden of Gethsemane they were with the Master. They alone, of the Twelve, witnessed the raising of Jairus's daughter. "They were the elite of the Master's elect," the cream of the apostolic band,—Peter, who loved Jesus so dearly, John, whom the Master loved so much, and James, the upright follower. They were the most advanced in the understanding of Jesus and his kingdom.

This spiritual supremacy revealed to them the new light, the angelic vision of Truth. Divine consciousness was leading them. Jesus' exalted thought, ever conscious of his eternal oneness with the Father, touched the consciousness of the faithful three. They saw in him the Christ. On this holy height Jesus was transfigured before them.

His face shone as the sun. His garments were white and glistening. His true spiritual identity was revealed. The infinite fulness of the Spirit of God shone in him.

The heavenly glory of his divine consciousness dawned upon them. They saw that his raiment, his eternal environment, was the omnipresence of God. During this heavenly manifestation of divine omnipotence, lo! Moses and Elias appeared; and they talked with Jesus of the decease which he should accomplish at Jerusalem,—talked of his future crucifixion.

Moses and Elias were representatives of the Law and Prophets, the acknowledged teachers of the Jewish race. Moses represented the Law, Elias the Prophets. Thus the Law and the Prophets pointed, as with outstretched fingers, to Jesus. Moses signified moral courage, rightful determination in the face of all danger, boldness of purpose.

Elias prophesied his own culmination in John the Baptist, the type of purity. These two, whom the disciples beheld, represented degrees leading to the perfect idea of God: *First*, Moses, or moral courage; *second*, Elias, or purity; *third*, Jesus, the perfect idea of God.

This is what the disciples witnessed. They saw that courage and purity led mankind to the fulness of divine inheritance, oneness with the Father. These two talked with Jesus of his crucifixion. Crucifixion is typical of destruction. Its meaning here is, the total destruction of material belief. Moral courage and purity always indicate the utter annihilation of human belief, and foretell its destruction. All the utterances of Truth refer to the crucifixion of matter, and the subsequent resurrection to eternal Life.

These three steps correspond to the three mental periods depicted in Genesis. Human apprehension reports God as saying, "Let there be light." There was light, "and the evening and the morning were the *first day*." Light, the revelation of Truth, is therefore the first mental period.

Human apprehension proceeds: "And God made the firmament; and the evening and the morning were the *second day*." The firmament is the sky, or heaven, typical of that thought which is above matter, — a higher discrimination, spiritual discernment. This is the second mental period.

Again, God is declared to have created herbs yielding seed, the fruit-tree yielding fruit after its kind, whose seed is in itself; "and the evening and the morning were the *third day*." The seed within itself is Mind. This period signifies Life, which perpetuates itself. Life is the third mental period.

Thus we have the three periods: Moses, or moral courage, — the dawn of Truth and Light; Elias, or purity — spiritual discernment; Jesus, or Life — the perfect idea, nothing else having Life.

Witnessing, for the first time, the divinity of his Master, blazing out through the heavy clouds of sensuous belief, Peter, with his usual ardent nature, breaks the sanctity of the moment, and exclaims: "Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles, one for thee, one for Moses, one for Elias." The three tabernacles, or tents, in the words of our Teacher, are as follows:

First, there was the tabernacle reared to the living God, by self-consecration. This includes the victory over sin, sickness, and death. This tabernacle is the Gospel of Jesus, and no enduring structure can be reared whose foundation is not the same.

To him who builds the first tabernacle, the second comes easier. The second tabernacle was made for Moses, by the fulfilling of the Hebrew Decalogue.

The third tabernacle is Elias. Whosoever hath inhabited the second may enter the third, where prophetic vision is the reward of faithfulness, unselfishness, and love. Therein thought triumphs over the din of error, and reads in the signs of the times, with assured hope, the final restoration of all things. This height is the unity of the Law of Sinai with the Christian Revelation. It is the tabernacle of the Most High.

While Peter yet spake, a bright cloud overshadowed the disciples, and from out the cloud there came a voice, saying : "This is My beloved Son, in whom I am well pleased. Hear ye him !"

The cloud of materialism, which overshadowed the disciples, was the belief in matter. Their thoughts becoming more spiritual, the belief in materialism was fading away. The cloud became vibratory. They heard the utterance of Truth, and only a bright cloud hid from them the full face of Truth. When the fog of materialism lifts, the sunshine of Truth pours forth its luminous rays, bathing mankind with light and Life.

At the sound of Truth's utterance the disciples fell on their faces. Their material personality was prostrated in Truth's presence. They hid their material individuality in the dust, in compliance with Spirit's law, "Dust to dust." Error could not stand in the presence of Truth. Materialism must yield to the voice of divine authority.

Jesus touched them, and they immediately arose. Lifting their eyes, they beheld only Jesus. Moses and Elias had vanished. Demonstrating the falsity of material beliefs, we

are always touched by Truth. Lifting our eyes above sensible phenomena, we open them to the glories of the heavenly verities. From this spiritual summit we behold only the immortal Jesus, Truth's perfect idea. The waymarks leading to this divine result disappear in the hallowed light of celestial beauty. Abraham, Moses, Elijah, and David are only waymarks, leading to Christ. When we awake in the image and likeness of God, the physical landmarks, leading to this glorious climax, disappear from our consciousness. We behold only perfection. Jesus, the sinless, is our only guide. Him only must we aim to imitate.

Every star, every satellite, every planet, revolves around some central sun. Stars seem but twinklings of light. Planets reflect a higher degree of light. The sun itself is the prime cause of physical light in our universe. So men first catch the twinklings of Truth, then more and more of the heavenly sunshine, until the sunburst of Life overpowers the lesser lights, and we see only the one great light, Spirit.

Such was the vision of Peter, James, and John, on the Mount of Transfiguration. When they lifted their eyes above matter, they beheld the idea of God in the light of Divine Science. The atmosphere of God surrounded Jesus. Henceforth their higher understanding of Jesus, as the mediator, is apparent. Henceforth they can proclaim that which they know, and bear witness to what they have seen. The outer Jesus has disappeared to us. From the mount upon which our Teacher and Pastor has placed our consciousness, we see only the immortal Jesus. Really, he has never left us. He lives in the consciousness of mankind. Every utterance of Truth is but the immortal Jesus, declaring, "Lo, I am with you always."

The good which men do lives forever. The evil destroys itself, in obedience to Spirit's law, "Nothing to nothingness."

Do we Christian Scientists realize the responsible position we occupy in the realm of mind today? On us depends the resurrection of the world. We who realize the all-in-all of God must let our "light so shine before men that they may

see our good works, and glorify our Father," Mother, God. We must love our neighbor as ourselves, by holding them in thought as perfect expressions of the Infinite, immutable and eternal. We must realize that they are only conscious of what God also is conscious of.

In this way are they transfigured. We behold them as God beholds them. We see them in the new light of Divine Science. We must erase from consciousness the fancy that sight is physical, and declare the divine fact that sight is in Soul,—spiritual, not material. This is the only method of re-establishing ourselves spiritually.

Human claims must be nullified. Let us then only be conscious of the one eternal fact, that man is the perfect expression of infinite goodness, never changing, "the same yesterday, today, and forever." An ever-present consciousness of Good frees us from moral contagion, and lifts us to heavenly heights, where, ever-present before us, we behold mankind filled with celestial beauty,—our Transfiguration.

FINDING.

F. A. F.

IN Thee, oh Spirit, true and tender,
I find my Life, as God's own child;
Within Thy Light, of glorious splendor,
I lose the earth-clouds, drear and wild.

IN Thee I have no pain or sorrow,
No anxious thought, no load of care.
Thou art the same today, tomorrow;
Thy Love and Truth are everywhere.

Within Thy Love is safe abiding,
From every thought that giveth fear;
Within Thy Truth, a perfect chiding,
Should I forget that Thou art near.

Thy grace is all sufficient for me,
Thy precious Life a perfect light.
No evil thought can come before Thee;
Thy Mind is pure, Thy home is bright.

 AXIOMS.

 A. M. CRANK.

"TRUTH can always be proved true." This is the proposition always insisted upon, where religious statements are under discussion by skeptics; and because skeptics claim that all truth can be proven, and that some statements in religion are incapable of proof, therefore skeptics hold that all religion is open to doubt.

Now the proposition quoted above is untrue. Mathematics, the most nearly exact of all the natural sciences, is based on statements impossible of proof. For instance: Geometry is founded upon propositions which never have been and never will be proven, because they are not within the limitations of the human mind; but it would be extremely foolish to deny, on this account, the truth of geometry.

Every mathematician not only accepts what he terms Axiomatic Principles as true, but he considers them the highest form of truth in mathematics, because they are above demonstration. So Christian Science has within its system certain propositions beyond the power of finite man to demonstrate; and when assent to them is asked, this is just what every branch of natural science demands concerning its deeper truths.

 THE GREAT QUESTION.

 S. C. R.

WHAT is Truth? said jesting Pilate,
 Waiting not for a reply;
 What is Truth? the laboring Helot
 Asks, while he his task doth fly.
 Not in meanness, can they bind it,
 Bondman low or noble Prince;
 But in God's right hand they find it,
 As His power they evince.
 There, oh Pilate, cease thy quest!
 There, oh, Slave, wait God's behest.

Questions Answered.

REV. MARY B. G. EDDY.

A MAN bath joy by the Answer of the mouth.

PROVERBS.

Why did Jesus call himself the Son of Man?

L. K. M.

IN the life of our Lord, meekness was as conspicuous as might. He declared his Sonship with God in John xvii: "These words spake Jesus, as he lifted up his eyes to Heaven and said, Father, the hour is come! Glorify Thy Son, that Thy Son also may glorify Thee." The hour had come for the avowal of this great truth, and for the proof of his eternal Life and sonship. Jesus' wisdom was known oftentimes by forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human mind to receive startling announcements.

The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives, and the world's temporary esteem. The prophecies were fulfilled, and their fidelity was rewarded by growth and spiritual understanding. Thus the immaculate conception and dual nature of Christ Jesus dawned by degrees on mortals. The Man of Sorrows knew, better than the Man of Joys, that his invisible self was the Son of God, and that mortal mind suffered, but not immortal Mind. He also recognized the human concept of this Son of God to be the Son of Man, as he sometimes called himself.

Please explain Paul's meaning in the text, "For me to live is Christ, and to die is gain."

M. J. H. B.

THE Science of Life overshadowed Paul's sense of life in matter, and so far extinguished it as to forever quench his love for it. The discipline of the flesh is designed to turn one like a tired child to the bosom of Love. To lose error thus is to live Christ, Truth. A sense of the falsity of material joys and sorrows, pleasures and pains, takes them away, and teaches Life's lessons aright. The transition from our lower sense of life to a new sense of it, named Death, yields a clearer, nearer, and dearer sense of Life to those who have utilized the present, and are ripe for the Harvest Home. To the battle-worn and weary hero, Life eternal brings blessings infinite.

Is a Christian Scientist ever sick, and has he who is sick been regenerated?

J. P. FILBERT.

THE Christian Scientist learns spiritually all that he knows of Life, and demonstrates what he understands. God is recognized as the divine Principle of his being, and of every thought and act leading to good. His purpose must be right, though his power is temporarily limited. Perfection, the goal of existence, is not won in a moment; and regeneration leading thereto is gradual, for it culminates in the fulfilment of this divine rule in Science, "Be ye therefore perfect, even as your Father in Heaven is perfect."

The last degree of regeneration rises into the rest of perpetual spiritual manhood and womanhood. The first feeble flutterings of mortals Christward are infantile, and more or less imperfect. The new-born Christian Scientist must mature and work out his own salvation. Spirit and flesh antagonize. Temptation, that mist of mortal mind which seems to the senses to rise from matter, suggests pleasure and pain in matter; and so long as this temptation lasts, the warfare is not ended, and he is not regenerated. The pleasures—more than the pains—of sense retard regeneration, for pain compels human consciousness to escape from sense into the immortality and harmony of Soul.

The material and physical are imperfect. The individual and spiritual are perfect; they have no fleshly nature. This degree of regeneration is final, and the Christian Scientist will, must, attain it; but it doth not yet appear. Until this is attained, the Christian Scientist must continue to strive with sickness, sin, and death,—though in lessening degrees,—in order to complete his regeneration.

Is it correct to say of material objects that they are nothing, and exist only in imagination?

M. J. H.

NOTHING and *something* are words which need defining. They are either the formations of indefinite and vague human opinions, or they are Scientific classifications of the unreal and the real. My sense of the beauty of the universe is something to be desired. Earth is more spiritually beautiful to my gaze now, than anciently the apple was to the eyes of Eve. The pleasant sensations of form and color must be enlarged and spiritualized, until we gain the glorified sense of Substance—the new Heaven and earth, the harmony of body and Mind.

A human conception of beauty, grandeur, and utility is something that defies a sneer. It is more than imagination. It is next to the divine beauty of holiness and the grandeur of Spirit. It lives with our earthly life, and is the subjective state of mortal existence. The atmosphere of mortal mind constitutes our earthly environment. What we hear, see, feel, taste, smell, are our present earth and heaven; but we must grow out of this thralldom, and find wings to reach the glory of supersensible Life; and then soar in that Life, as the bird soars in the clear ether of the blue sky above.

To take all beauty into one gulp of vacuity is to ignorantly caricature God's creation, which is as unjust to human sense as to the divine reality. In our immature sense of spiritual things, let us say of the beauties of the material universe: "I shall know sometime the spiritual reality of form, light, and color, of what I now discern dimly, and knowing this, I shall be made glad; for matter is a poor conception of mortal mind, and mortal mind is a poorer representative of the beauty, grandeur, and glory of the immortal Mind."

Please inform us, through your Journal, if you sent Mrs. W. to Denver. She said that you sent her there to look after the students; and also, that no one there was working in Science,—which is certainly a mistake.

E. H. C.

THIS same question has been asked by several correspondents in different parts of the country. I answer it for one and all inquirers, and I hope for all time.

I never commission anyone to teach students of mine. He does best, in the investigation of Christian Science, who is most left to himself and God. My students are taught the divine Principle and rules of the Science of Mind-healing. What they need thereafter is to be honest, just, truthful, demonstrate the Truth they have been taught, and study closely the Scriptures in connection with SCIENCE AND HEALTH.

If they are haunted by malicious minds,—or by obsequious helpers, who, uncalled for, think to steady God's altars—this interference prolongs the struggle, and tends to blight the fruits. A faithful student may sometimes feel the need of help, and occasionally receive it from others; but the less this is required, the better it is for that student. I think Mrs. W. must have been misunderstood; an occurrence not uncommon.

Please give us, through your Journal, the name of the author of that genuine critique in the September number, What Quidus Thinks.

A. H. W.

I AM pleased to inform A. H. W. that the author of the above-named article is a Boston gentleman, whose thought is appreciated by many liberals. Patience, observation, intellectual culture, reading, writing, extensive travel, and twenty years in the pulpit, have equipped him as a critic who knows whereof he speaks. His allusion to Christian Science, in the following paragraph, glows in the shadow of darkling criticism like a midnight sun. Its manly honesty follows like a benediction after prayer, and closes the task of talking to deaf ears and dull debaters :

We have always insisted that this Science is natural, spiritually natural; that Jesus was the highest type of real nature; that Christian healing is supernatural, or extra-natural, only to those who do not enter into its sublimity or understand its modes—as imported ice was miraculous to the equatorial African, who had never seen water freeze.

CLING THE CLOSER.

WE heard a comforting and delightful sermon recently from the text, “And a little child shall lead them.” The minister used this illustration: We take our little child in our arms out of the bright, gas-lit parlor, to carry it to its bed. The hall is dark, and, almost unconsciously, the tiny arms tighten, the head nestles closer in its trust, because we have come away from the light. So God, for the sake of having us cling more closely, sometimes carries us in the dark. Perhaps it is loss of property, or the going out of dear ones forever from the home, or the weary struggle for bread, or the coldness of those who have been valued friends. God is carrying us in the dark. Do we cling closer, trust more fully?—*Selected.*

THE SOWER.

SCATTERING seed by the wayside,
The germs of Truth I'll sow,
Knowing there 's none beside Him,
Who can the Word o'erthrow.

For the glory we hope to win,
Our labor we count no loss,—
Never pause and murmur because
Of the river we have to cross.

Letters.

A WORD spoken in due season, how good it is!

PROVERB.

MRS. GESTEFELD'S LECTURES.

DEAR MADAM: I have just finished reading Mrs. Gestefeld's Christian Science Lectures, or Statements of Christian Science. As a constant reader of SCIENCE AND HEALTH, I recognize every thought as taken from your book, but as lacking your spiritual benediction. To those not so familiar with your textbook, the omission to state plainly that Mrs. Gestefeld's quotations are taken from SCIENCE AND HEALTH has a tendency to mislead people. As every chapter in Mrs. Gestefeld's book is headed with a quotation from Through the Gates of Gold, this naturally sends people to that work for further information. I recognize the same difference between Mrs. Gestefeld's Lectures and your book, that I do between the zeal of Saul and the zeal of Paul. Her Lectures lack regeneration. She has not yet been to Damascus. Like the Prodigal Son, I return hungry to the parental house, SCIENCE AND HEALTH. I hope that those students who have had Mrs. Gestefeld's Lectures recommended to them by their teachers, as superior to any other publication, will stop to think what they want or are searching for in the study of Christian Science.

M. E. F.

IN connection with the above subject come many inquiries, some of which I will answer. Has Mrs. Gestefeld been in the Normal Class of the Massachusetts Metaphysical College, and thus fitted herself to teach SCIENCE AND HEALTH? No! She was never in the Normal Class; and hence is no more fitted to comment on Mrs. Eddy's work, SCIENCE AND HEALTH, than an infant is qualified to teach its mother. Is Mrs. Gestefeld a Christian Scientist? Mrs. G. is a member of a Theosophical Society in Chicago. Can a Theosophist be a Christian Scientist? Read what Mrs. Eddy says in NO AND YES: "Theosophy is no more allied to Christian Science than the odor of the Upas tree is to the sweet breath of springtide, or the brilliant coruscations of the Northern sky to solar heat and light."

STUDENT.

THE LAST LEAP FOR LIBERTY.

As far back as we have any record of mortal man's history, we see him struggling for liberty. There always has been, imbedded in the bosom of humanity, a yearning desire for something higher, better, and nobler than this world affords. We see the same element all through the ages.

The Children of Israel, in bondage to the Egyptians, needed but a torch to set fire to that inborn principle, love of liberty, to lead them to break their bonds and be free. Moses caught a glimmer of Truth, and knew that man was free-born; but the Hebrews clearly showed, by their wanderings and retrogression, that they were following the leadings of mortal mind more than those of the Divine.

No one but Jesus the Christ ever furnished keys to the Kingdom of Heaven that would unlock the door for all mankind. He used those keys to open the portals of Heaven for himself; and he proved beyond cavil that we, with those selfsame keys, can open the door and enter into harmony.

Popular theology implies that Jesus still keeps the keys, and lets in whom he will, as his mercy is sought. If we can, by our eloquence, earnestness, and faith, prevail upon him so to do, he will intercede with the Father; or, in other words, open the door and let us in. Oh superstition! Thou hast darkened all history, and the world is not yet free from thy Satanic influence! Jesus gave to Peter the keys of the Kingdom of Heaven, and he also gives them to all who accept him as the Christ, the Truth that destroys all forms of error.

With those keys what are we to do? Are we better than Jesus, "a man of sorrows and acquainted with grief"? Through faith in those keys (Truth), and with an ever-abiding consciousness that all our faculties are in God, we are to "work out our own salvation."

Mankind, instead of following the precepts and example of Jesus, again wandered away from the light that "lighteth every man," and a gloom settled upon the earth, darker than ever before. Error predominated to such an extent as to almost hide the Truth; but in the sixteenth century humanity was revived. The great Reformation of Luther awakened thought, and the world has made almost uninterrupted progress from that time.

Now, in the last half of the nineteenth century, it is found that all other reforms, revolutions, and awakenings were but preparations for the "full-orbed appearance of Truth." The ideal man, of God's creation, stands revealed in Christian Science as spiritual, perfect, and pure as his Maker.

"Farther we can not go, higher we can not look." This is the last act in the great drama of mortal existence. When the curtain falls, error will have been reduced to its native nothingness, and man will stand forth in all his reflected glory, majesty, and might, with boundless freedom, and dominion over all the earth.

This, doubting one, is, in brief, the ultimatum of Christian Science. The simple Truth that Jesus taught, the little leaven that a woman hid in three measures of meal, is working and spreading until "all shall know Him, from the least to the greatest."

J. H. P.

IMPATIENCE AND SURETY.

MY DEAR TEACHER: Sometimes I feel here in Denver a sense of fear that I am not progressing as I ought, and an impatience that I can not heal my patients instantaneously; but after treating myself, and reading *SCIENCE AND HEALTH*, comes a relief, and a perfect confidence that if my work is done in Science the result is sure. In fact I can always heal my patients now, even though it may take me longer than I wish.

Every day strengthens me in the conviction that your teaching in regard to Animal Magnetism and Mesmerism must be heeded, if students ever hope to advance in Science, and triumph over the belief that mortal mind has any authority over man. I can now see that when I came to you I was being unconsciously drawn into its deadly current; and although at the time I really felt you were making it somewhat real to me, I thank you now for giving me especial warning to treat myself against it.

I think we can not serve two masters; therefore it is very important that we exclude all erroneous books from our table; and if occasionally some mind-cure journal finds its way to our address, we should toss it into the waste-basket, and send the giver a message of Truth.

DENVER.

A WHOLE FAMILY.

MY VERY DEAR TEACHER: While our work here in Detroit is very quiet, it has hitherto been free from strife. We are arranging for a Sunday service; which, for the present, and with your approval, I shall conduct. I have been doing a little missionary work through the State this summer, and feel more and more deeply the world's need of Christian Science; and most clearly do I perceive its adaptation to that need.

Surely, after our great convention, we need not fear anything. The feeling in Chicago was no surface enthusiasm, but came from the heart. One little circumstance touched me deeply. I observed one person addressing another with great joy, and exclaiming, "What! you a Christian Scientist? Oh, I am so glad!" These were old friends, who had not met for years, and were unaware of each other's life-progress. I could not but think of the hereafter, when we shall have awakened from this dream. I suppose you know that my youngest sister is with her husband, laboring in our good cause in Toronto, Canada. That makes our entire family in this glorious work.

A. M. KNOTT.

NEW YORK PHYSICIAN'S TESTIMONY.

DEAR MADAM: I have a student who has given and is now giving much attention to healing by Christian Science,—or at least to its theories, for he has not, to my knowledge, attempted to practise them. At his request, therefore, I write to ask you to state concisely the objects of the school, its terms of tuition, the course of study, and the time it will take, as he thinks strongly of taking a course of lectures at your school.

I will tell you frankly that this does not meet with my approval, and I would have nothing whatever to do with it, were it not that I saw a curious case of apparent cure in one of my own patients, whom I had pronounced incurable. Certain it is, that the cure was from causes unknown to me, and operating only through the mind,—or in some unseen way, I can not tell how. In a long private practice, and an extended hospital service some years ago in New York, a parallel case has never occurred to me.

Yours respectfully,

J. A. M. SURGION.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

SPIRIT OR MATTER.

N.

YE shall not eat of it, neither shall ye touch it, lest ye die.

GENESIS III. 3.

THIS is the command. What is this tree? According to the teachings of Christian Science, the tree is the belief that the origin of good and evil is the same; that they are connected, growing on the same tree; that they are equal in power; that evil can come from a tree producing good, or good from a tree producing evil; that Spirit has produced matter, or evil, and that matter, or evil, may produce Spirit, or Life. "For eating (believing) it, or even touching (thinking) it, ye shall die."

It makes one material to thus believe; and, as Paul says, they who so believe are dead already; "for to be carnally-minded is death, but to be spiritually-minded is Life and peace." Material beliefs are deathly. Christ said, "Follow thou me, let the dead bury their dead;" thus showing, that there is no real distinction to be made between the dead and those living in material beliefs, for one is to be considered as much dead as the other.

When we have learned through the Truth (Christ) what the tree symbolizes, and have dropped our beliefs that God (Good) creates evil or matter, and *vice versa*, understanding that there is but one Creator, and that Spirit, God (Good) alone is productive of good, we have, according to our Science, resumed our real Life, which is spiritual.

If we have seen this Truth which Christian Science teaches, and voluntarily depart from it to resume old beliefs, we have again placed ourselves under the death-sentence. All who have healed with a spiritual understanding alone, knowing it to be all powerful, and return to a belief that material knowledge is of value, (or good) to us, and can be made available in connection with the spiritual, reduce their former spiritual understanding to a material knowledge, and place it in the same category with a drug, only

higher in belief, thus making a material instead of a spiritual Science.

When shall we learn that good and evil cannot be mixed; and that being mixed to belief, they will not produce spiritual thoughts? The very belief in a possible mixture of good and evil renders the thought, or product of that belief, altogether material.

If we feel that our understanding of Truth is slight, and unequal to all emergencies, it is better to recommend such cases to those who more clearly apprehend Divine Science. We should go onward and upward, looking to the only source, Spirit, for our improvement, and our subsequent ability to meet all emergencies. This is the only true way of advancement.

Brothers and sisters, let us be careful to grow in the right direction. This direction we may know, inasmuch as the right direction is displeasing to mortal mind, and is condemned by it. It is proof enough that Mrs. Eddy voices the Truth, that her words are displeasing to mortal mind, and are condemned by it; "for the flesh warreth against the Spirit, and the Spirit against the flesh." This is not because the teacher is Mrs. Eddy. It would be the same if the teacher were Mrs. Smith or Mrs. Jones. Mortal mind can not bear the Truth, for the Truth is at once its judge and executioner.

Let us not, when we ponder these things, think that the shoe fits all but ourselves; for that very thought renders it a very good fit for ourselves.

LYING DOWN.

S. C. R.

I WILL feed My flock, and I will cause them to lie down, saith the Lord God.
EZEKIEL XXXIV. 15.

THIS is what the priestly preacher and poet Ezekiel represents Jehovah as saying about His flock of Israel. First, He will feed them; but next, the sheep must lie down.

Lying down implies two ideas, Rest and Obedience. The dog lies down when his master orders. This is obedience. Through this obedience he obtains rest from his panting chase.

So must God's servants be: *first*, obedient, lying down when He commands; that, *second*, they may rest from their labors, while they are guarded in Spirit.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.— if there be any virtue and if there be any praise,— think on these things.

PAUL.

CHILDISH FEARS AND FANCIES.

JENNIE CHAPPEL, in *Phrenological Journal*.

CHILDREN are surrounded by the unknown, and of the unknown there must always be more or less fear. A mist of romance, wonder, and mystery hangs about the world in which they move. They early learn that things are not what they seem, and they are frequently startled by being warned against apparently harmless things. Bright things, always so attractive to a baby, possess concealed dangers. The glowing fire will burn. The shining knife will cut. The pretty, velvet-coated wasp has a sting. The gleaming, crimson berry may hold poison. Seeing, then, that in its ignorance the little one finds itself taught to shun many things of which it would naturally have no distrust, what wonder that it should sometimes shrink in affright where no terror is! The nature, powers, extent, and meaning of the universe around are in great measure incomprehensible to the child. Continually are familiar objects developing qualities hitherto undreamed of, and the more sensitive and imaginative the mind, the more liable to the assaults of fear.

Darkness is a common source of terror. Although often fostered and greatly aggravated by thoughtless stories of bogies and ghosts, I yet think that the fear may, in some cases, be purely instinctive. I have seen a baby, quite too young to have been frightened by stories, cling and cry when taken into a dark room, or if the light was extinguished. To show one's self careless of the darkness, or to send the child on some little errand without a light,— not, however, insisting that it shall be performed alone, — will sometimes effect much good.

I recollect an instance in which the idea of "guardian angels

round the bed," and the ever-watchful eye of God, were only a shade less terrible than the dreaded bogey itself. That was because God had been regarded only as an often angry master, and not as a pitiful Father, and His angels were invisible and unknown.

We should teach children by reasoning, explanation, and especially by experiment, that everything is just the same in the night as in the light. If a child complains that there is something in the passage or behind the door, do not deride, do not scold, do not pass it over with indifference; but go, with his hand in yours, to the dreaded spot. Prove, by sight and touch, that the strange object was only a shadow, or some well-known piece of furniture, taking odd shapes in the dim light. If a noise is mentioned, do not fail to ascertain the cause, which will generally turn out to be something simple enough. Do not spare any pains to deliver your children from the thralldom of groundless fear.

But other terrors—strange, unreasonable, and inexplicable—sometimes assail a timid child. I knew a little boy who, at three or four years of age, had a great dread of going in at an unfamiliar door or gate. "Can we get out again?" he asked one day, when being led through the entrance to a London Crescent. What kind of suspicion, haunting memory, or dim impression prompted that inquiry, it was impossible to discover. The source may have been far back in the child's history, or even in that of an ancestor; but there was nothing for it but to gently reassure him, and appeal to his confidence. . . . Hard words would have been out of place. It is bad enough to be afraid, without being chidden for it.

Hideous pictures and ghastly stories should be kept from children. I remember hearing, when I was a child, after I had been put to bed one night, a man in the street chanting most dismally the metrical version of a recent murder. The effect on me was simply horrible; and long after I would listen for, though inexpressibly dreading, his possible return. The *Dream of Eugene Aram*, and another poem,—called, I think, *The Cross Roads*,—were nightmares in my school poetry-book. I entertained a strong objection to going alone after dark into a room where lay a volume containing an engraving of the *Temptation of Saint Anthony*.

This reminds me of another incident in juvenile experience. When not more than two or three years old, I conceived a great

dislike for a certain picture in an old spelling-book, which represented a little boy screaming in pain, with his pinafore on fire. As a remedy, my mother pasted another woodcut over the one that so offended, thus concealing it. For some reason which I am unable to explain, probably from the force of imagination, the hidden horror was ten times more horrible to me than when it stood revealed, and the book containing that covered picture was thenceforth regarded with a terror superstitious in its intensity.

The last-mentioned circumstance leads me to believe that familiarity with an object of fear, gently induced and gradually acquired, is one of the best cures for the groundless dread itself. A nervous little girl, who had learned to play upon a weak-toned Square piano, took it into her head to be afraid of her teacher's Grand piano, because of its loud tone. Arguments were fruitless, and an occasional lesson on the larger instrument was a half-hour of misery, until, one evening at a party, the child was persuaded by a young friend to take liberties with another such awful instrument, by hanging on the bass notes and listening for their deep reverberations. Led on by degrees, and in play, familiarity forever cast out the tormenting fear.

STARS AND STRIPES.

S. C. R.

"WHAT can be more lovely?"

Said Mother to Ned;

And held up before him,

So rosy and red,

A dish of tomatoes,

Rich, juicy, and bright.

"Say, are they not pretty,

Thus gleaming in light?"

"Oh yes," said our Neddy,

With something of brag,

"One thing is more handsome,—

The American flag!"

Well said, my brave youngster.

Already so true!

Finer far is our banner,

Of red, white, and blue.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

IN the hush of the Valley of Silence,
I hear all the songs that I sing,
And the music floats down the dim valley,
Till each finds a word for a wing,—
That to men, like the dove of the Deluge,
The message of peace they may bring.

FATHER RYAN.

EVERY man takes care that his neighbor does not cheat him ;
but a day comes when he begins to care that he does not cheat his
neighbor. Then all goes well ; then he has changed his market-
wagon into a chariot of the sun.

ONLY to the earnestness that fainteth at no toil
Floweth the deeply hidden spring of Truth ;
Only to the chisel's heavy stroke,
Doth the marble's hard grain yield.

It is good that we sometimes have trouble and crosses, for they
often make a man enter into himself, and consider that he ought
not to put his trust in any earthly thing. THOMAS A' KEMPIS.

It has been said that the words for *life* and *love* are from the
same root in language. Certain it is, that He who is Love is Life
also, and the Creator and Preserver of all things. WRIGHT.

Do today's duty, fight today's temptation. Do not weaken and
distract yourself by looking forward to things you can not see, and
could not understand if you saw them. CHARLES KINGSLEY.

THE best workmen in the Master's vineyard are those who labor
most in Love ; for Love is strongest, wisest, and best.

So sure as God loves us, whatever is for His interest must be
for our interest too.

THE material law is only the shadow and type of the spiritual
law. DRUMMOND.

WE want fewer church-steeple and more done.

BOSTON TRAVELLER.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you:

“Inquire of the necromancers and wizards,

That peep and murmur;”

Then say ye: “Should not a people inquire of their God?

Should they inquire of the dead for the living?”

ISAIAH.

WHO HATH EARS TO HEAR, LET HIM HEAR.

—
M. W. M.
—

THE record of Christian Science is not unlike that of other religious histories in point of experience. Annals of the past show that each decade has registered a like proportion of friends and foes of every cause,—faithful followers and pronounced traitors. Each epoch has had its leader, and each leader had a peculiar and definite outline of action for the march of spiritual progress.

Christian Scientists, as a people, have the same experience, and in our pilgrimage Zionward we encounter danger and disaster, — sometimes to the point of loss, — but never signal defeat. The most regrettable feature which characterizes our ranks today recalls the contest of old, with its rival strivings for mastery and greatness. Students will do well to bear in mind our blessed Master's warning, “Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” This Scripture means practically, to each individual today, all that it implies, in its relative bearing towards the Truth as Divine Science, and towards its rightful Discoverer. This reappearing of the Spirit of Truth, or the Comforter, must needs be through a personality whose spiritual thought would proclaim genuineness; else, as Paul declared, “How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?” (ROMANS x. 14.)

Students, the world over, attest the fact of God's provision in this particular, while the emanation of Truth, as given in SCIENCE AND HEALTH shows its author to be speaking in demonstration of the Spirit and with power. Who will dare to come forward and say she has stolen this spiritual experience, which only God bestows? As the disciples were taught of old the Truth of spiritualized Being, so are students taught today, and commissioned to go forth and preach the Gospel with signs following, as declared in MARK xvi. 17, 18. Applicants come into this study from all parts of the country, mainly as strangers; and those are accepted as students who are believed to answer truthfully the stated questions and comply with the conditions. They are taught the allness of Truth and Love, and the nothingness of error, and shown how to make the supremacy of the former apparent in human experience. With what eagerness do they strive to grasp its fulness, crowning their faithful Teacher with the highest expressions of gratitude and love, for her marvelous sacrifices to meet the wants of humanity.

The Truth is perfect in its Science; while, in its unfolding, the opposite error is revealed as the false claim to be Truth,—a claim which more and more appears in experience, as the student advances in understanding, a claim which must be met and overcome with Truth. We are taught not to fear the claim, and how to handle it for its own destruction.

What means the dastardly effort we behold in our midst, to falsify and vilify her teachings, and to scare the people,—when abiding by these teachings will make them masters of evil in all its forms,—save a desire to hinder, if possible, the establishment of Truth and Love in purity, lest traitorous sins be uncovered and made to appear? “Woe unto the world because of offences! and woe unto the man by whom the offence cometh. It were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea.”

Ye students who have been so fully cognizant of a wrestling which is not against flesh and blood, spoken of by Paul (EPHESIANS vi. 12), and of which we are faithfully instructed in the *modus operandi* of the Truth omnipotent, whereby sin is to be defeated and destroyed, heed, I beseech you, this warning, lest by your decision is brought out the inevitable result as foretold in the Scripture.

The Molten Calf is set up in our midst in the form of the "god of this world," self-aggrandizement and power, and the solemn questions are sent home to thought: What hath malicious mental practice done unto thee, that thou shouldst bring so great a sin unto this people? Why was not the first budding of impious thought at once destroyed, ere it had formulated itself into such gross proportions of misconception as to find expression in revolt?

Some of the prime movers in this factional measure, we regret to say, have held the most sacred positions of trust and usefulness, which, through force of circumstances, have drawn towards them, with favor, the genius, wealth, and culture of society. They have been privileged to drink from the spring of each new treasure of our Leader's spiritual experience, and have worked on with her through these years of toil and struggle, up to a point of promise where she hoped for their ultimate proficiency. Yet they deceived themselves, thereby deceiving others, and laboring to involve them in an issue of the most cruel and relentless betrayal; while of the spoils they evidently expected to establish a kingdom of their own. Surely sin punishes itself; and all participants in this crying evil, whether of omission or commission, will proportionately suffer, according to the divine law of justice.

The call goes forth as of yore, Who is on the Lord's side? Who is ready to put on the priestly garments of Christ's righteousness, and march forward with our Leader, under God, as standard-bearers of the Truth, Divine Science, in its spiritual interpretation, as understanding, to their fulfilment, the words of Jesus, "And I, if I be lifted up from the earth, will draw all men unto Me"? Who will do this but Christian Scientists, in the true sense of the term, a term which embraces both the spirit and letter. They can lift up to the people above material sense, this standard of Truth and Life and Love, which gives its own proof, in the Spirit and power of Jesus' teachings and demonstration. Enemies thought to conquer, by uplifting Jesus; but the cross became the symbol not of defeat, but of his everlasting victory.

This love of one another was to be the mark and seal of Christians; it was to distinguish them from other men, so that those who were not Christians — looking upon their lives, and seeing them free from the jealousies, the quarrels, the violent and bad passions of other men — might confess that God was in them of a truth, and that so heavenly a fruit could proceed from nothing else than the tree of Life Eternal.

THOMAS ARNOLD.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing.

MALACHI.

WORK IN SACRAMENTO.

TRUSTING my experience with Christian Science healing will give light and hope to some sufferer, I gladly give it to the world. In the belief that I began life with hereditary weakness of digestion, assimilation, and nerve-force, yet possessing an energy beyond my strength, I was always careful not to overdo. I followed teaching for fifteen years, gradually losing ground, till at last medicine and will-power were no longer of use. I was admonished, by those claiming to know, that I should never think of teaching again. Nothing was left untried that human skill could devise, for five years, but I grew slowly worse all the time. Diet was reduced to five or six articles, with terrible bowel-troubles over the least indiscretion. I was unable to read or to visit with my friends but a short time any day.

As a last resort I was persuaded to try the treatment of Mrs. C. L. Hall, of Denver. I had no faith, and she was over one-thousand miles away. Slowly but surely, through her instrumentality, Truth reached me; so that in a few weeks I was able to do light work. Her treatment continued for four months before I ever saw her. Then I went back into what proved to be the hardest school I ever taught, growing stronger all the while.

Mine was a slow case, as many others will be, but it is all the more hopeful to those inclined to become discouraged, because not healed at once. I know now that my persistent loyalty to the treatment was a great help. A complete mental change is requisite to bring about the realization of that permanent condition of health which constitutes true Christian Science healing. Now for two years I have had no fear of the old troubles. I eat what is set before me. My work gives no time for fear. I live in a climate where I was formerly prostrated by malaria and heat, and yet I am in full health and comfort.

The physical healing is always the least, and only a necessary accompaniment of spiritual enlightenment.

M. H. BRADNER.

MOTHER AND CHILDREN.

My babe, four months old, was afflicted with pneumonia. She was treated by a physician seven weeks, and grew worse all the time. We had no hopes of her recovery.

Mrs. S. E. Murray was sent for. Under her treatments the child rapidly recovered, and in less than three weeks was perfectly well.

A few months after my babe was cured of pneumonia she was taken seriously ill with cholera-infantum. Three treatments effected a perfect cure.

At that time I was taken suddenly and painfully ill. Although my child had been so wonderfully cured, I felt that I must have a physician. I feared that Christian Science would not reach my case. The physician said that I had an abscess in the uterus, and that I must lie in bed at least one month. The physician and nurse worked with me one day, giving injections and outward applications. I found no relief. The second day I was treated by Mrs. Murray, and was greatly helped. On the third day I dressed myself and children. On the fifth day I was perfectly well, cured of the abscess, and also of the falling of the womb, with which I had long been afflicted.

MRS. NELLIE MOXUN.

Omaha, Neb.

TWO INSTANTANEOUS CASES.

MY DEAR TEACHER: Truth is manifest in its fruit. A gentleman called to ask if rupture could be cured. After talking a few minutes with me he went away; but before going to his boarding-place for the night, he went into the stable and removed his truss, telling his friend that even while talking with me he had the evidence within himself that he was healed.

Another gentleman called to obtain Science and Health for his wife, who had received two treatments, and was benefited so much that she dismissed her servant. He said his shoulder troubled him continually, and was never free from pain. He had no time then for treatment, but if I remained, he would like to be treated. In the morning, what was his surprise to find himself free from his torment. With all his wriggling and twisting he could feel none of his former trouble.

R. J. R.

Hallowell, Me.

FEMALE DIFFICULTIES.

I WAS afflicted for many years with weakness in several ways, especially of the uterus. I was treated by physicians, but could not see that I was ever to be well. Receiving Christian Science treatment from Mrs. S. E. Murray, I was cured and filled with hope. After passing a year without medicine, I say to everyone, Take Christian Science treatment, and hold fast to it!

Omaha, Neb.

MRS. CLARA JETER.

PILES.

REV. M. B. G. EDDY: I can add one more testimony of a cure from reading your book, *Science and Health*. Five years ago I lay prostrate with piles and inflammation of the bowels. All the coating came off, apparently. A stricture was formed beyond medical reach. I then lived in Chicago. One of the best physicians, who made a specialty of treating piles, attended me. The pain was relieved, but my bowels were inactive and remained so until New Year's Eve.

I determined to trust all to God or die, before I would take any more medicine, as I never had an action unless I took a free dose of some laxative. If I forgot to take the medicine one night, or allowed myself to be without it, I had a terrible sick-headache for two and three days, and terrible backache. I never had backache at any other time, and my piles would be so much inflamed, in two days' time, that I could hardly tell where I suffered the worst.

Since I have learned to trust all to God I have not had the least trouble with the piles, nor one twinge of the backache. I have an easy action of the bowels each morning. It was five days after I resolved to leave medicine alone, before a natural movement took place, and ever since I have been perfectly regular. It was a great effort for me to take that step, for I knew I was running the risk of throwing myself back into all misery, and perhaps into a worse state than I was in before. By reading *Science and Health*, I learned that God was able to save the body as well as the soul, and I believed His promises were for me.

MATTIE E. MAYFIELD.

Des Moines, Iowa.

AN English bishop was once greatly surprised not to find "Cleanliness is next to godliness" in his Bible.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

BIBLE LESSONS.

F. E. MASON, C.S.B.

[These lesson-notes began in the August number.]

John the Baptist.

BETWEEN chapters two and three of Matthew there is an interval of about thirty years. In our last lesson was given a sketch of what was probably Jesus' youthful career. Nothing is known of Jesus' life during the interval between his infancy and his discourse, at the age of twelve, with the rabbis in the Temple, as related alone by Luke; and we lose sight of him again after that interview, until he comes to John for baptism, being then about thirty years old.

There are no definite traces of Joseph, the reputed father of Jesus, after we see him journeying homeward from the passover-feast, at the time of this Temple episode.

During these eighteen years, great political changes have taken place in Palestine. In Luke iii. 1 a brief mention is made of these changes. We have come to the great moral movement which was to prepare the way for the coming Messiah. Mark and Luke, as well as Matthew (whose biography is now the book under special consideration) speak of this preparation.

GOLDEN TEXT: Bring forth, therefore, fruits meet for repentance.
MATTHEW iii. 8.

TIME: The summer and autumn of the year 26.

PLACE: The Wilderness of Judea, extending along the western coast of the Dead Sea, and reaching as far northward, through the Jordan valley, as Jericho.

JESUS is now in his thirtieth year, still living at Nazareth.

JOHN THE BAPTIST is also thirty years of age, but six months older than Jesus.

PARALLEL ACCOUNTS: LUKE iii. 1-18; MARK i. 1-8; JOHN i. 6-28.

RULERS: Tiberias Cæsar, Emperor of Rome, in the thirteenth year of his

reign; or fifteenth, counting from his association with Augustus. (See LUKE III. 1.)

Pontius Pilate, first Procurator of Judea, in the first year of his rule.

Herod Antipas (son of Herod the Great, mentioned so often in our last lesson), Tetrarch of Galilee, in the thirtieth year of his office.

Herod Philip (another son of Herod the Great, but by a different mother) Tetrarch, of Peræa, and other parts east of Galilee.

INTRODUCTION. John the Baptist was the forerunner of Jesus. He was the son of Zachariah the priest, and Elizabeth, who was a cousin of Mary, the mother of Jesus. John was born at Hebron about five years before our common era. The principal features of his life are narrated in Luke's Gospel. His birth and office were foretold his father by the angel Gabriel, while Zachariah was burning incense in the Temple. Zachariah was speechless from this announcement until after the birth of John.

In his manhood John became a reformer. At the date of our lesson he was preaching in the outskirts of Judea. He came clothed with camel's hair, and with a leathern girdle about his loins. He appeared like one of the old national prophets. He exhorted the people to abandon their old ways and habits, and seek repentance. He proclaimed the approach of the Messiah. He baptized many in the River Jordan, and announced the coming of a greater teacher, who would baptize "with the Holy Ghost and with fire." John recognized Jesus as the Messiah, and spoke of him as "the Lamb of God, which taketh away the sins of the world."

John's birth and death are commemorated by the Roman Catholic Church on June 24 and August 29. In England John was formerly regarded as the special patron of architecture, and he still receives special honor in the order of Free Masonry.

Tradition claims that John's life was spent in solitude, perhaps in the Desert beyond the Dead Sea. Certainly he was in the Wilderness of Judea nearly two years,—from the summer of the year 26 to the winter of the year 28.

For almost a year his preaching was contemporary with the preaching of Jesus. John did not deliver set sermons to regular audiences, for this was not the fashion in those days, but he went from place to place, proclaiming his convictions. The scene of John's first public appearance was in the desolate district near the mouth of the Jordan, where it flows into the Dead Sea. He, however, did not confine himself to this section, as may be seen from Luke iii. 3. We find him in Bethabara, and at Enon, still further north, as seen in John i. 28 and iii. 23.

Of his parents we know little. Their characters, however, are summed up in Luke i. 6: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." There is a very ancient tradition that John was orphaned at an early age, through the murder of his father, "who was killed between the porch and the altar," a crime to which Jesus alluded, as one of the most aggravated in a long series of barbarous acts. In this connection Jesus prophesied a terrible judgment to fall on that generation.

In manner, character, and mission John resembled the ancient Hebrew teachers. It is said that he came in the spirit and power of Elias. He early girded himself for his mission, conscious that he was the forerunner of glorious news which he must declare to the world; and which could only come through full repentance. Beyond doubt, John's self-abnegation and patience made him an admirable example of righteousness.

The Jewish people were in waiting. There were traditions about the miraculous birth of Jesus, thirty years before.

Though the child whom the Wisemen worshipped had disappeared for a season, yet multitudes clung to the hope that the Messiah would still be manifested. As the Roman government grew more tyrannic, the hope of the Messianic advent was intensified. It was the great theme among the priests, who congregated in the corridors and porches of the Temple, and also among the tradesmen in the forum, among the vine-dressers in the vineyards, among the shepherds in the pastures, among the fishermen in their boats. Even the soldiers talked of it in their barracks, and also the despised publicans, or Roman tax-gatherers, at the custom houses. At the street-corners expectant groups discussed the possible advent of a deliverer. Children with beaming eyes looked up to their parents and asked: "When is he coming?" Under fig-trees and in olive-groves devout Israelites prayed: "Thy Kingdom come!" Patriarchs, feeble and white with age, begged that the Messiah might come, ere the places which then knew them should know them no more.

Suddenly, from out the Wilderness of Judea, rings the voice of John the Baptist: "Repent ye, for the Kingdom of Heaven is at hand." From town to town, from village to village, from hamlet to hamlet, from peak to peak, echo the clarion notes: "Repent, for the Kingdom of Heaven is at hand." The people

are electrified. They rush out from all quarters to see this strange preacher. They gather about him. They follow him from place to place, dumbfounded at his strange yet fascinating words. The crowds increase, until it seems as if half the nation is assembled. The people are excited. Like lightning the news flies. A great prophet has arisen. The Valley of Judea becomes a wild scene of confusion. The intelligence reaches Jerusalem; and the people are moved like the leaves of a forest, blown by the wind. Crowds press through the city's gates and pour along the Jordan road. All classes are mingled together. For a moment hostilities are forgotten. All are equal. Fishermen, husbandmen, and artisans travel to the mouth of the Jordan, where the Baptist has taken up his temporary abode.

In meeting and dealing with these multitudes John exhibits wonderful ability. He distinguishes the hypocrite from the honest penitent. He denounces the self-righteous in comprehensive language. He reads the character of each group at a glance. Pharisees, with their self-satisfied faces, he rebukes in the following language:

Oh generation of vipers! Who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of those stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. LUKE iii. 7-9.

Suddenly John's voice changes from this awful denunciation to one of milder reproof. He addresses a group of publicans. Almost without exception these tax-collectors were despised, as representatives of a foreign and oppressive power. To understand the low estimate in which the Publican was held, we must remember that Palestine was a conquered province, and that taxes were collected, not by the Hebrews for themselves, but by agents of the Roman government, to whom the taxation of a section was *farmed out*, or sold, at a high price. Tax-gatherers bought the monopoly, and then oppressed the tax-payers, that the profits might be as large as possible on the investment. The Jew regarded the Publican much as a North American Indian might regard a dishonest Yankee Agent. Thus it will be seen that the tax-collectors, or publicans, were not only hated, but partially ostracized by the Hebrews. The tax-gatherer might be a Jew by faith, but he was a Publican by choice, and so counted faithless to his nation's welfare.

When this group met John the Baptist, the onlookers naturally expected from him a more severe censure than the Pharisees and Sadducees had received. Surely the prophet would greet these contemptible fellows with righteous indignation and severe reproof! Just the reverse! Kindly counsel was his only censure:

Exact no more than that which is appointed you. LUKE iii. 13.

To the soldiers, some of whom were doubtless in the service of Herod Antipas, John said:

Do violence to no man; neither accuse any falsely; and be content with your wages. LUKE iii. 14.

John demanded of his listeners not only confession, but complete abandonment of their evil modes of life. His baptism had deep significance, and was more than a ceremonial purification. He denounced self-righteousness, blasphemy, hypocrisy, ungodliness, impiety, and worldliness. Against these malignant evils he waged his war. As the people were expecting a Messiah, or Christ, many believed John the Baptist to be that Messiah. This led John to define his position. He frankly told the people that he was not the expected Messiah, and pointed to one mightier, whose shoe-latchets he was not worthy to unloose. LUKE iii. 16.

He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

LUKE iii. 16, 17.

It should be here added that not long after this John was imprisoned by Herod Antipas, in the Castle Machærus, because John had censured him publicly for marrying his sister-in-law, Herodias, the faithless wife of Herod Philip. At her solicitation, in reward for a dance by her daughter, her husband ordered John's execution. (MATTHEW xiv. 1-12 and LUKE iii. 19.) It was during this imprisonment that John sent messengers to Jesus, to ask if he were certainly the Messiah. (MATTHEW xi. 1-19.) After this leader's death John's disciples formed themselves into a sect, under the name of the Christians of St. John.

Commentary: MATTHEW iii. 1-12.

1, 2. In those days came John the Baptist, preaching in the Wilderness of Judea, and saying, Repent ye, for the Kingdom of Heaven is at hand.

In those days (now to be referred to) came John the Baptist.

John the Baptist is a type of Purity. His water-baptism was a symbol of Purity. As before stated, John was the forerunner of Jesus.

At the time of John's appearance in the Judean Wilderness, Jesus was at his Nazareth home, in Galilee. Palestine was divided into three parts or provinces. Jesus lived in the most northerly province, Galilee. The word Galilee signifies *circle*, or *circuit*. John was in the southerly province, Judea.

See SCIENCE AND HEALTH, page 540, for meaning of Judah, of which Judea is a derivative.

The middle province was Samaria, a word signifying *guard*, or *watch-mountain*.

John, like Elijah of old, was fearless and faithful in calling his countrymen to repentance. He called the people to prepare the way of the Lord, to "make his paths straight," using a figure of speech drawn from the customs of the day, as kings always had heralds, or forerunners, to announce their advent, when valleys were to be filled up, high places cut down, and every obstacle removed from the path. Such was John's mission; but we must look upon him, not as a forerunner of the king of a material or earthly sovereignty, but as the herald of a celestial kingdom and a spiritual king. He was the herald of Truth, of Christ, the forerunner of a mental ruler, and not of a worldly despot. We must regard John in his highest capacity as a condition of Mind, and not merely as a physical personality. Consequently, in John the Baptist we may see the thought of Purity, which is the stepping-stone between error and Truth. He represents that condition of mind which precedes the recognition of the perfect idea of God, a condition of purity which ushers in spiritual ideas and drops material conceptions. This idea of Purity stands apart from the wilderness and maze of material belief, and represents a higher consciousness of Life,—that condition of Mind which destroys all that lies in the path of rectitude and righteousness. According to SCIENCE AND HEALTH, page 551, the Wilderness is the vestibule, wherein a material sense of things disappears, and a spiritual sense unfolds the great facts of Being.

Again quoting from the same volume: the meaning of the word Judah, of which Judea is a modification, is "personal and material belief disappearing, and the spiritual understanding of God and man appearing." Hence we see that John the Baptist (Purity) is that condition of mind where the material sense of things is waning, and the spiritual understanding of God and man is appearing, and leading upward toward the perfect idea, Christ, which is the next step higher.

John was born six months previous to Jesus, showing that Purity precedes the perfect consciousness but a short time. John's utterance, "The Kingdom of Heaven is at hand," proves the reign of harmony to be here and now, as an ever present consciousness.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

Esaias, or Isaiah, signifies Jehovah's Salvation. (SCIENCE AND HEALTH, page 535.) Prophesied by Esaias (ISAIAH xi. 2-4) and the culmination of Isaiah's spiritual thought, John took up the cry of Elias, "Prepare ye the way of the Lord." He had seized upon this theme, because he knew the Jews had unfitted themselves, by worldliness, for the reception of the Great Teacher yet to come. They needed regeneration. There was a preparation necessary to the development of the perfect idea. "The Jewish people had suffered the fire of Heaven to go out upon the altars of their hearts. They were cold, skeptical, and corrupt." Hence the appeal of John the Baptist rose above the wilderness of their hearts. *Reformation* was his trumpet-note.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

This verse portrays the dress, or covering, of the Baptist. In spiritualizing this verse it is necessary to hold fast to the fact that Christian Science teaches that All is Mind. Hence the animals, geography, locality, and topography mentioned in the Bible must be reduced to Mind.

To ascertain John's outward character we must learn the characteristics of the camel, out of which his garment was made. John was dressed in the true style of the old prophets. He was the counterpart of Elijah. He was "the Elias which was to come." His raiment was of camel's hair, with a leathern girdle about his loins, and his meat was locusts and wild honey. This camel's-hair garment, the leathern girdle, and his food must signify something; and as the Bible is a spiritual book, they must be rendered in a spiritual manner.

A study of the camel, from whose hair John's raiment was made, will reveal to us the spiritual thoughts which this garment typifies. The camel is well called the Carrier of the Desert. No animal known can endure more hardships and rough usage. The

camel's feet are so constructed that they will not sink into the sand. He is very sure-footed, and can go days and days without water; for in his stomach is a paunch which holds water enough to last for a long period, and which sustains life, even on the arid desert. The hump on his back, when the animal is well fed, swells with fatness, which he afterwards absorbs during his toil. This sustains him when food is scarce. The camel's food consists of small twigs and leaves, which he prefers to the tenderest grass. He always kneels to receive his load. The clothing of shepherds, in Bible days, was made almost exclusively of camel's hair, and therefore was despised by those who were in richer circumstances.

The spiritualization of John's raiment may seem like sophistry or pedantry: but as no one doubts that John's water-baptism symbolizes Purity, why should not his raiment have a meaning? Certainly John's camel's hair-raiment, his leathern girdle, and his food mean something, and that something concerns John the Baptist. So I feel justified in here expressing my thought concerning these records. All these characteristics before mentioned belong to the camel; and as John was covered with camel's hair raiment, these material facts must be spiritually discerned, because, as the Bible declares, "Spiritual things are spiritually discerned." Spiritualizing these characteristics we shall see in what garb Purity will clothe mankind.

We first find that sustaining thought which, like the camel, transports us over the deserts of materiality, and constantly renews our understanding of Truth, so that our feet will not sink back into the quicksands of error's desert. This understanding renders us so sure-footed in righteousness that we heed not the obstructions which lay in our path.

In the paunch within the camel's stomach we see the type of that blessed thought of our Master which is recognized in John's Gospel: "But whosoever drinketh of the water that I shall give him . . . it shall be in him a well of water, springing up into everlasting Life.

This well of water, which springeth up into everlasting Life, is the thought that John the Baptist held; and it is the thought that every Christian Scientist holds today. Though the thought transcends our practical demonstrations, it will surely spring up into everlasting Life. It is purity of thought which unfolds to us the

eternity of God's verities, and shows that Life is deathless. This is typified by the camel's water-paunch, which is surrounded by a belief of matter; and it shows that although we are surrounded by material belief, and are obliged to submit ourselves to its supposed power and law for a season, eventually the pure thought which we hold, and which is so dear to every Christian Scientist,—namely, the understanding that Life is eternal, and not sustained by material means,—becomes, in our thought, a well of water, springing up into everlasting Life. This thought, like the camel's water-paunch, sustains us now, while traversing the deserts we must cross on our way to the Promised Land.

The hump on the camel's back may typify the stored-up richness of God's Truth, which will maintain us when the famine comes; as happened in Egypt, when Joseph gathered, during the seven plenteous years, food enough to last during the drought. '

The camel's habit of feeding on leaves and twigs may typify a desire for nourishment from a higher source than the ground—a reaching up, as it were, after higher truths.

By kneeling to receive his load, the camel suggests that we can only receive God's gifts and treasures by the utter prostration and subjection of matter to Spirit.

Shepherds typify the protectors and keepers of God's spiritual verities. The Pharisees and Sadducees detested the religion of Jesus the Christ. They despised the camel's-hair garment, which symbolize the combination of thoughts which John's raiment has revealed to us. Surely such garments must cover a man whose mission it was to baptize with Purity, and who was preparing the way for the perfect Idea to manifest himself. All of these immaculate thoughts are the product of Purity, a condition of Mind.

The leathern girdle was the surrounding thought of Truth, which bound to him the thoughts already explained. This girdle indicated the omnipotence of God's care, which protects those who come within its circle, and is a universal bond of Love, without beginning or end.

JOHN'S FOOD. This consisted of locusts and wild honey, which signify that condition of Mind which, like the locusts, destroys material things. Wild honey, sweetness, is found in the clefts of the rocks in the mountains. According to **SCIENCE AND HEALTH** the rocks and the mountains stand for the solid and grand realities of Life.

Honey, being found in these locations, shows that the sweetness of God's grace can be found only on the mountains of His holiness, in the secret places of the Most High, and derived from the grand and solid realities of Life. Honey is the product of the bee, which is well known as a type of industry and perseverance. Honey is gathered from flowers. Flowers have beautifully been called the Smiles of God. This would show that the smile of God, clothed with beauty and fragrance, is only attainable by perseverance and industry on our part. Many flowers face the sun, and turn with the sunshine, from the east to the west, teaching us the very important lesson that, in order to reflect the goodness of God's Love, we must ever turn toward the sunlight of Truth.

5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

John called his hearers' attention to the coming kingdom. He roused religious natures. Hundreds flocked to hear the word of God from his lips; and the sins which he boldly denounced, many gave up, receiving the baptism of repentance, preparatory to the full revelation of the grace of God. Every individual consciousness must pass through the John the Baptist period. The valleys of our thought must be filled with prayer and faith. The mountains of selfishness, of pride, earthly dominion and ambition, must be razed. All wickedness must be straightened. Temper and slander must be swept away, ere the Perfect Idea can become a conscious fact.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, Oh generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.

PHARISEES AND SADDUCEES. The word Pharisee literally signifies Separatist, one who is exclusive, or belongs to a higher caste.

For the character of the Pharisees, see MATTHEW v. 20; LUKE xi. 38—xii. 1; xviii. 9.

The Sadducees were perhaps named from Zadok, one of their ancient leaders. They were more skeptical and worldly than the Pharisees.

For their character see MATTHEW xvi. 1; xxii. 23; LUKE xx. 27; ACTS xxiii. 7--9. SCIENCE AND HEALTH, pages 61, 68, 259, 288, 463, 497, 551.

These were probably drawn to witness John's baptism through curiosity, or perhaps through fear that John's declarations might be true. The Baptist evidently divined the intent of their thoughts, for he said unto them: "O generation of vipers; who hath warned you to flee from the wrath to come?" This shows the deceitfulness and malice of both the Pharisees and Sadducees. John saw that their teachings, like deadly serpents, poisoned all who were inoculated with the baneful venom of their thought. They were ready for a new ceremonial, but scouted any reformation of their lives. Instead of being the true offspring of Abraham, the Father of the Faithful, they were perpetuating a lie which had no foundation. John showed them that their belief that they were justified by Abraham's righteousness was a falsity which would sometime become extinct, and he sought to turn them from this false belief. They must "bring forth fruits meet for repentance." Their lives must be moulded by Faith, and not by profession only, — by Spirit, and not by superstition. They must lean on the Infinite, and not on the finite. We are not saved by our ancestry. From stones, from the hardest condition of thought, Truth can raise up offspring to righteousness.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Science is the axe which hews down all wrong belief. Each individual must wield this axe for himself.

See SCIENCE AND HEALTH, page 697.

The axe of Truth is laid at the root of all evil, ready for us to hew it down.

See SCIENCE AND HEALTH, page 495; also MATTHEW vii. 19.

Human excuses, subterfuges, and lies must be cut down. Antiquated ceremonies and systems must be superseded by Truth. The rubbish and corruption must be consumed.

11. I indeed baptize you with water, unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

John's baptism was a preparation. He realized the power which would possess the perfect Idea of God. He knew Truth must increase; but error, which prevented him from rising to a full consciousness of Truth, must decrease. (JOHN iii. 30.) John knew he had not risen to the full consciousness of Truth necessary to

remove material belief from the understanding. Still John was even then preparing the thoughts of the people for such an achievement. The baptism of Jesus, the next step beyond the baptism of John the Baptist, was into Science. John knew Jesus would be able to accomplish that to which he (John) could only point. Every upward thought tends to unloose the material belief which covers our understanding. John brought out a harmonious mortal consciousness; but Jesus developed immortal and spiritual harmony.

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

He who grasps the power of Mind has the fan in his hand; that is, he has that consciousness of Truth which separates the wheat from the chaff. An ever-present consciousness of Truth is the fan. All antiquated ceremonial laws must be consumed, but sound, wholesome thoughts will be preserved.

Truth purges the floor of thought, washing away all doubt, superstition, and erroneous belief.

See SCIENCE AND HEALTH, pages 404, 536.

The subject of the next lesson will be the Baptism of Jesus.

MINISTRY OF JESUS.

EDWARD BICKERSTETH.

From his lips

Truth limpid, without error, flowed. Disease
Fled from his touch. Pain heard him, and was not.
Despair smiled in his presence. Devils knew
And trembled. In the omnipotence of faith,
Unintermittent, indefectible,
Leaning upon his Father's might, he bent
All nature to his will. The tempest sank,
He whispering, into waveless calm. The bread,
Given from his hands, fed thousands, and to spare.
The stormy waters, as the solid rock,
Were pavement for his footsteps. Death itself,
With vain reluctance, yielded up its prey
To the stern mandate of the Prince of Life.

CHRISTIAN SCIENTIST ASSOCIATION.

THE regular meeting of the Association was held in the Chapel of Tremont Temple, Wednesday afternoon, September 5. Brother Alfred Lang was chosen to preside, and the session was then opened in the usual manner, with prayer. The meeting was largely attended by the members, who manifested much interest in the important questions considered. The business being concluded, the Good of the Cause was in order. Our Models was the subject presented by the speaker, who thought that every true Christian Scientist, and there are no others, desired to attain the standard of instantaneous healing, which indeed is a worthy object; but to attain this standard, one must be conscious of an identity which is not driven about by every wind of doctrine. The leading characteristic of such a model must be love,—that love which enabled Jesus to speak with authority, the love which seeks another's good, and not the worker's personal aggrandizement. Jealousy, hate, a desire for leadership, and a disposition to claim another's discovery as one's own, are unknown to the love that heals instantly. The model Christian Scientist has a cause to work for, and recognizes the Leader whom God has chosen for this age.

At the close of the speaker's remarks, which were listened to with close attention, several spoke of the encouraging signs of the times

Members present from Chicago and Brooklyn gave gratifying accounts of the progress of the Cause in their respective cities. Their local associations are increasing in numbers and interest; and never were their steadfastness in the work, and their loyalty greater to the Cause,—and to Mrs. Eddy as its Leader.

The Secretary stated that in letters which he had received from members living too far distant to attend our meetings, came expressions of their perfect confidence in our Teacher, and the declaration that as she has discovered the Truth for us, she is our Leader.

W. B. J.

REV. L. P. NORCROSS.

ON Sunday, September 30, this gentleman preached in Chickering Hall to a large congregation. He was formerly a Congregationalist minister, but now preaches our faith to a little flock in Oconto, Michigan.

SUNDAY SERVICES.

THE CHURCH OF CHRIST (Scientist), Rev. Mary B. G. Eddy, Pastor, holds services every Sunday at three o'clock, in Chickering Hall, 151 and 153 Tremont Street. Sunday-school in the same place at fifteen minutes before two.

OUR ASSOCIATION.

THE CHRISTIAN SCIENTIST ASSOCIATION meets on the first Wednesday of each month, in its new quarters, Room 210, Hotel Boylston, corner of Boylston and Tremont Streets.

CHILDREN'S SUNDAY

S. E. B.

Oh let the dear children come to me,
 For of such my kingdom is made.
 The pure and the sweet and the trustful !
 Let never a frown throw a shade
 Of doubt or darkness in their way ; —
 'T is theirs to blossom in Good's day.

How blessed to be early taught
 To drink in Life and Truth and Love, —
 Life that is ever flowing free,
 From the immortal Fount above.

The good, the true, the beautiful,
 Ingrafted in their thoughts grow strong ;
 Material sense, false error's claim,
 Must weaken, and give place, ere long,
 To Truth's pure light, whose clear, bright ray
 Unveils the harmonies of day.

Oh God, we for these children pray :
 Encircle them in Love alway !
 Guide their young thought in peaceful flow,
 To realms where Spirit lends a glow,
 Enchanting more than lower sense
 Of folly's ways, material, dense,
 That lure today, tomorrow cloy, —
 Illusions all, not real joy.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

WELCOME TO OCTOBER.

'Tober, ripe and mellow,
 Well-met, jovial fellow!
 Though your leaves turn yellow,
 Brown as old Othello,—
 And your tempest bellow,
 Like some deep-toned 'cello,
 We their fury quell, oh,
 And your harvest smell, oh.
 Though your squirrel hello,
 As he cracks yon shell, oh,—
 Squeak like Punchinello,—
 And your sighs up-swell, oh,
 Like some lost Costello,
 You must ever tell, oh,
 Of a goodly spell, oh,
 Hidden in your cell, oh.

MASSACHUSETTS METAPHYSICAL COLLEGE.

THERE were about one-hundred applicants waiting to enter Mrs. Eddy's Primary Class in September, and many applicants for the Obstetric and Normal Classes. Never has a season opened at the College with greater prospects of adding to our Cause a noble army of earnest and conscientious workers.

By the time this reaches our readers, a Primary Class of forty-five members, representing fourteen States and Canada, will have completed its course. In this class there are clergymen, physicians, a dentist, teachers, the wives of governors, besides other noteworthy members. October first, a class-reception was held at the College by Mrs. Eddy.

The other applicants had to wait for the next class.

LETTERS TO MRS. EDDY.

In future, all letters and communications should be addressed to E. J. Foster, M.D., C.S.B., 385 Commonwealth Avenue, in order to relieve Mrs. Eddy of burden.

MANAGER'S NOTICE.

THE management of the CHRISTIAN SCIENCE JOURNAL is now under the direction of F. E. Mason, C.S.B., 571 Columbus Avenue, Boston, Mass. Letters, subscriptions, articles, advertisements, cards,—in fact all communications pertaining to the JOURNAL,—should be addressed to him.

Care will be taken hereafter to have the JOURNAL delivered promptly and in good condition. To improve the magazines for future binding, they will be hereafter rolled instead of folded.

In sending addresses care should be taken to spell out in full the name of the State, County, Town, and City. *Mass.* is likely to be mistaken for *Miss.*, and *Md.* for *Me.* or *Mo.*; yet these abbreviations stand for States far apart. St. Joe, for instance, does not necessarily stand for St. Joseph.

In renewing subscriptions or cards the former address should be referred to, especially if there is any change. The publisher may be misled, especially when a lady, who has heretofore been known by her unmarried name, gives her husband's name, without any notice of the change.

Try and write so that those not acquainted with you, your name, chirography, and dwelling-place, may understand you correctly.

COLLEGE INSTRUCTION.

MRS. EDDY's terms for instruction, as announced in the College advertisement, are as follows:

Largest discount to an indigent student, \$100 on the first course. Husband and wife, if they enter the Primary Class together, pay \$300; but entering at different times, each is required to pay the full tuition. No reduction for tuition except in the Primary Course. *Payment strictly in advance.*

Economic Hints.

IF anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

OUR CIRCULARS.

THIS monthly magazine is devoted to the subject of healing without the use of drugs, hygiene, manipulation, or mesmerism, and to assist in reforming the sinner. It is the only periodical containing contributions from the Discoverer of Christian Science, Rev. Mary B. G. Eddy. It is the official organ of the Church of Christ (Scientist) and of the Christian Scientist Association of the Massachusetts Metaphysical College, of Boston.

It is expected that in each issue Notes for Sunday-school Lessons, on the basis of Christian Science, will be published.

Its new manager, Frank E. Mason, C.S.B., will spare no pains to promptly attend to all communications, and endeavor to make the JOURNAL interesting and profitable to all who are seeking a higher method by which to heal and bless mankind.

As some readers have been confused by the closing paragraph in the circular sent to subscribers and friends, we beg leave to state our offer to New Subscribers more definitely.

If you now send us your subscription for a year to come, we will not only send you the twelve monthly numbers of the JOURNAL for the year of your subscription, but we will also send you, *free*, copies of the JOURNAL from the beginning of the present volume,—that is, from April, 1888. This offer, however, will only continue open till the close of this year, and will end with January, 1889; and these special subscriptions must begin with the number for August, 1888.

Some subscribers, to whom our circulars have been sent, write to say that their subscriptions have not yet expired,—as our books clearly show. These correspondents evidently do not know that it is a journalistic custom occasionally to send out business circulars to all subscribers, whether their subscriptions have or have not expired. We are glad to hear from them however.

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CHRISTIAN SCIENCE JOURNAL.

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FOR the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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LOVE AND LOGIC.

ZOE SEYMOUR LOVELAND.

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Two of the biographers of Jesus, Luke and Matthew, record him as saying :

Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

In the same Spirit Paul writes to the Corinthians, in his glorious Charity chapter :

If I speak with the tongues of men and of angels, but have not Love, I am become sounding brass or a clanging cymbal. Love never faileth ! But whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away.

The opening declaration of Christian Science is its statement of God ; and this statement is that God is Principle, and that Principle is Life, Truth, Love, Substance, and Intelligence. Reason and Logic have striven faithfully to make clear to inquirers the meaning of the above proposition, which must be understood before one can successfully demonstrate the Science. Logic—necessary to material sense, which reasons, but not involved in spiritual intuition, which

knows — has been called upon to bring understanding out of the chaos of belief, and plant upon a firmer basis the wandering, uncertain feet of man. The Scientific definition of Life, Truth, Substance, Intelligence, has been repeatedly expounded by teachers of the Science. Love, the most important element of Principle, has received but little attention,—a perfect consciousness of which, alone, would be an understanding of the others, without previous explanation.

All who undertake the study of Christian Science, with intellectual appetites whetted for the abstruse and complex, will find gratification in the various interpretations given to the letter. The Spirit, the Life of the letter, lies an open volume before us, so that all who will can without difficulty read and understand. Truth is simple in nature, and easy of comprehension. This very simplicity is the stumbling-block in the way of man's complete understanding of it. Simplicity is incomprehensible to the so-called mind of man, which, in the darkness of belief, blindly gropes and labors for that which is ever near,—yes, "even at the door." Whatever is easily understood, and requires no effort to be comprehended, is deemed of little importance by the human intellect. The lawyer, who questioned Jesus in regard to the Law, turned away confounded. His learning was rebuked by the simple majesty of the answer, that the whole Law, as proclaimed by Moses and spiritualized by the Prophets, was comprised in love toward God and man. There need be no hard or arduous thinking about Love. There are no deep, mysterious secrets to be unveiled. The hand of Love unravels the network of discord woven by belief, which hides the simplicity and unity of Truth. Not till man recognizes the law of Love, and perceiving that there is no other law, becomes one with it,—“not my will but Thine be done,”—will discord cease and the gates of Heaven, harmony, be opened unto him.

The Love that is Truth is but little understood by man. The sentiment that man calls *love*, born of human passion and the attraction of personal magnetism, is not Love. There

is but one Love, as there is but one Truth; and that one is of divine origin. Man is but the transparency through which Love itself may be seen. Those who are unselfish of heart and pure in nature are the mediums by which Love is made manifest to man. They are the clear transparencies through which shines the light of Love.

The realization of Love alone reveals the infinite Father to man, and gives to him his divine sonship. Not until this is understood will man be found having the likeness and image of his Creator. "God is Love," and only the eye of Love can discern Him. It is the pure in heart who see God. Thinking no evil, is purity of heart, and Scripture says, "Love thinketh no evil."

Not until the brotherhood of man is realized will the sons of God be made manifest. Jesus demonstrated this when, calling himself the Son of Man, he made manifest the Son of God, by healing the sick, showing tenderness and compassion toward the sinner, and, with the gentleness of true sympathy, binding up the wounds of the broken-hearted.

The unity of the brotherhood, and the inseparable relation of each man to every fellow-man, is portrayed in the parable of the Lost Sheep. The Kingdom of Heaven is incomplete until the one poor lamb, lost in the desert of error, was reclaimed. The kingdom which Jesus came to establish is one of Love, and nothing excluded from it any child of God who desired to enter. "Him that cometh unto me I will in nowise cast out." It was the purity of Love that enabled him to forgive, or wash away sin. Love's strengthful tenderness it was that bade sorrow cease; and Love's healing courage which said unto the sick, "Arise and walk." Love regenerates and saves.

The erring woman, brought before Jesus that she might receive her condemnation, felt, instead, the benediction of infinite Love, before whose rays sin melts away as mist before the smile of morning. The sweet peace of the words, "Neither do I condemn thee; go, and sin no more," cleansed from her heart its stain of evil. In Jesus' saying, "Let him that is

without sin among you cast the first stone," he implied that all mankind were alike in the sinful realm of material sense. To Truth there can be no nice distinctions of error; in evil, all is evil.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." It is upon the spiritual heights of Love, that the understanding, grown beautiful with Love's wisdom, loses sight of person in the revelation of Principle, and is thus enabled to give unto man the blessing of peace.

"Glory to God in the highest, and on earth peace, goodwill toward man," sang the angels, announcing the birth of Jesus. Are human eyes so blind that they do not see that peace on earth is attained only in proportion as love toward man is demonstrated? It was the law of Love that Jesus came to teach. He said that he came not to destroy but to fulfil the Law; and Scripture says: "Love is the fulfilling of the Law." In the ministrations of Jesus to suffering humanity the Law is exemplified.

Laying the cold hand of intellectual apprehension upon the warm pulsating heart of Love's universe, striving to crystallize into frozen forms of logic the infinite Truth of God, and attempting to confine within the compass of human reason limitless Intelligence, the age declares itself practical. While striving to do that which is impossible, it applies its new ideas to the restoration and uplifting of mankind, and the result is increasing discord and unrest. Beautiful theories,—systems of ethics, precept upon precept—if not born of Love, are as lifeless forms of marble, chiseled into a deceptive beauty by the hand of human reason.

There would be no searching necessary, no perplexing questions to be answered, if man would follow the teaching of the Lawgiver, standing upon Sinai's Mount, as he makes known the Law. As it rolls onward through the centuries, again is it proclaimed by the Perfect Man, as he treads Judea's hills: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Cultivating the rational

faculties, to the exclusion of the affectional nature, suppressing with scorn spiritual intuitions, man shuts his heart to the only clue which leads him out of the labyrinth of discord, into the abodes of peace.

Sickly sentimentality, hysteric emotion, fascination arising from magnetic attraction, and nervous squeamishness,—sometimes called, or miscalled, *tenderness*,—are not to be confounded with Love, for it knows them not. The feeling which man calls love has been weighed in the balance and found wanting. That sentiment which is of little comfort, and the cause of much pain and disappointment, is a man-made counterfeit of the divine original. The disquieting character of human affection has led man to doubt the existence of Love as a reality, and to question its necessity. The ideals of human love are soon shattered. Turning from these, and his buried hopes, man seeks to stifle the natural cravings of his heart in the realm of intellectual culture. Love for or from personality is not the love which brings peace; and because of the pain resulting therefrom, man will be led to know Love as living Principle, outside himself, which he can reflect, and in turn radiate, in proportion as he loses sight of self. Love's sweet harmonies are never heard outside the realm of unselfishness.

Reason and logic build our present methods of thought and action, striving to reconstruct religion upon a purely intellectual basis; deeming of little importance that Love, the only real power for good, of which Jesus said: "The stone which the builders rejected, the same is become the head of the corner." In all the action of human thought and endeavor, the first is last and the last first.

The methods of mortal mind are a continual inversion of Truth, as is seen by its attempts to find God through intellectual processes, instead of through growth in Love, which growth is an ever-increasing revelation of His presence. "Canst thou by searching find out God?" No, for He is never absent. It is only a world that is cold and loveless which thinks He must be sought. Open the heart, that the

divine rays of infinite Love may illumine its darkness, and then will come the consciousness of God's omnipresence. The blindness of searching for that which is everywhere is so well expressed in the following verses, that I must quote them.

"Oh where is the sea?" the fishes cried,
 As they swam the crystal clearness through;
 "We 've heard from of old of the ocean's tide,
 And we long to look on the waters blue.
 The wise ones speak of the infinite sea;
 Oh, who can tell us if such there be."

The lark flew up in the morning bright.
 And sung, and balanced on sunny wings;
 And this was its song: "I see the light,
 I look o'er a world of beautiful things;
 But flying and singing everywhere,
 In vain I have searched to find the air."

Consciousness of that Love, which is "the peace of God that passeth all understanding," is not gained through any appeal to the intellect, by the process of reasoning, or any amount of logical deductions. Intellectual methods are analytical, thus perpetuating division and entailing inharmony. Remember, the robe of Truth is seamless, indivisibly woven without flaw from neck to hem.

The beauty of the flower is seen and appreciated in its entirety, not when human science has plucked it from its stem, laid each separate part before us, given us their different names and offices, and explained the relation of each part to the others. Analysis never reveals unity and harmony. Logic has never yet made life more worth the living; but Love's magic wand, touching the heart of man, makes Life blossom into eternal harmony. Logic perfects the form, but kills the Spirit. The infinite Truth of God can not be entirely comprehended within the bounds of that form of human thought called Logic.

Christian Science must be received spiritually, in order to be of any practical benefit. To make it a creature of the intellect merely, is to place it in line with other *isms* and *ologies* of mortal mind. The letter of Christian Science,

received without the Spirit, is productive of more harm than good. It floats one out upon the shoreless sea of human speculations and theories, dangerous to mind and health. Without its spiritual interpretation, Christian Science becomes merely one among other systems of metaphysics, and the student soon loses himself in the yawning chasm of Animal Magnetism. It is because of the acceptance of the letter, without spiritual understanding, that division arises, and differing and conflicting schools of so-called Christian Science exist.

Human reason still continues building the Tower of Babel, with its bricks of intellectual apprehension; and strifes, misunderstandings, and separations continue to be the result. There is no confusion of tongues to them whose language is the manifestation of divine Love. "Wide is the gate and broad is the way" of intellectual apprehension. The many who go in therent will find it beset with doubts, fears, and difficulties. It is a long and weary road to travel; and before the final overcoming of the weight of belief, many fall discouraged by the wayside. Love, spiritual perception, is the strait gate and narrow way, leading unto Life eternal.

The letter of Christian Science will never save. "The letter killeth, but the Spirit giveth Life." Continually dwelling on the letter, and bringing forth no fruits meet for repentance, or expressions of the new Life that is in us, will not hasten the coming of that kingdom, wherein shall "Thy will be done on earth as it is in Heaven."

Intellect acquires with painstaking effort. Love is a constant revelation of the Kingdom of God within us. The brilliant scintillations of intellect attract and fascinate the human mind, but do not reach the heart; and until that mainspring of man's nature is reached, he will not find the peace of God. "Speak unto the heart of man, that he may hear Me."

Those who in their hearts know God, infinite Love, will bring forth the fruit of the Spirit; and of them Scripture says, "Against such there is no law." Forcible arguments

and clear reasoning, though convincing to mortal thought, are productive of no lasting benefit. A new idea, philosophical or religious, dressed in the attractive robes of reason, will fascinate for a time, because of its novelty, or the agreeable manner of its presentation; but inevitable satiety is the result of any theory or practice founded upon a purely intellectual basis, and appealing directly from reason to reason.

“The wisdom of man is foolishness with God.” Human reason accepts that which is logical, but finds its logic of little use in times of dire distress and need. In hours of darkness and despair, in moments of pain and weakness, one's sorrow is not lightened by cold words of clean-cut logic. The wounds more quickly heal when into them is poured the wine of true sympathy and the oil of Love, and they are bound up by the hand of tenderness and compassion.

When one is weary with the pressure of many burdens, it is not logic, but the friendliness of Love, which gives inward peace. It is not logic, but Love, shining out upon the stormy sea of error, which leads the wanderer home. Love, not logic, bends above the couch of suffering. Love sheds the light of hope across the way, as the frail bark glides out upon the waters which break on the shores of eternity. Love is the bow of promise set amidst the clouds of human woe. Its piercing rays transform the cloud's seeming blackness into glistening gold.

Logic is the tool by which material mind accomplishes results; and, before the dawn of spiritual perception it serves Truth negatively, by continually proving the falsity of the physical senses. Logic is the straw at which man grasps, to draw himself out of the waters of belief which threaten to engulf him. Love is the strong arm which, encircling him, places his feet upon the dry land of spiritual intelligence. Intellectual apprehension is the “voice of one crying in the wilderness” of material belief, “Prepare ye the way of the Lord, make straight in the desert a highway for our God.” He for whose approach we watch is Love, “in whom shall

all the nations of the earth be blessed." The light of intellect is the gray dawn of the morning which heralds the coming day, "wherein is needed no sun, neither light, for the Lord God giveth light;" and God is Love.

To manifest wisdom, and not Love, is an attempt to divide the seamless robe, wherein blend in eternal harmony both Love and Wisdom. Their union is indissoluble in Truth. Those whom God hath joined together, let no man put asunder. It is only the wisdom of this world that exalts the reasoning faculties, and silences the voice of the heart,—the *open sesame* of man's spiritual nature. It is impossible to confound true wisdom with that which emanates from mortal thought. The wisdom of God, simultaneously with its apprehension, opens the floodgates of the heart; and the gentle and sweet peace of Love takes the place of doubt and despair.

Let this be emphasized,—that any knowledge which does not bring with it the peace of God is not His wisdom. In turn, that is not Love which does not bring wisdom with it. The Love that is Truth endows with the highest wisdom them who reflect it. Those whose natures are illumed with the wisdom of perfect Love quickly discern the latent good in all mankind, no matter how deeply it may be hidden by the mould and rust of circumstances, faults, and vices. With firm yet tender hand, they strive to bring forth from all the best that is within.

Man is God's image and likeness, and God is Love. Man must therefore reflect Love; and in proportion to the perfectness of his reflection will be his ability to bless others. If that ability is small, he had better look to it that no clouds of carnal sense, whose offspring are "envy, hatred, malice, and all uncharitableness," are obscuring the clearness of his reflection, and cleanse himself from everything that hinders the passage through him of infinite Love, which will raise to holier and happier life his fellow-man.

The cry of sick, sinning, and sorrowing humanity, "Help me, or I perish," is heard on every side. Its amelioration

is the outstretched hand of Love, extended by human instruments. Love not only points the way, but leads the poor stumbling feet unto the Father's house. The tired head is at rest, and the aching heart is stilled, when at peace in the bosom of Love. "He shall wipe all tears from their eyes. There shall be no more sorrow or crying, neither shall there be any more pain; for former things are passed away." Jesus taught man how to love God, by manifesting love toward man, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" was John's pertinent question.

The "breath of Life," which makes man "a living soul," is the spirit of Love. "We know that we have passed from death unto Life, because we love the brethren." Jesus determined the evidence by which his followers could be distinguished from the world, saying: "By this shall all men know that ye are my disciples, if ye have love one to another." The members of some Mutual Admiration Society of kindred spirits are not the brethren upon whom we, as instruments of perfect Love, must shed its radiance. It is those who have need of us, be they ever so tiresome and tedious, grieving and tormenting us,—the disagreeable and repulsive, the sick in mind or body, these who are wandering and astray.

The axe must smite the root of the tree, to destroy its fruit. The axe by which this tree must be laid low is Love. "Perfect Love casteth out fear."

There is no such thing as lost Love or broken friendship. That which can be lost is never real. That which can be broken is not of Truth. Love is not lost, for it is omnipresent. "Greater love hath no man than this, that he lay down his life for his friends." He gives his life who, in the silent sanctuary of Love, crushes ambition's proud desires, and helps to wreath success about another's brow,—he who shuts the door upon bright hopes and bids another enter,—he who turns aside from pleasant paths, and, with the flowers of self-sacrifice, makes bright the lives of other men.

That human love closest approaches the divine which is willing to sacrifice all, even love itself, for the happiness of its object. When self is laid upon the sacrificial altar, the human love is lost in the divine. In the presence of such Love, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Love's law is creative, a constant unfolding of the beautiful and true. Love is sympathetic, all-embracing, blending all its creations into one grand choral note of harmony. Listening to its voice we rest "under the shadow of His wings." Love is a continual blessing, saying, "Because I live, ye shall live also." Love asks no return. It is not self-conscious. "Love seeketh not its own, vaunteth not itself, is not puffed up."

Love is purification. Its realization is the transfiguration upon the Mount of Wisdom. Love is omniscience, of whom men shall say, "Thou art the health of my countenance, and my God." Love is eternal omnipotence, in whom men "live, move, and have their being." Love is Life itself, a Principle divine and harmonious. It is the voice which saith, "Before Abraham was, I am."

Only spiritual perception discerns Love. It is a revelation of Soul, after "peace, be still," is spoken to material sense. It was divine law that Jesus uttered when he said, "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him." The Son, thus able to reveal the Father, was conceived by the Holy Spirit, born of the Virgin of spiritual purity. He in turn can only reveal the Father to them whose spiritual perception is sufficiently awakened to discern Spirit, Truth. Jesus says, "The Spirit of Truth [not reasonable premises and logical deductions] will guide you into all Truth." He further says: "I thank Thee, oh Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Babes, in the error of material reason, but giants in the spirituality of Truth, are those whose natures are radiant with the beauty of infinite Love.

Let the few whose spiritual eyes are opened give evidence,

by their good works, of the Truth they discern. This manifestation will surely, though perhaps slowly, awaken the spirituality which slumbers in all men. By so doing will the command of the Master be obeyed, "Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven." The spirit of Love, shown forth in the kindly deed, the helpful word, and sunny smile,—ability to meet wrong and injustice with kindness and patience, doing well and cheerfully "whatsoever thy hand findeth to do," the manifestation of charity for all, with malice toward none,—will lead hundreds into the Truth, while one is being reasoned into the Kingdom of God, or infinite Good.

No one who sincerely strives to follow the Christ will pass "by on the other side," leaving the friendless and needy unrelieved. Let each one be but the transparency through which Love shines, thus giving "light to them that sit in darkness." Let each one receive the baptism of the All Good by doing good. Then, rising from the waters of the purification of carnal sense and personal selfishness, the clouds of discord will disappear, and the Heavens, harmony, be opened; and the peace of God will descend upon men as a dove, and in his heart will be heard the voice of Infinite Love, saying, "This is My beloved Son in whom I am well pleased."

In the radiance and warmth of Love man will turn from his discordant beliefs, and follow in the footsteps of that which gives continual peace. Ruth, daughter of a pagan people, led by Love's spirit, followed Naomi out from the heathen land of Moab, into the land of the Chosen People. So will those who are watching the demonstrations of the spiritually-minded, as they witness the spontaneous outgoing of blessings which prove Love's presence, be led to lay aside the error of materiality, and its painful consequences, and avow, as did Ruth: "Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God."

THEOLOGY AND HEALING.

A. F.

WE find scores of people who like the healing of Christian Science, but not the theology.

If it were possible, and in accord with Principle, to bring out Christian healing outside the line of Christianity, we might be able to accommodate this class; but we are glad to know that no one can be healed in sin; but that the present knowledge of Good is the only power against sickness or sin.

The musician is not expected to bring out music from some source never known to produce music, nor the mathematician to solve his problem except by the principle of mathematics. Christian healing can only be effected through the understanding of a fixed Principle, which is God, or Good. This understanding can not be learned unless taught; and that which is taught concerning God is theology.

The religion of the day cries out: "You shall not teach theology as a healing power; for this would place our old theology in a bad light, inasmuch as it does not heal." Remember how it was once said of Jesus: "If we let him alone all men will believe on him, and we shall lose our place and nation." (JOHN XI. 48.)

Progress waits for no man, and mistakes in theology must be corrected, as well as in other things. "All the crooked shall be made straight, and the rough places plain." All that Truth declares to be error must be laid aside for the pure and true.

Remember, Truth is not known by theory, but by demonstration; and this demonstration must comply with the demands of Jesus, who taught the Way, the Truth, and the Life. No one can succeed, as a Christian Scientist healer or teacher, unless he is growing better morally each day. This fact affords indisputable evidence that Good is the healing power. He who does not reflect Good will fail, even though

he call himself a Christian Scientist. His work will not stand, unless based upon the conscious All of Good. The belief of pleasure in the senses must give way to the higher sense of pleasure in Good. Wilful sin is fatal to both practitioner and patient. This is another proof of the Christianity of Christian Science. The healing can not be successful unless there is a desire for Good in the patient, and a consciousness of Good in the practitioner, to meet this desire.

The world may not be willing to admit these statements; but the honest Christian Scientist has learned by experience that these are facts beyond a shadow of doubt. He who is not a Christian Scientist in practice can not know these facts, and has no right to express an opinion.

Let the mathematician declare the principle of mathematics, and let him who has sown the germ declare the nature of the harvest; or rather, let the harvest itself declare what the sowing has been. Either make the tree good and its fruit good, or else let the tree be evil and its fruit evil.

When, through the understanding of the allness of God, we see error melt away as frost before a morning sun, we know that theology has all to do with it; for we have proved it by demonstration, just as conclusively as the schoolboy proves the principle of mathematics in the solution of his problem.

Dear reader, what do you know of the principle of mathematics, beyond that which you are able to demonstrate? If you should attempt to teach mathematics without any practical knowledge thereof, not being able to make a single demonstration, you would be called foolish. When you are able to demonstrate Christian Science, you will know its Principle, and will be entitled to a hearing.

"To the pure, all things are pure." He who is imbued with right theology can not be conscious of sickness and sin, "and there is no death in the way of the righteous." We "are to be renewed in knowledge, after the image of Him that created us." Sickness, as well as sin, is a deflection from this image. Every step of conformity to the image of

God, is gained through theology, or that revelation of Truth, which dispels the illusions of sin, sickness, and death, as light dispels the darkness.

Shall we leave God out of account in Christian Science? How could we have a Science, if there were no God of whom to learn? Why should we name our system Science, if it is not the Logos, or Word of God, spoken of by John? The wisdom of the world, which is foolishness with God, is not Science.

How the world trembles before that name, Science! "Call it Mind-cure, call it Faith-cure, or anything else," says the world, "but do not call it Christian Science; and please do not mention the word *theology* in this connection." What if the world should find out that the Lord is the God of Christian Science? How thankful we ought to be that the English vocabulary can not be monopolized by any sect, nor copyrighted by any pietist; but that, like the Kingdom of Heaven, it "is open to all believers."

DE PROFUNDIS.

J. C. W.

THE waves and the rocks in fierce combat meet ever,
 (So sang a pink sea-shell to me),
 And which shall be victor, they tell us, oh never,—
 Bold cliff, or tempestuous sea.

Roll on in thy fury, thou foam-crested ocean!
 Confront it, ye crags gray and old!
 Fit emblems, ye are, of the strife and commotion,
 Man's history always has told.

For which is the greater: mad passion that lashes
 Itself into follies and woes;
 Or grim fate, that watches the wreck while it dashes,
 And silently mocks its death-throes?

Look away! List no longer this turmoil and dim,
 (Again sang my sea-shell to me);
 See the realms where the passions can enter not in:
 Hear Christ say, "There is no more sea."

SUFFERING FROM SIN.

E. H. B.

ALL suffering originates in sin somewhere; but if sin is unreal, wherefore comes the suffering? A child has been told there is a bear in the darkness, and he suffers terribly if alone at night. What causes the suffering? Simply the belief that there is something near by with power to injure. In like manner all sin is in the belief that there is life, power, and intelligence apart from God. Herein mortals are constantly breaking the first commandment: Thou shalt have no other gods before Me. In the indulgence of pride, passion, appetite, arises the supposed ability of material power to confer gain or pleasure.

The child's bear is no less unreal than the superstition called Consumption. Both bear and disease vanish in the presence of light, understanding, revealing the perfect harmony which always existed where the supposed ghost was said to be.

One is tempted by another and suffers. Is the innocent to suffer for the guilty? No! Where one is tempted, in whatever manner, and yields, he is overcome by belief in a power other than the All-good. He suffers for his own sin. If ignorantly transgressing law, he suffers for that only. If knowingly he errs, a greater punishment follows. The tempter certainly suffers for his sin to the full extent. So also with hereditary delusion. The child suffers only for the sin of belief that there is a power for evil in heredity, belief that God is not the All-powerful. The parent can escape naught of his just due, for "everyone shall die of his own iniquity." (JEREMIAH xxxi. 30.)

Ignorance of law exempts no one from paying the full penalty of its violation. If there were no suffering, we should not often concern ourselves as to the existence of law. Suffering, in itself, is no merit; and it brings no reward, except it be endured for others.

He is wise who casts about to learn wherein he has sinned, that he may do so no more, and thus end the punishment, instead of blaming frowning Providence, or rebelling at his hard fate. Really God does not punish. Punishment is self-inflicted, and only continues till we learn the lesson aright, and turn to Him in love.

A wise parent will show his child the way in which he must walk to obtain health and happiness; but the youth wants to try some other way. The parent says: "There is but one true road; all others lead to misery and degradation; but you are free to try them if you will." When the Prodigal has come to the depths of misery, who has caused the suffering, and when will it stop? The return of the Prodigal tells its own story. If we must know by experience the error of the things we are warned against, there is nothing to prevent our learning thus. Jesus has shown us the way in which sometime, here or hereafter, we must go; but do not attribute the punishment to God when another path brings you into pain.

What about the sin we do not intend to give up? It becomes a known sin, or there would be no intention. Be it ever so trifling of itself, so long as the *will not* continues, there can be no end to the transgression and its consequent punishment. Hence there can be no cancellation by suffering,—that is, no forgiveness. Is not this the sin against the Holy Ghost?

Herein is just why many do not find health and peace in Christian Science. Do not say, "Just that little thing or this little sin ought not to keep me down." If it is a little thing, why hold on to it? The British tax on tea was but a trifle of itself; but the error it represented caused the Revolution.

God lets us try our way, but it does not pay. We have to come back to the one way in the end, and have only our experience to show for the suffering. Sin is sure pay. So is Love. We have but to choose and to do; and what we *really* choose, that shall we do.

KNOWLEDGE OF LIFE.

H. A. L.

THE wonderful works of God's creation will be manifested to us some day, through the power of Mind over matter, or Good over evil, until all matter and evil disappear.

The heaven and earth which mortals see, are but the creations of material sense. What we miscall Light is a darkness, which we have to overcome in ourselves. The sun is only a false sense of vitality in light and heat; and from this false sense springs the belief of life in body, or organic matter. Mind is the Principle of all that is expressed.

The body is embraced and governed by Mind: and that government is its only life and vitality. Man, living under this government, will never want or labor for what he receives; for his Father is Life, Truth, Love. The triune Principle of Good is always enriching us out of the abundance of the harvest of His thought. The Christ, that is beaming through the recognized clouds of mortal mind, will manifest to us the fullest expression of Life as God. This is the natural intelligence of Mind, leading us back to the "Father of Lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the Word of Truth, that we should be a kind of first fruits of His creatures." (JAMES i. 18.)

Each one, as a follower of Truth, must bring forth in himself the true sonship of God. This heirship is obtained only through death,—not the separation of body and mind, for that is impossible, but through unclasping of old belief of life in matter, and taking hold of Life in Spirit. This is the only death that will bring us into the resurrection of Life Eternal.

Jesus said: "I am the resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." *Believe* here means *understand*; and the passage means: He who understands what I am, shall live. Jesus knew that

Life was God. We must know God in the same way that Jesus did,—share the same crucifixion, death, and burial of matter; else we can have no part in his resurrection, or know God as Spirit. The old sense of life is passing away. The new sense cometh forth in higher forms of beauty.

Materiality is the veil of deception that hides from us the true idea of Life, the false concept that veils the perfect image. As the worm takes new form and color to itself in the butterfly, so we must change from the old sense of life as matter, into the true sense of Life as Soul, reflecting the perfect image of God in beauty, utility, sublimity, seeing only the universe of Mind. The vegetation of Mind will express Life in beauty. The mineral of Mind will reflect brilliancy and utility of thought. The animal of Mind will change into the sublimity and pure affection of Life, Truth, and Love. Truth is so displacing and undermining the unconscious mortal thought, that it sends error to the surface and makes Life seem oftentimes nothing but error.

As the fog rests upon the surface of the sea, and after awhile rises into thin vapor, disappearing forever, so mortal error will be destroyed by the light of Truth.

Pure spiritual Love is hellfire to the sinner, the ever-consuming flame that burns and destroys the love of sin. The light of Life shames the sinner. Truth condemns and Love destroys sin. The material world is going out under this consuming flame, and all who hearken not to the voice of Truth will and must suffer.

God is conscious of nothing but good. Purity and Goodness are conscious of nothing but Good, of inward and outward harmony,—conscious only of one Being, dwelling in omnipresent Life, omnipotent Truth, omniscient Love. True manhood reflects the nature of this divine Being.

Can we, who have a glimpse of this divine Life, afford to waste one moment lingering over the pleasures of the senses? No! The prize is too valuable too lose. We must know that if we stumble or are defeated, this is the stepping-stone to greater light. We have to put aside pride, and become

as little children in freedom from sin, before we are fit for the impelling power of the Holy Spirit. His kingdom is with us, but we shall not be allowed to fathom its power until we are found to be worthy members of His household, faithful stewards whom He can trust with the riches of His grace.

OPEN VISION.

CHARLES PARSONS.

On do not bar your mind
 Against the Light of Good ;
 But open wide, let in the Word,
 And Truth will be your food.

It will from error free
 Your long-enslaved mind ;
 And bring the light of liberty
 Where it shall be enshrined.

Hid treasures it reveals
 To all who know its power,
 And all who will may light receive,
 In this most gracious hour.

Christ is the Truth, the Life,
 The Way to God most high ;
 By him let every sinner come,
 For he is ever nigh.

He, in the flesh, revealed
 The Father's power and love,
 By healing those to him who came,
 Thus drawing them above,—

Above the power of sin,
 Of fear and death and hell,
 To Life, to Light, to joy and peace,
 An endless-flowing well.

Then open wide your heart
 To Truth and Light and Love ;
 You then shall know your Life is hid
 With Christ in God above.

Questions Answered.

REV. MARY B. G. EDDY.

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Is it right for a Scientist to treat with a doctor?

THIS depends upon what kind of a doctor he is. Mind-healing and healing with drugs are opposite modes of medicine. As a general rule, drop one of these doctors when you employ the other. "A kingdom divided against itself is brought to desolation."

If Scientists are called upon to care for a member of the family, or any friend in the belief of sickness, who is employing a regular physician, would it be right to treat this patient at all; and ought the patient to follow the doctor's directions?

STUDENT.

WHEN patients are under material medical treatment, it is advisable in most cases that Scientists do not treat them, and interfere with *Materia Medica*. If the patient is in peril, and you save him or alleviate his sufferings, although the medical attendant or friends have no faith in your method, it is humane to do for him all the good you can; but your good will generally "be evil spoken of." The hazard of casting pearls before swine caused our Master to refuse to help some who sought his aid; and he left this precaution for others.

If mortal man is unreal, how can he be saved, and why does he need to be saved? I ask for information, not for controversy, for I am a seeker after Truth.

S. J. F.

You will find the proper answer to this question in my published works. Man is immortal. Mortal man is a false concept. Immortal man, in God's likeness, is safe in Divine Science. Mortal man is saved on this Divine Principle, if he will only avail himself of the efficacy of this Christ, Truth, and recognize his Saviour. He must know that God is omnipotent. Hence sin is impotent. He must know that the power of sin is the pleasure in sin. Take away this pleasure, and you remove all reality from its power. Jesus demonstrated sin and death to be powerless. This practical truth saved him from sin, and will save all who understand it.

Is it wrong for a wife to have a husband treated for sin, when she knows he is sinning, or for drinking and smoking?

It is always right to do good, but sometimes it is inexpedient to attack evil. This rule is forever golden. "As ye would that men should do to you, do ye even so to them." Do you desire to be freed from sin? Then help others to be free. Break the yoke of bondage at all times and in every wise way. First, be sure that the wisdom of your measures to do good is equal to your motives, and judge them by their fruits.

AUTUMN.

MARY BAKER G. EDDY.

[Written in childhood, in a maple grove.]

WHAT though earth's jewels disappear;
The turf, whereon I tread,
Ere Autumn blanch another year,
May rest above my head.

Touched by the finger of decay
Is every earthly love;
For joy, to shun my weary way,
Is registered above.

The languid brooklets yield their sighs,
A requiem o'er the tomb
Of sunny days and cloudless skies,
Enhancing Autumn's gloom.

The wild winds mutter, howl, and moan,
To scare my woodland walk,
And frightened fancy flees, to roam
Where ghosts and goblins stalk.

The cricket's sharp, discordant scream
Fills every sense with dread;
More terrible it scarce could seem,—
It voices all that's fled.

Yet here, upon this faded sod,—
Oh happy hours and fleet,—
When songsters' matin hymns to God
Were poured in strains so sweet,

My heart unbidden joined rehearse,
Perhaps 't was better made,
In mingling with the universe,
Beneath the maple's shade.

Letters.

A WORD spoken in due season, how good it is !

PROVERB.

DIAGNOSIS AND INVOCATION.

DEAR BROTHER: I have been frequently asked, How do you diagnosticate a case? and I have been berated severely for my wrong diagnosis. My reply is this: Jesus of Nazareth did not teach diagnosis, and Science does not teach diagnosis; so I do not diagnosticate my cases. No matter how it is done, it is wrong.

When people ask, Do you not focus the mind? I answer, SCIENCE AND HEALTH does not teach focussing the mind.

If asked, Do you not pray by invocation? I answer, No; Jesus and Christian Science do not teach us to pray by invocation, but to pray by declaration, affirmation, realization, understanding.

Know neither sin, sickness, nor death, and there is nothing to diagnosticate, there is nothing to focus, there is nothing to invoke. You have only to know instantly and always the presence and power of God. God the Father is the giver of all good and perfect gifts; and nothing else can come from Him, for there is nothing else.

MRS. GEORGE LANCASTER.

A WORD FROM BEATRICE, NEBRASKA.

I ENCLOSE you the letter of a friend who is desirous of entering your next Primary. He is quite an intelligent German, and seems very hungry for Truth. His home is now in Florida. He was here one year ago; but he did not seem to fully realize harmony until he listened to your public lecture in Chicago. Then he caught the true tone, and was healed.

E. M. B.

CHRIST himself never says anything about holding by his cross. He speaks a good deal of bearing it, but never for an instant of holding by it. It is his hand, not his cross, which is to save either you or St. Peter, when the waves are rough.

RUSKIN.

THE IMMACULATE CONCEPTION.

SPIRITUAL conception is wonderful and miraculous to the world today ; but in Christian Science we learn that there are really no miracles. Nothing can be done contrary to nature, that is, to the spiritual nature ; and there is no other nature, for all is Spirit.

What of the Immaculate Conception ? In *Science and Health, the Platform of Christian Scientists*, page 382, we read :

Mary's conception was spiritual, for only such purity could reflect the Ideal of Truth and Love, which was to be incarnate in the good and pure Jesus.

All Christian Scientists believe this, and to a certain extent understand it ; but many of them understand it very imperfectly. Some talk as though, at a day not far hence, children will be born who are only conceived spiritually, and this will become the usual method of generation.

But do we not learn that God's creation is finished ? Need man or woman reproduce materially what has already been completed spiritually, and pronounced good ? Why was it then that Mary was led to reproduce, to human comprehension, the perfect idea of God ? We know, as a result of her conscious communion with God, that the Divine Principle, Jesus, was born ; but think seriously and answer : Was there ever before, or since, a similar case ? Was any other woman ever known to conceive and bear a child as did Mary, the mother of Jesus the Christ ? There were many saintly women, and yet Mary was set apart as the one and only woman who should conceive and bear as she did, whose spiritual sense so arose that she could see man absolutely perfect, the permanent and ever-present expression of Perfection.

Let us come in thought to another day, a day when woman shall commune with God, the eternal Principle and only Creator, and bring forth the spiritual idea. And what of *her* child ? Man is spiritual. Man is mental. Woman was the first in this day to recognize this, and the other facts it includes. As a result of her communion we have Christian Science.

You may ask why this child did not come in human form, as did the child of old. Because that was not necessary. The Principle had come to the world in that way when it was so needed ; and now it was to come in a mental form, as Christian Science. As this age is more mental than former ages, so the appearance of the idea of Truth is more mental. The realization of Mary, Jesus'

mother, had a more material expression than at present; but these realizations are alike, in that they are the outcome of conscious communion with God,—the conception of Spirit being reduced to human comprehension.

In *Science and Health*, Platform of Christian Scientists, it reads: "The Holy Ghost reveals the triune Principle, and is embodied in Divine Science, leading into all Truth." The Holy Ghost is spiritual sense. It is embodied in Divine Science; that is, Divine Science expresses spiritual sense, or the sense of Spirit. Divine Science, as we have it today, is the embodiment of our Teacher's spiritual sense, even as Jesus was the embodiment or expression of Mary's sense of Spirit.

Now we come to the question, similar to the one I have asked before: Has there ever been another woman who discovered or conceived Christian Science? Let us look at this subject reasonably. We know that woman has been chosen by God to bring Christian Science into the world; the Madonna was the one chosen to bring to the world the idea of Perfection.

It is unreasonable to suppose that many women, in days to come, will conceive as did Mary of old; just as it is unreasonable to suppose that Divine Science will need to be repeatedly discovered in days to come.

God is the only Creator. His creation is finished and perfect. Mary discerned the perfect idea of God; and her spiritual sense of the perfect idea was translated into a personal sense in human form, which was the only way in which it could be received by the people of that day. Woman's spiritual sense of God's perfect idea has been translated into personal sense in human language, and this is the most mental form in which it could come and be discerned by humanity.

It is not necessary that Christian Science be again discovered. This has already been done, by one appointed to the task, and guided by God. It is not necessary that another should conceive as did the Madonna, because that also has been done, that all might know that God's idea is perfect, without sin. We do not need that another Christ should come in human form, as though the one Jesus the Christ had not properly done his work; and we do not need that another Christian Science should be discovered, as though this Science was not perfect, and could not do the work for which it was appointed.

J. H.

GOOD ADVICE.

MR. MASON: I am glad to note in the current JOURNAL an exhortation to Scientists to publish their names in the magazine. During my travels this summer I should have been glad to employ and pay Scientists in different cities; but on referring to the cards in the JOURNAL, I could find none in several places. It occurred to me that if the cards were reduced in size, merely giving name and address, this would answer the purpose and do good.

MRS. W. M. SCOTT.

Atlanta, Ga.

A FEW WORDS OF LOVE.

THROUGH the kindness of my friends, Mr. and Mrs. Parsons, I am enabled to send you a few words of greeting direct. I want to send you my love, and tell you how, nearly four years ago, the words of your wonderful book, like a pillar of light, led me out from the bondage of a great sorrow, into the peace of this blessed Science. The blessing of infinite Love resting upon you will keep you secure from the shafts of envy, hatred, and malice which fall thick about you. This Truth attending you will bear you up, "lest at any time you dash your foot against a stone." The holy men of old "spake as they were moved by the Holy Ghost;" and it was the Spirit resting upon you which enabled you to stand alone, without aid of helping hand or friendly voice, and so become the pioneer of Truth, to plant its standard securely in an age which, as of old, has tried to drown its gentle voice with the cry, "Crucify him, crucify him!"

Z. S. L.

A SYRACUSE BLUNDER.

ONE of the leading physicians here received a pretty severe rap in the Sunday Herald, which was republished on Monday. He pronounced a case of pregnancy to be muscular rheumatism, made hot applications, and otherwise erred in treatment. The young wife suffered untold agony, and finally died. The post-mortem examination showed that the baby was four months along when killed, and had remained four months longer in the uterus. Think of it! The patient died of blood-poisoning. I tell you, the public is waking up on this subject.

E. E. C.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

THE FATAL OAK.

[From *The Watchman*.]

AND he found the man of God under an oak. 1 KINGS xiii. 14.

THE Man of God, who had overcome the temptation to disobedience, presented to him by Jeroboam's alluring appeal, was himself overcome by another form of temptation; and the lesson of his fall is, that relaxation from duty, and false security, expose the unwary to the most dangerous power of temptation. All was going well with the Messenger to the King, so long as he was intent upon doing his duty according to the directions given him. He did well in not accepting the King's invitation, and in not tarrying at Bethel at all, nor returning the same way he came. Thus far he had prospered in his mission, when he seems to have become less attentive to his orders, and he is seen beginning to slacken his pace, till, finally, he even sits down to rest himself beneath a shady tree by the wayside.

While thus reposing he was overtaken by an old prophet, who had followed him for the purpose of bringing him back to his dwelling at Bethel. Had he been pursuing his way, instead of sitting down under an oak, the old prophet might not have overtaken him; or if he had, it may be presumed that he would not have succeeded in turning Shemsiah back from his proper course. The Man of God was unwavering in his fidelity until he sat down under the oak, and indulged himself in what did not belong to him then and there. In this unguarded state he was unprepared for a new form of temptation. Thus exposed, he was overpersuaded by one professing to be likewise a prophet, and claiming a special commission from Heaven, in relation to him. Without demanding the pretender's credentials, he goes back with the tempter to eat bread and drink water at Bethel, contrary to the command of God. The beginning of his fall was in availing himself of the tempting shade of the oak.

Many an oak is found to invite those who are in the right way from the weary path of duty which they are pursuing, and when once they sit down beneath its shady branches, they are exposed to the power of temptation, as they would not have been in less self-indulgent circumstances. There are many ways in which dangerous if not fatal temptations may be invited. When any who are engaged in the service of God become less attentive to duty, and more inclined to please themselves, then they are in no trifling danger. Those who consult their own selfish inclinations, rather than their highest obligations, should remember the Man of God under the oak.

That fatal oak has a great many localities, and its victims are fearfully numerous. Too many, of whom something better might be expected, are sitting with the prophet under its pleasant shade, and they need to arouse themselves from the perilous influence of their self-indulgence, and hasten their steps in the way of faithfulness, which is the only really safe, as it is the only truly happy way.

Churches, as well as individuals, may be in more danger of getting seated with the prophet under the oak than they dream of, while they may be flattering themselves that they are obeying the command of Christ, "Occupy till I come." In not a few instances, churchmembers, and churches, too, have their fine old oak, under which they sit down too much "at ease in Zion," and too little engaged in efforts for the progress demanded by the times and circumstances in which their lot is cast. It is a great mistake ever to be contented with remaining in the position of an army of occupation, rather than becoming an aggressive and conquering army. Those who are in any degree satisfied with their attainments already made, and who look with more or less complacency upon the position which they already occupy, had better ask themselves whether they are not under the prophet's oak, where what is well, so far as it goes, may not long be as well as it now is.

All who would not fail or fall need to be always careful in avoiding the evil of getting seated under the oak of self-satisfaction, as well as that of self-indulgence. Their constant aim should be to advance in all that is good and useful, and they should habitually accustom themselves to look upon it as a great calamity, to be satisfied with that to which they have already attained in Christian experience or Christian endeavor.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

ON DUTY.

EMMA L. BURNETT in *The Presbyterian*.

UNCLE ALEX came out on the back piazza with his newspaper, and was just going to seat himself in one of the armchairs, when a very large spider, weaving its web among the vines, attracted his attention. He went closer, to look at it; and presently called to Neddie, who was playing in the yard, "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie; "I'm on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier-cap on, and, carrying his toy gun, was gravely pacing up and down before his tent, which was pitched on the grass, under the big cherry-tree. Will Ramsay and two or three other boys were in the adjoining meadow, galloping around on sticks and flourishing wooden swords. There was probably a battle going on, though the cows, chewing their cud under the trees, did n't seem a bit frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel, keeping guard," said Neddie.

"Can't you come over here just a minute, if I watch the tent?"

"No, indeed!" answered Neddie decidedly. "Soldiers must n't go away a second, when they're on duty."

"Well, well," said Uncle Alex quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket. She looked hastily round and then called, "Neddie! Neddie! Where are you?"

"Here, mamma!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and half a pound of raisins," said his mother, adding as she gave him the basket and some money, "Now do n't be gone long. I'm making something good for supper, and want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started for the postoffice. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge, throwing pebbles into the water.

"Hello, Neddie!" he said, "I thought you were on duty."

"No sir," replied the boy, looking up in surprise, "we're not playing soldier any more. Mamma sent me on an errand."

"Did she send you here to throw pebbles into the brook?"

"No sir; she sent me to the store for something."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch, and knowing you to be such a soldierly little fellow, who could not be tempted away from duty a moment, I wondered, rather, to see you standing here," and Uncle Alex stroked his whiskers meditatively, and knit his brows as though he was trying to study the matter out.

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning toward the village, was off like a flash.

Uncle Alex was standing on the postoffice steps, reading a letter, when he happened to see Neddie coming out of the grocery with his basket, and walk rapidly homeward. Some little boys on the other side of the street also spied him, and, running over, surrounded him, evidently wanting him to stop with them a little while, but he, though in a very good-natured way, declined their invitations, and kept on his way. He realized that he was on duty.

Two little squirrels out in the sun,
One gathered nuts, and the other had none.
"Time enough yet," his constant refrain;
"Summer is still only just on the wane."
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :
 " Inquire of the necromancers and wizards,
 That peep and murmur ;"
 Then say ye : " Should not a people inquire of their God ?
 Should they inquire of the dead for the living ?"

ISAIAH.

THE SCARLET WOMAN.

IRA O. KNAPP.

THE womanhood of man and the manhood of woman are one and inseparable in Divine Love, Truth, and Life,—the father and mother of all created reality. Our Teacher has hearded the lion in his den, and destroyed the false conception of man, even all material claims to manhood or womanhood. Therefore there never was an Adam or an Eve, nor a serpent to beguile them or demoralize them.

Yet, starting from this false premise, my journey to your house was a panorama of mortal man, almost unto the end; and now shadow forth the signs of the times and the battlefield of the ages. The false conceptions of man and the "mother of harlots" are the victims and the slain in this battle; and the smoke of her indignation is already arising over the earth; but the mountain-tops are as clear as the noonday sun. We hear the thunder from Sinai, even unto the Mount of Revelation; and below we see the signs,—voices, thunders, lightning, and great hail. The beast of lust and sensualism, on which this woman rides, "was and is not, and shall ascend out of the bottomless pit, and go into perdition; and the earth shall wonder."

Here is the Mind which hath wisdom. The seven mountains are apparent. You know who the five fallen kings are. One is Animal Magnetism, and goes hand-in-hand with sensualism, into

perdition, with her who is the eighth also. A false sense of the commandments of God receives power as a king one hour with the beast. These all make war with the Lamb, or Love's pure sense of Life; but the Lamb overcomes them all.

The next chapter is apparent: for in the harlot is found the blood of prophets and of saints, and of all that are slain upon the earth. "Let us rejoice; for the marriage of the Lamb is come, and blessed are they which are called unto the marriage supper of the Lamb." The Word of God, which has so long been dipped in blood, shall go forth on "white horses, clothed in fine linen, white and clean;" and the angel standing in the sun is Love, with its divine idea beaming through Christian Science. The woman shall "gather the fowls of the air unto the supper of the great God." They shall eat the flesh of the whole earth; and this shall uncover the beast, and the kings of the earth arrayed against the Word of God and Christian Science; and the beast and false prophet (Lust and Animal Magnetism) shall be cast alive into the damnation of their own hell, and the endless chain of Divine Science shall bind Satan for a season, when he is "let loose upon the earth again to deceive the nations which are in the four quarters of the earth, Gog and Magog;" but the Book of Life is opened wide to the understanding, so that the sea shall give up the dead, and death and hell shall be cast into the lake of fire. Then shall appear the new Jerusalem.

This is a brief of the vine of Christian Science in prophecy, whose husbandman is the Father of Lights.

HARK THE GLAD SOUND.

BROTHERS AND SISTERS in the Cause of Truth! Are ye awake in Spirit, or are ye asleep in matter? Can ye discern the face of the sky and the signs of the times?

Hark! Do ye hear! "The Bridegroom cometh!" Listen to the sweet refrain, and not from afar, "Worthy is the Lamb that was slain, to receive honor and glory and power!" Nearer come the melodious strains, bursting into harmony on the midnight air. "He shall redeem Israel!" Louder and louder the trumpet sounds: "Hallelujah! Praise the Lord! for He that is omnipotent reigneth!"

Are your lamps trimmed, are they burning? Have ye oil (consecration) in your vessels with your lamps (Truth)? s.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
 Whether I will not open to you the Windows of Heaven,
 And pour out upon you a blessing. MALACHI.

THE DYING RAISED.

SHORTLY after my return to Anamosa, Iowa, I was called to see a patient thought to be dying. The children and friends were standing around to see him breathe his last. "I am nearly gone, Mrs. Philbrick. I can't stand it much longer." In a few moments he rose and sat upright. "Take this chair," I said. "No, I can sit here just as well." He was on a lounge without a back; but he sat there as if nothing had happened, talking with me about two or three of his neighbors, who had been wonderfully healed, after the physicians said it was impossible. His face was full of joy and love. Before I left he ate a bowl of oatmeal and cream with a relish. I was not in the house over twenty minutes, but long enough to demonstrate the truth of the beautiful lessons you have taught me.

M. H. PHILBRICK.

BLOW ON THE HEAD.

I WONDER if you would not like to hear of one demonstration I had here in Lansingburgh, New York. Some of the servants in the house told me of a man who lay dying by the railroad track, a little way from my home, on account of a blow on the temple from a stone. They said he couldn't live until the doctor should arrive. When I found him, the men stood about with uncovered heads, looking for his last breath. They said his pulse was nearly gone. His hands were cold and his face gray; but even then he did not seem dying to me, for I knew he was spiritual, and could not die. Soon his body grew warm, he called for his wife. He clung to my hand as a drowning man would, calling me a *good girl*. Soon he grew conscious of his surroundings, and when the doctor arrived, he ordered him taken right home. With some assistance the man walked a little way; and when I went to see him at night, he was well, without even a headache.

HATTIE G. BETTS.

 IDIOCY CURED.

I THINK I mentioned to you the wonderful cure wrought on the child of my butler, by Dr. S. J. Sawyer,—an idiot child of six years, who could not walk or speak, and knew nothing. After two months' treatment he is quite restored,—talks, walks, and is now quite intelligent. Oh, why will people doubt? F. W. C.

New York.

 SIXTEEN YEARS.

FOR sixteen years I was an invalid, a slave to medicine, seeking health in drugs, mineral waters, in change of air, in climate, in diet; but all was of no avail. I found no relief till I took treatment of one of your Normal Students, and then I was healed, spiritually and physically. I feel a debt of gratitude to you; for through Divine Science, brought to light by you, I have "been made every whit whole." I have studied your book, and have demonstrated your teaching by healing others.

Yours,

MRS. L. RABENSTEIN.

Burlington, Iowa.

 CONSUMPTION IN EAST LOS ANGELES.

It may be a pleasure to you to know that some good work is being done here by Christian Science. Mrs. J. H. Phillips, wife of the Congregationalist minister in East Los Angeles, about two years ago was healed of a belief of consumption (after being given up by the physicians) by absent treatment from Mrs. Rand, one of your pupils.

Mrs. Phillips then purchased a copy of your SCIENCE AND HEALTH, and began to study it in connection with the Bible. She received some help in her study from some of her friends. She has studied faithfully, and has done a great deal of good work in her family. She has also helped a number of her friends into the Truth, among them myself, by giving readings at her home, which were very interesting and instructive. They have given us such a knowledge of the Science as to enable us to help our families and friends.

MRS. E. J. P.

MORAL AND PHYSICAL HEALING.

I FEEL it to be my duty to tell you what this glorious Science has done for my parents. One year ago last February my father was healed, in five days, of a belief in chronic piles and rheumatism, which he had had for twenty-five years. He was also a great skeptic, a disbeliever in God, and very immoral, beside being a great user of tobacco. He was told, by Mr. G. E. Lacy, that he could be healed, and that faith was not a requisite; to which father answered, that he was the biggest crank there was in Buffalo. He concluded, the next day, to try Christian Science, and told Mr. Lacy that he would prove him a liar, and a big one, too. When father felt the change, he went up like a man, and acknowledged that he had proved *himself* the liar. He never used to speak a pleasant word to his family, from one year's end to another; but after he was healed his tongue was loosed, and he spake as never before. He became interested to understand the Principle that would always protect him, and he and I studied alone, with the only Scientist in the place.

Father also made mother go and be healed. She was made whole in five days, of a belief in varicose veins, and a female weakness of twenty-five years standing, and neither father nor mother has had a belief of fatigue since the treatments.

Father does not use tobacco; and, if he could have his way, would like to take a club and pound this Truth into everyone.

I must tell you also of one case out of a few I have had. I have a brother who is twenty-five years old. At fifteen he had a partial sunstroke, and took to wandering. When I came into Science, I would give him a treatment whenever I thought of it, hoping, if he was living on this earth, he would come home and be made whole by Truth; for we did not know whether he was dead or alive. On the fifth of last July, after two months of absent treatment, he came home, the picture of filth, poverty, and brutality. Through the little talent given me, I was able to make him realize that he is a man; and that God made him in His likeness. If you could know the years of untold agony of our family because of him, and our unspeakable joy over his restoration, you would perhaps take pleasure in reading this. My demonstrations have been more the result of having the Spirit than the letter. Yours in Truth and love,

C. L. J.

WEARINESS, CATARRH, TUMOR, MEASLES, WOUND.

I CAME home to Vermillion, Dakotah, in the full belief of weariness, aches, and pains, as part of our heritage, I found my sisters both healed of their infirmities. By Mrs. Noyes's permission my sister explained your book to me as I read, and gave me directions. It was in a terrible state of doubt and fear that I returned home; and yet a curious peace possessed me at times. A farmer's wife can not be away from duty very long. All my doubts and difficulties could not be met then; but alone, with SCIENCE AND HEALTH as my guide, I met each difficulty which my Bible-study brought up, and finally am at rest on most points. I do all my own work,—but oh! so much more lovingly and cheerfully than in the former way. Then it was a daily fret. My cry was, "So tired!" And this was my excuse for making all unhappy about me; yet I had times of struggle and penitence, prayers and tears. Now I run, and am seldom weary. I walk, and faint not; for is not God my strength? No need for Mind to linger over the washtub and dishpan, cooking and sweeping. These duties are carried on, and faithfully I hope; yet my thoughts are raised in praise to the Infinite Mind.

Today I have washed all day. I shall give five treatments, perhaps more, as two of the family have had hard days, and it is such a rest to give them a treatment. Although so busy, I can not refrain from trying to help those who are bound by their beliefs.

My husband has been healed of old-fashioned consumption, rheumatism, and catarrh,—my children, of their catarrhal belief and severe sore throats. A neighbor has been healed of a belief of tumor in the stomach and ulceration of duodenum,—a lady of measles and whooping-cough.

While yet in doubt I helped a young man who came in one evening with a bleeding hand. His horses had run away and thrown him out. A heavy wheel had split his forefinger, crushing it from tip to second joint. After I had tied up the hand, he went to town. I gave one treatment. The doctor said the finger must be amputated. I gave treatments for four days. The young man only lost ten days' work, and that at a time when the thermometer was down to zero. His companions derided him for making so much fuss over a little hurt. The doctor said his fine health had healed the wound quickly; but I knew his healing was from Infinite Good.

MRS. E. C. BURCHARD.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

BOSTON SUNDAY SERVICES.

THE CHURCH OF CHRIST (Scientist), Rev. Mary B. G. Eddy, Pastor, holds services every Sunday at three o'clock, in Chickering Hall, 151 and 153 Tremont Street. Sunday-school in the same place at fifteen minutes before two.

CHURCH OF CHRIST (SCIENTIST) NEW YORK CITY.

SERVICES are held every Sunday at four o'clock in Crescent Hall, 138 Fifth Avenue, corner of Nineteenth Street. Regular speaker, Mrs. J. F. Stetson. Sunday-school at three o'clock, an hour preceding the preaching service.

OUR ASSOCIATION.

THE CHRISTIAN SCIENTIST ASSOCIATION meets on the first Wednesday of each month, in its new quarters, Room 210, Hotel Boylston, corner of Boylston and Tremont Streets.

CHRISTIAN SCIENTIST ASSOCIATION.

IN October the members of this Association assembled for the first time in their new quarters, the Christian Science Reading-room, in Hotel Boylston, corner of Boylston and Tremont Streets. There was a very large attendance of the members. Much interest was manifested by the members in the business brought before the meeting; and the wise counsels of our Teacher were productive of harmony in the thought of the students, as was shown by the unanimity of their action. Twenty-nine new names were added to the list of members.

W. B. J.

BIBLE LESSONS.

F. E. MASON, C.S.B.

[THESE lesson notes began with THE INFANT JESUS, in the August issue of this JOURNAL.]

The Baptism of Jesus. MATTHEW iii. 13-17.

PARALLEL ACCOUNTS: MARK i. 9-11; LUKE iii. 21, 22; JOHN i. 28-34.

GOLDEN TEXT: This is my beloved Son, in whom I am well pleased.
MATTHEW iii. 17.

TIME: January, in the year 27, after John the Baptist had been preaching several months.

PLACE: Bethabara (*ford-house*, or *ferry-house*), called also Bethany (*boat-house*), near one of the fords of the Jordan, presumably opposite Jericho, where one of the great Roman roads reached the river.

THE SCENE. Near the close of John's first half-year's preaching in the Judean Wilderness (LUKE iii. 21, 22) Jesus came to the place where John was baptizing. John immediately recognized him as the Messiah.

In this lesson we see the welding together of Purity and Perfection. Purity is the door from the Vestibule into the Temple of God,—the first gray streak which presages the coming day.

Jesus had lived in Nazareth for twenty-nine years, till he was about thirty years of age. (LUKE iii. 23.) There he prepared himself for his earthly mission. John was baptizing in the Jordan, at the place where the Israelites first crossed that river on their entrance into the Promised Land, fifteen-hundred years before. While here, baptizing the people, Jesus appeared. John, bearing witness to Jesus' messiahship, said: "Behold the Lamb of God, who taketh away the sins of the world."

Though John and Jesus were cousins, they had never met. John at first remonstrated against baptizing Jesus, expressing his unworthiness to perform for him the sacred rite. He said: "I have need to be baptized of thee; and comest thou to me?" "Suffer it to be so now," Jesus replied, "for thus it becometh us to fulfil all righteousness."

The Baptist yielded. Jesus was baptized. As he ascended from the water the Heavens opened (LUKE iii. 21), and John saw the appointed sign of the dove, hovering over the head of the august supplicant, and resting upon him; and lo! a voice from Heaven said: "Thou art my beloved Son, in whom I am well pleased."

(LUKE iii. 22). All is now clear to John. The Lamb of God has come. John could rebuke sin, and say "Repent, and flee from the wrath to come." Jesus would say, "Believe and be saved." The most gentle creatures of earth, the dove and the lamb, symbolize the ministry of mercy that would banish a sinful world, and bring in a Kingdom of Love, which is the Kingdom of Heaven.

John baptized in the River Jordan. Let us examine this river, and learn its lesson.

THE JORDAN. It rises in the northeastern section of Palestine, and is nourished by the melting waters from snowcapped Hermon, and by rivulets and fountains flowing into the beautiful valleys below. This river is the largest in the country, and one of the few unfailing streams of the Holy Land. Like a gigantic serpent it twists and turns, pouring its waters among small islands, fens, and rugged rocks. Trespassing upon meads and meadows, bathing the feet of verdant hills, murmuring through shady dells and brakes, the Jordan rushes through its valley. Oleanders and sweet-scented flowers dot the riverside.

Mirrored in its waters in those days was Jacob's Bridge, which that patriarch was said to have crossed on his return from Mesopotamia, nineteen centuries before. From this point the river jumps and bounds along its course to the Galilean Sea, that beautiful sheet of water which, in the time of Jesus, reflected so many of his mighty works. Across this charming lake it hurries, and seeks an exit at the southern extremity, entering a broad valley, or depressed tract, between the hills. From here the river twines and bends, oscillating from west to east in a marvellous manner. At last it finds the middle of the valley, and in tortuous writhings twists itself into eddies and pools. Then, with a mighty bound, it rushes on in a wild chase for sixty direct miles, covering in its race over two-hundred miles in watery length, so zigzag is its course. During this last exciting race the Jordan jumps no less than twenty-seven formidable rapids and waterfalls.

Its race is run. It has reached the terminus. Through an ever-open mouth it spouts its aqueous load into the Dead Sea. Cradled between Mount Hermon's snowy peaks, the Jordan at last finds a melancholy tomb in the bitter depths of an acrid and repulsive abyss. The meaning of the Hebrew word for Jordan is the Descender, or One who Descends,—in allusion to the characteristics of its course.

DEAD SEA. What is this sea, into which the Descender at last plunges? It is sometimes referred to in the elder Scriptures as the Sea of the Plain, and again as the Eastern Sea. It is also called the Sea of Lot, and the Sea of Sodom. The locality is that of the ancient vale of Siddum, which Lot selected when he parted from Abraham. Here the Cities of the Plain were overwhelmed. In the immediate vicinity is a slab of saline rock, which is pointed out to travellers as Lot's Wife, in accordance with the story in Genesis. Josephus speaks of this column, apparently believing it to be the veritable pillar of salt into which Lot's wife was transformed, as a punishment for looking back when the family were in flight from the doomed cities. Since the days of Lot, the valley around the Dead Sea has been depressed to a great depth, according to popular tradition; and according to scientific surveys, the Dead Sea is lower than any other sheet of water on the earth's surface. The atmosphere around this sea, because of the saltiness of the water and the numerous sulphur springs which encircle it, is nearly unbreathable, and the locality is almost shunned by bird and beast. The few animals occasionally seen in this locality are all of one dull stone-color. The whole section around this brackish water is barren and desolate, a denuded territory.

I have described the River Jordan from source to mouth, from mount to sea; from cradle to tomb. What does this river signify? The word Jordan, as before stated, means the Descender. It symbolizes a channel of thought. SCIENCE AND HEALTH says: A river, when smooth and unobstructed, typifies the course of Truth; but when foaming and dashing, or muddy, it is a type of error. The Jordan corresponds decidedly to the latter definition; therefore I shall treat this stream metaphorically,—as a condition of mortal thought, showing the downward course of mortal man, from the highest to the lowest human concept. Downward mortal man rushes, into superstition and antiquated belief,—downward like the descending Jordan, heeding not the mountains whose feet it washes, though their peaks rise into the region of eternal sunshine. Over quicksands and tangled thoughts the mortal stream pursues its downward way. Lovely flowers reflect their shining faces, unheeded by the restless waters. Jacob's ancient bridge, which spans its course, is also unnoticed. With eddies and pools it laughs and chuckles at the bridge overhead, and bounds the faster forward and downward. Down, down the sloping valley it rushes, in a demoralizing race, even to the Dead Sea, its terminus.

Such is the downward career of mortal man. What is the picture here presented? A huge serpent, extending its sinuous length from the mountains of Hermon to the Dead Sea! The channel of mortal thought is a serpent indeed. Personal sense, the testimony of matter, is this serpent. This serpent will beguile mankind from his rightful home, and entice him, through wonderful subtlety, even to the Dead Sea of misery and despair, the misery and desolation which the Dead Sea typifies. Here the Cities of the Plain went down. Here Lot tarried. Like the land itself, mortal man has sunk to a great depth. In a mist was mortal man formed, the mist which rose from the ground.

The opposite declaration, the corrective of this false statement, is "Let there be light!" God created man in light, light which comes from above. All God's creation is formed in light. Mists, mysteries, and myths are none of God's handiwork. Let us remember this! When error says *mist*, let us say *light*. Pray for light, for divine light,—not the light of the moon, to slumber by, but the light of God's sunshine, to walk by, to work by, to live by.

Walk in the light, and thou shalt own
Thy darkness passed away;
Because that light hath in thee shone,
In which is perfect day.

We have seen the descent of Mortal Man portrayed in the descending Jordan. Let us now ascend. "Out of Egypt have I called my Son." Up, over the cataracts and rapids and pools we must vault, meeting with Truth the error which casts us down. Demonstration only will stem error's rapid current, and defy its treacherous undertow. Error carries us downward. Truth must guide us upward. What are these flowers which nod and smile at us? They stood here unheeded when we descended. In every sunny face we now see a disciple of Jesus, a prophet, or a patriarch. How blinded we were before! Abraham, Moses, Elias, Daniel, Peter, James, John, Paul, all reflected God's love. They were all flowers, standing like sentinels along the stream of mortal thought; yet so blinded were we by sin, so rapidly hurled along in the current of belief, that we regarded not these heavenly ambassadors. Lo! here again is Jacob's Bridge. Let us pause! Do you stand as flower-sentinels by this downward flowing stream? Are you daily, like the pretty blossoms, turning to the sunshine of Truth, and reflecting it to others? Are you like mountains towering upward, cleaving the material firmament as a wedge? Are you

a Jacob's Bridge, over which others may walk to a higher, holier, and happier life? If you are, you are a Christian Scientist? If not, your title is meaningless. C. S. or C. S. B. will not make a Christian Scientist. Jesus said: "By their fruits shall ye know them." Thank God, in the term Christian Science, that the *Christian* comes first. We must be Christlike first, and this leads us to the baptism of Divine Science.

13. Then cometh Jesus from Gallilee to Jordan, unto John, to be baptized of him.

14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

Who and what is John the Baptist? He symbolizes an intelligent condition of mind, a mind opening with the Scientific intelligence of Being, the highest human concept. Jesus called John "the greatest born of women." He represents the link between the moral and the spiritual,—the thought immediately preceding the perfect manifestation, the thought which heralds perfect manhood, the highest imperfect thought resolving into the perfect idea.

"Then cometh Jesus to John." Blessed thought! The perfect idea has come! The imperfect belief is fading away. John drew Jesus to himself. As we lose the imperfect sense of belief, the perfect idea of Truth must appear. John had so far ascended the Jordan, so far beat back the waves of sensuous belief, so far uncovered the lie which declares itself Truth, that this consciousness revealed to him the Son of God.

"Then cometh Jesus to John." John the Baptist signifies Purity. He was the forerunner of Jesus, the perfect idea. Purity is the forerunner of perfect manhood.

See SCIENCE AND HEALTH, pages 156, 162, 380.

"Behold the Lamb of God, which taketh away the sin of the world," was John's exclamation at Jesus' approach. Purity takes away the sin of worldliness, and baptizes mankind with the unction of the Holy Ghost. Every upward thought is a herald, ushering in the perfect idea, which displaces the false conception. This perfect idea takes away the sin which was of the world.

To illustrate more clearly: Every thought above our present estimate is a mental John the Baptist,—that condition of mind which heralds the coming of a spiritual manifestation,—an influx of Love which takes away the sins of the world, and plants in our hearts the perfect reality. John the Baptist is constantly appear-

ing before us, and ever declaring: "Behold the Lamb of God, who taketh away the sin of the world." Our spiritual consciousness is "the Lamb of God which takes away the sin of the world."

John said, referring to Jesus, "He must increase, but I must decrease." We first lay hold of spiritual thoughts intellectually. This is John the Baptist, the herald. Next the thought appears in conscious realization. This is the perfect idea. It is this holy consciousness that takes away the sin of worldliness. The intellectual concept must decrease. The spiritual reality must increase. Material belief must decrease, that the spiritual reality may increase, and give dominion over all.

The pure in heart will see God. Each Christian Scientist stands before the world as a John the Baptist. We are the heralds of Truth. We must present to mankind the Lamb of God, the consciousness of supernal Love, which taketh away the sin of materiality. Through the wilderness of error we must guide mankind, bathing them in purity. John drew Jesus to himself through moral purity, through unsullied Life, through immaculate thought. This is within the province of all.

Paint upon the heart of every man and woman you meet a picture of perfected humanity. If perchance your thoughts do not blend in beautiful tints, at least you can trace in your own thought, and so in the thoughts of others, an outline of "the stature of perfect manhood," which is in Christ Jesus.

There is no sculpture like character. The sculptor of character must be one's self. We make or mar our own spiritual sense.

The Jordan typifies mortal man *descending*. It also may typify mortal man *ascending*. The effect depends upon whether we are looking upward or downward, toward Mount Hermon, or toward the Dead Sea,—whether our daily thoughts incline towards the mountains of spirituality, or drift downwards to the stagnant and nameless sea.

15 And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

See SCIENCE AND HEALTH, page 152,—the opening sentence in the chapter on Marriage.

Although John did not know Jesus personally, previous to this meeting on the Jordan's bank, yet he recognized him instantly.

Remember that they were cousins. Purity is near akin to perfection, and always recognizes it.

In the opening verse in our lesson, it is stated that Jesus came from Galilee. There are three progressive steps portrayed in our lesson: First, Galilee; second, John the Baptist; third, Jesus. These three steps must be taken by all, before the Heavens open and reveal eternal harmony.

These three steps, or degrees of thought, correspond to the three first creative days of Genesis. Galilee corresponds to the first day, John the Baptist to the second, Jesus to the third.

Genesis declares that God said, "Let there be light." Light, revelation of Truth, is the first step. Here Jesus started, in a consciousness of the eternity of God's verities,—in Galilee, or circle.

God created the firmament on the second day. The firmament is above the material world, and signifies spiritual discernment. This arises from purity, which John the Baptist typifies. This step, or spiritual discernment, is seen after the first period is passed, and is the revelation of Spirit.

The third step is Life. God created "the grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed was in itself." This signifies Life. Spiritual Life is seen through purity, the herald of spirituality; and Jesus represents spiritual Life, the only Life.

These three mental periods, once gained, open the eyes to celestial beauty, revealing the entity of God's realities. Jesus said, "I am the Way." Hence he must mark all the footsteps from the starting-part, (circle) to the full expression of the Perfect Idea, thus "fulfilling all righteousness," in being free from guilt or sin.

After the crucifixion, the angel, at the tomb of our Master, said to the women there gathered: "Go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee. There shall ye see him." (MATTHEW xxviii. 1.) We must begin with an understanding of the eternity of God's creation, and then, through purity, win the everlasting glory of Heaven.

"Suffer it to be so now." Jesus met John on John's basis of thought. We must not attempt to vindicate or express Christian Science by ridiculing the creeds of others, but meet them on their own basis of thought. "The little leaven leaveneth the whole

lump." If you are aggressive you array people against the very thing you would impress them with. After meeting others on their level, turn from the material baptism, as did Jesus, and ascend "straightway up out of the water," to spiritual consciousness, leading others gently from the unreal to the real, from the water-baptism to the spiritual baptism,—complete submission in Truth.

Jesus turned his back on the water-baptism, and accepted only the baptism that came from above. Mark well this point! The spiritual baptism follows the baptism of purity. The descending dove is a symbol of Divine Science, of purity and peace, hope and faith.

In the Glossary of *SCIENCE AND HEALTH*, page 534, we read :

Winged thoughts of immortality bless mankind with a holy presence. Spiritual aspirations soar above the material, into the spiritual.

17 And lo a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased.

From out the eternal harmony, won through perseverance and purity, the consciousness of our oneness with the Father is ever declared, the recognition of our sonship is complete.

CHORUS OF CHRISTIANITY.

I REMEMBER hearing a story in connection with our battlefields. One weary, dreary night, while our army was on the eve of a great and important battle, a soldier paced up and down before the tent of his general. Wearied with his work, he began to sing, half to himself,

When I can read my title clear.

After a little his voice grew louder, and he sang the hymn as though it were a song of victory. His tones rang out on the still night air. After a little, another soldier, off yonder, hearing the music, and fascinated by it, joined in. There was a duet. A little longer, and another voice, farther off, joined, and there was a chorus; and it was not long before the whole army, as far as the sound could reach on either side, were joining in that wondrous chorus, and singing in the presence of the enemy :

When I can read my title clear,
To mansions in the skies.

DIVINE NAMES.

IN all religious utterances, whether through prose or poetry, in pulpit or periodical, by preacher or pamphleteer, the name of Deity is of frequent recurrence. Perhaps one should say *names*, rather than *name*; yet each term but indicates some trait or element in Him whose nature is indivisible, whose existence is harmony.

The name God, as we all know, is generally regarded as only another way of spelling Good. Not only has God the attribute of goodness, but he is Good, in the very essence of His being.

"God is Love," says John; meaning not merely that God is loving, or has the attribute of love, but *is* Love; that is, Love is His nature. The Bible calls God just, merciful, pitiful; but it nowhere says God *is* Justice, God *is* Pity, God *is* Mercy, as it says God *is* Love. In other words, as Love is the fulfilling of the Law, so is Love the fulfilment, or completion, of the divine omnipresence.

Some of the old Pagan writers and poets call God by the name of Father; or rather they call *one* god by that title. Virgil speaks of Jupiter as the *pater omnipotens*, meaning the all-powerful Father,—not so much of mankind, or the universe, as the Father of other deities,—that is, the chief god among many. Christianity applies this term to God very differently, meaning by the phrase, "Our Father who art in Heaven," to indicate the spiritual relation which He bears towards His creation; not that the Creator is a Father in a fleshly sense, even of Jesus, as men are fathers, but that this imperfect epithet, as expressive of a tender and world-wide human relation, best shows what God is to man and the universe.

Well does the writer remember first hearing God called the Great I AM, and being told that this was a phrase used in the old hymns; and in the first Sunday-school lesson-book the writer ever studied, there was this sentence, which excited much wonder, printed in this peculiar way: "God said: IAMTHATIAM." What does this mean? "I am that I am," or "I am *because* I am," or "I am *what* I am." This is an attempted English equivalent of the Hebrew word Jehovah, or Yahweh, and is really a proclamation of the eternal existence and supremacy of the Infinite One, who then and thus declared Himself to the open thought of Moses.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

NOVEMBER DUTY.

IN the month of gray November,
 We must all our sins remember,—
 Call to mind that they may leave us,
 And no longer plague and grieve us.

BIRDSEYE VIEW OF CHRISTIAN SCIENCE.

ATTENDANTS at Chicago, last June, were greatly pleased with Mason's Address. Western people liked it so much, that one of them wished to print it; but it was decided best to issue it in Boston, through our Publication Committee.

The result is a handsome pamphlet of fifty pages, in large type, from the Ellis press, 141 Franklin Street. Thanks are due for the accuracy and regularity of the proofsheets, the copy being so carefully followed, and the first proofs so diligently read, that the author's corrections were mostly changes which he thought best to make. This accuracy so facilitated publication, that in a fortnight from the hour when the manuscript went into the printer's hands, the Birdseye was ready to open and be seen.

It takes up several of the objections commonly urged against Christian Science, and handles them brightly and skilfully. Indeed this pamphlet is calculated to make a favorable impression for the cause it represents, as it is certainly written in a frank yet conciliatory mood. While it does not disguise his opinion of the superiority of Science to other forms of Christianity, it treats opponents in the spirit of charity. The foreman who supervised the printing says the Address gave him a higher idea.

The Birdseye is published at a quarter a copy. Christmas copies, handsomely bound in leather, with gilt edges and title, can be obtained by prompt application, for a dollar each.

THE OCTOBER OBSTETRIC CLASS.

THIRTY-THREE students, from nearly as many States,—many with the degree already earned of C.S.D.,—availed themselves of the first privilege ever given by the Massachusetts Metaphysical College to study the anatomy and surgery of obstetrics, under the guidance of a Christian Scientist who has had an honorable career as a homœopathic practising physician for twenty years.

The first five lessons of this class were given by Dr. E. J. Foster. The unanimous opinion is, that he filled this novel position with admirable success and wisdom. He taught anatomical and surgical obstetrics most faithfully. He talked up his subject thoroughly, in all its intricacies and labyrinths; and this duty conscientiously done, he then talked his subject down, with equal success, so that the students' thoughts were not impressed with pictures of error.

This new department of instruction at the College has passed from the stage of experiment to the stage of proof, as to the superior advantages it affords over ordinary medical schools.

The last four lessons were given by the President. What was the secret of her manifest success during these lessons? Was it because this subject of Ontology is so absolutely scientific and proportionately clear to her? In this class, heart spoke to heart. The Mother felt that she was with many of her dear children, who had been tried and tested; who had gone out from her classes and immediate care once and twice; who had proven for themselves the Truth of her teachings,—and had come back satisfied. She must have known that they yearned to again hear her sound Science and her loving counsel.

CLASS-MEMBER.

PRIMARY AND NORMAL CLASSES.

HEREAFTER no students can be admitted to Massachusetts Metaphysical College Normal Class who have not passed through the Primary Class.

ASSOCIATION TREASURY.

Mrs. M. W. MUNROE is the Treasurer of the Christian Scientist Association of the Massachusetts Metaphysical College, and to her all money due the Association should be paid. Address, 408 Columbus Avenue, Boston.

JESUITISM IN CHRISTIAN SCIENCE.

* MARY BAKER G. EDDY.

THE above is the title of a pamphlet by Ursula S. Gestefeld. Before entering my class, in 1884, she had been the student of a Spiritualist and mind-curer. Though a Christian Scientist in name, she is a member of the Theosophical Society in Chicago. Her attempted explanation of my book, *SCIENCE AND HEALTH*, is abortive; the altitude of her mind has neither reached the explanation nor inspiration of this work. She attempts to vilify my life and to criticize my works, in the face of twenty-two years of unstained labor in Christian Science Mind-healing, while she, a suckling, is drawing her nutriment from them. This is at least, silly.

When teaching her, I found that her mind presented a compilation of other minds, that it possessed, to a remarkable degree, these qualities,—vanity, intellectual dash, and courage without conviction. Her reasoning is intoned with Pagan philosophy, her humanity besprinkled with Buddhism, and her pride and purpose nerved with the spirit of a Judas.

The picture she draws of me, in the above-named pamphlet, is the subjective state of her own mind, and the minds of members expelled from the Christian Scientist Association of Boston. The reader recognizes at once that it is no portraiture of the Author of *SCIENCE AND HEALTH*. The honest seeker after Christian Science asks, "Where shall the young child be born?" Where shall the human concept of the Divine idea be given birth? He queries, Is the mother of *SCIENCE AND HEALTH* a misnomer? Does the child look like its mother, act like her, and does it resemble in the least the hideous counterfeit that Mrs. Gestefeld has conjured up? My heart's desire is, that the mind of this woman be imbued with better thoughts, and her life uplifted.

The only sense in which I employ the phrase "Loyal Students" she seems not to know. I mean those who are loyal to God, to justice, to Truth and Love. Thus loyal, these students and myself are one in motive and aim,—united indissolubly in the bonds of Christian Science. This bond is not *personality*; it is Principle. Shakespeare says:

This above all: to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Jesus says: "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." She who would chain the eye of God, and hold it in her hand, needs to know the lesson of the cross and crown.

ARTICLES FOR THIS JOURNAL.

THEY are always welcome; but to ensure their falling into the proper hands, they should be sent to Frank E. Mason, C.S.B.

If articles are not immediately published, it is generally because we have others which must be used first; and often matter, already in type, has to stand over a month or more.

UP-HILL.

CHRISTINA G. ROSSETTI.

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn till night, my friend.

But is there for the night a resting-place?

A roof for when the slow, dark hours begin.

May not the darkness hide it from my face?

You can not miss that inn.

Shall I meet other wayfarers at night?

Those who have gone before.

Then must I knock or call when just in sight?

They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.

Will there be beds for me and all who seek?

Yea, beds for all who come.

It was Love that made us; it is Love that has kept us; it is Love that saves us, and Love that will crown us with Immortal Life, if we abide in it.

Nothing but a purer, higher Love can save us from a false lower affection. A true Love will cure a false love.

The love of Christ is the only cure for sin.

WRIGHT.

Economic Hints.

If anyone provideth not for his own, and especially for those
of his Own House, he hath denied the faith, and is worse than an
unbeliever.

PAUL TO TIMOTHY.

OUR CIRCULARS.

THIS monthly magazine is devoted to the subject of healing without the use of drugs, hygiene, manipulation, or mesmerism, and to assist in reforming the sinner. It is the only periodical containing contributions from the Discoverer of Christian Science, Rev. Mary B. G. Eddy. It is the official organ of the Church of Christ (Scientist) and of the Christian Scientist Association of the Massachusetts Metaphysical College, of Boston.

It is expected that in each issue Notes for Sunday-school Lessons, on the basis of Christian Science, will be published.

Its new manager, Frank E. Mason, C.S.B., will spare no pains to promptly attend to all communications, and endeavor to make the JOURNAL interesting and profitable to all who are seeking a higher method by which to heal and bless mankind.

As some readers have been confused by the closing paragraph in the circular sent to subscribers and friends, we beg leave to state our offer to New Subscribers more definitely.

If you now send us your subscription for a year to come, we will not only send you the twelve monthly numbers of the JOURNAL for the year of your subscription, but we will also send you, *free*, copies of the JOURNAL from the beginning of the present volume,—that is, from April, 1888. This offer, however, will only continue open till the close of this year, and will end with January, 1889; and these special subscriptions must begin with the number for August, 1888.

Some subscribers, to whom our circulars have been sent write to say that their subscriptions have not yet expired,—as our books clearly show. These correspondents evidently do not know that it is a journalistic custom occasionally to send out business circulars to all subscribers, whether their subscriptions have or have not expired. We are glad to hear from them however.

MANAGER'S NOTICE.

THE management of the CHRISTIAN SCIENCE JOURNAL is now under the direction of F. E. Mason, C.S.B., 571 Columbus Avenue, Boston, Mass. Letters, subscriptions, articles, advertisements, cards,—in fact all communications pertaining to the JOURNAL,—should be addressed to him.

Care will be taken hereafter to have the JOURNAL delivered promptly and in good condition. To improve the magazines for future binding, they will be hereafter rolled instead of folded.

In sending addresses care should be taken to spell out in full the name of the State, County, Town, and City. *Mass.* is likely to be mistaken for *Miss.*, and *Md.* for *Me.* or *Mo.*; yet these abbreviations stand for States far apart. St. Joe, for instance, does not necessarily stand for St. Joseph.

In renewing subscriptions or cards the former address should be referred to, especially if there is any change. The publisher may be misled, especially when a lady, who has heretofore been known by her unmarried name, gives her husband's name, without any notice of the change.

Try and write so that those not acquainted with you, your name, chirography, and dwelling-place, may understand you correctly.

COLLEGE INSTRUCTION.

Mrs. Eddy's terms for instruction, as announced in the College advertisement, are as follows:

Largest discount to an indigent student, \$100 on the first course. Husband and wife, if they enter the Primary Class together, pay \$300; but entering at different times, each is required to pay the full tuition. No reduction for tuition except in the Primary Course. *Payment strictly in advance.*

LETTERS TO MRS. EDDY.

In future, all letters and communications should be addressed to E. J. Foster, M.D., C.S.B., 385 Commonwealth Avenue, in order to relieve Mrs. Eddy of burden.

BOOKS ENDORSED BY OUR COLLEGE.

SCIENCE AND HEALTH, with KEY TO THE SCRIPTURES, by MARY BAKER G. EDDY; to which is added a full INDEX.

Thirty-second edition, carefully revised; a handsome volume of 600 pages. This is the standard work on Mind-healing, and is the only textbook in use among Christian Scientists.

Price \$3.00. By mail, 18 cents extra.

UNITY OF GOOD, AND UNREALITY OF EVIL, by M. B. G. EDDY.

A neat little book of eighty pages. Among other sections are: Seedtime, Deep Things of God, Suffering from Others' Thoughts, Credo, Soul.

Cloth, 50 cents; \$5.00 a dozen. Leatherette, 75 cents and \$7.50. Postage, 5 cents.

CHRISTIAN SCIENCE: NO AND YES, a small book by MRS. EDDY; printed in fifty pages, and bound in pebbled cloth.

25 cents; postage 2 cents. \$2.50 a dozen; postage, 18 cents.

CHRISTIAN HEALING: a very important Lecture by MRS. EDDY; in seventeen pages, bound in paper covers.

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PEOPLE'S IDEA OF GOD: Effect on Health and Christianity: a pamphlet of fourteen pages, by Mrs. Eddy, bound in paper.

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MIND-HEALING: HISTORICAL SKETCH: pamphlet by MRS. EDDY; in twenty-four pages, bound in neat paper covers.

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CHRISTIAN SCIENCE AND THE BIBLE, a volume by Phare Pleigh, of seventy-three pages, with reference to a censure on Mrs. Eddy's SCIENCE AND HEALTH, by San Francisco clergymen.

Single copies, 35 cents. Ten copies, \$2.25.

BIRDSEYE VIEW OF CHRISTIAN SCIENCE, an address at the Chicago Convention, by Frank E. Mason. Fifty pages, in paper covers.

25 cents a copy; \$2.50 a dozen.

ADVERTISE !

ALL true and loyal Christian Scientists should insert their cards in our JOURNAL, so that the public, as well as Christian Scientists, may know who they are.

It was said of the disciples, "that they [the public] took note of them, that they had been with Jesus." The public must soon recognize Christian Science as the only healing power. When this point is reached the public will take note of Christian Scientists, who they are and whence they come. Let us therefore put our names before the public, and make the people recognize us as the true ambassadors of this mighty healing power.

Fifteen months' advertising will be given to all who insert their cards before January, 1889, for which only one year's rates will be charged. In other words, immediate advertisers will receive two months' advertising *free*.

For the protection of our Cause, and the public generally, students who have not been pupils of Mrs. Eddy, sending in cards for insertion in the JOURNAL, will be required to give the name of their teacher and date of study, though the teacher's name need not, of course, be given in the advertisement. This is essential, as the country is overrun with piratical pretenders, really sailing under false colors, though exhibiting the ensign of Truth.

Hereafter extra copies of each issue will not only be printed, but circulated throughout the New England and Middle States. All the principal newsdealers and periodical stores will be supplied with our JOURNALS. Handsome placards, bearing an enlarged fac-simile of our titlepage, will be conspicuously displayed in places where the JOURNAL is on sale.

These placards will be mailed to any address for 15 cents each. Address FRANK E. MASON, C.S.B., 571 Columbus Ave., Boston.

PRIVATE SCHOOL.

PARENTS desiring for their boys and girls the **personal attention** of private schools, and the **discipline** and **varied associates** of public schools, will find both combined at Chauncy Hall, 259 Boylston St., Boston.

Preparation for the **Mass. Institute of Technology** has long been a specialty; and for its thoroughness, **reference is made to the Institute Faculty**. Thorough preparation is made also for **College**, and for **Business**. All classes are open to **Special Students**.

Particular attention is invited to the **Primary** and **Grammar School** departments, and to the **Kindergarten**. Visitors are always welcome.

THE

CHRISTIAN SCIENCE JOURNAL.

For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.—PAUL.

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RAYS FROM CHRISTMASTIDE.

F. E. MASON, C.S.B.

LONG, long ago there was witnessed, at dead of night, a sight in the heavens more wonderful than had ever before been witnessed by human eye. No astronomer, however well versed in his science, has ever hinted at the cause of this strange phenomenon. Though it filled those who saw it with awe and terror, so that "they were sore afraid," it was not a warning of impending evil, but brought such a promise of peace and joy as never before was whispered in human ears.

The phenomenon referred to was the Star of Bethlehem, which blazed out through the dark night of old, bathing a world of woe in a hallowed light never before seen by mortals. Shining in the East, from whence cometh the light, it led mankind to the manger, where, cradled in humble obscurity, lay our Master,—the Prince of Peace. This guiding Star appeared to be a physical phenomenon; but we must look upon this vision in a higher sense (since matter has been shorn of its reality) and consider this heavenly light in its spiritual significance.

From this height of thought the Star of Bethlehem becomes a glimmer of Truth, rising above materiality, and

blazing out through the dark night of sense, burning away the clouds of belief, and leading to the living Christ,—a glimmer of immortal light, traversing the darkness of human belief, rising higher and higher above worldliness, ever beckoning pilgrims to the habitation of the perfect Idea of God.

This glorious pilot of the heavenly realm will guide all to Christ. This Star, which for eighteen-hundred years has been lost to view, has again made its appearance in the heavenly dome.

The Wisemen from the far East were not the only ones who had supernatural warning of the advent of a new dispensation, in the birth of this wonderful child, Jesus. We read in the simple Gospel narrative : "There were in that same country shepherds abiding in the field, keeping watch over their flocks by night ; and lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them."

This wonderful vision, which the shepherds saw, was no mere fancy, no dream, no fable. It did not appear to those who were wrapped in slumber. It was not born of poet's pen or painter's pencil. It did not burst upon men when suddenly wakened out of sleep, too bewildered to believe their senses. It came to shepherds who were accustomed to all-night wakefulness, watching their flocks. It came to men who were in a proper condition of mind to receive it,—men whose spiritual vision was ever awake, penetrating the darkness of mortal mind, watching their flocks, the offspring of their thoughts, lest, during the darkness of belief, they should wander from their care. These shepherds stood guard over the messages of love God had given them, awaiting the time when the full light of Truth should forever dispel the mists of materiality, and reveal the full sunburst of an eternal day, in which there could be no night.

To such shepherds appeared this angelic message. It did not come in confusion or discord. It came in the midnight hour, when the world was asleep in material darkness, and none but shepherds were awake. It came in heavenly

harmony, and was heard only by those whose minds were receptive to the heavenly chorus. The air was stirred with that wondrous song, as a multitude of the heavenly host swept down from the skies, to bless the earth with "glory to God in the highest, peace on earth and goodwill toward man." The theme belongs to Heaven. There is a ring in the words that is not of this world.

When Jesus was born there was no place for his mother at the village inn, and she and Joseph were obliged to take up their lodgings in the stable connected with the inn. In a manger in this stable our Master was born.

Is it very different today? Does not personality again crowd Christ out from the consciousness of mankind? Does not the world refuse a place for the birth of Truth? Again comes the question, Where shall he be born? Oh that mortals would open their hearts for the birthplace of Truth. Christ stands at the door of your heart and knocks for admission. Who will open to him and the heavenly host?

The Star of Bethlehem shines today as of old, piercing the darkness of belief, and leading followers to the portals of Heaven. As of old, it shines in the Heavens of perpetual and perfect harmony. As our sun rises in the eastern horizon, where seem to blend the earth and sky, and ascends higher and higher above the material world, it causes the shadows to flee away which had stretched rearward. As the gilded orb of righteousness approaches the zenith, our shadows grow less and less, till we are immersed in a flood of sunshine which casts no shadows.

Can the light of Truth ever wholly disperse the darkness of mortal mind, until we find the perfect day in which is no night? Why do not mortals heed the lesson which the sun teaches, as it daily rises above matter? Are the signs of the times never to be observed? Will not the sun of Soul some day rise to the zenith, never more to descend? Can we not so teach that the sun of Truth shall never again sink below the horizon of human outlook? When our senses are so spiritual that we can discern no darkness, then we

shall perpetually behold the light. Did not the sun stand still for Joshua, until he had defeated the enemy? So will God's light, the light of eternal Truth,—Christ the light of the world,—remain shining in the Christian's consciousness, until our enemies, sickness, sin, and death are vanquished. This everlasting day must dawn!

In former times, before electric lights, gas, or petroleum had been discovered, it was the fashion to light meeting-houses with candles. These candles were not furnished by the church-officers, but each worshipper brought his candle with him. One of these wicks would emit only a feeble light, but the aggregate of tiny flames illumined the place. So is it with us. The light carried by any single one of us may be flickering and faint; but let our thoughts shine together, each illumined with but a spark of Truth, and the moral region around us will be filled with divine light. Never despise the dimness of the reflection you make. A mere streak of gray dawn presages the open day. "To him that hath shall be given."

Jesus is the central light of human history. His Truth is "the same yesterday, today, and forever." He called himself the Way, the Truth, the Life. The Way and the Life, like the Truth, are "the same yesterday today and forever,"—that is, from eternity to eternity.

Human words and metaphors fail us, when we talk of God's verities. The Way is from everlasting to everlasting, beginning with God and ending in God, for it is the eternal circle. The Truth shines in all ages and for all men. It shone for the angels, when the Morning Stars first sang together in Heaven. It will shine upon the wings of the seraphim "before the great white throne," the ruling power of God,—the great white throne of the blessed Apocalypse, the revelation, the unfolding, of divine Love. The Life is the all-pervading essence of infinite Being, permeating alike the tiniest grain of reality and the grandest star of thought.

Jesus—or, to speak spiritually, the Christ—is the concentration, the essence, of the combined excellencies of

spiritual realities, expressed by three words, Way, Truth, Life. Before his birth in human history, his culminating religion was anticipated by the divine thought, partially expressing itself in the inferior Mosaic system of religion, and in the higher conceptions of the Prophets. Even among the heathen nations were to be found anticipations of a brighter spiritual light to rise in Judea. The Magi, who came to the Holy Land at the Advent, were from a foreign country, where they had seen his Star in the East,—the light of Truth.

Since that day there is scarcely a religionist, the wide world over, who has not received, directly or indirectly, some higher blessedness of thought from the Star which “stood over the place where the young child lay.”

The angel of the Lord came upon the shepherds; that is to say, a message from infinite Love reached human hearts. This message has been sounding ever since. Nay, this message had been sounding from all eternity; only the ears of men were dulled, and it remained for Jesus to remove their deafness, that they might hear the Christmas chorus of peace and goodwill. If our ears are open, let us bless God, and the teachers whom God has sent; but if we hear this Overture of the Angels, this hearing lays upon us the wider duty of joining the everlasting song, and communicating it in our turn,—not only to the deaf ears about us, but to generations yet unborn.

Let us all turn our thoughts Heavenward. Then God will send His angels to us, and they will bear us upward to the dwelling-place of the Most High.

Birds never light on fluttering or moving objects. So is it with Truth. Truth can find no resting-place in vacillating minds.

Let us walk with single-eyed devotedness, reflecting so much of God's glory, that we may point with the finger of assurance to the true and only Star, which will not only guide us, but lead others to the place where they can discern the living Christ, the risen and immortal Jesus.

LOYALTY TO TRUTH.

J. S. B.

IN God man lives, moves, and has his being. This is the Truth of Being; and to gain the realization of spiritual Life, there must be a daily growth Heavenward, a forsaking of the things of earth,—its joys, pleasures, sorrows, and sufferings,—through the influx of the Spirit, bringing joy unspeakable, and a peace which passeth all understanding, a sense of harmony which must come from “Life hid with Christ in God.”

“Let your conversation be as becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one Mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation,—and that of God.”

Lift the standard of Truth high above all that is earthly or material, above mortal beliefs, which would personify and limit, according to human finite conception, an infinite Deity. When your thought has risen above the fetters of sense, when the glory of the Infinite bursts upon your consciousness, then is the Spirit revealed in demonstration and power, then is the Christ seen apart from all of earth, of the things of the world. Through its demonstration over all evil, will all men be drawn unto it, and be seen as the children of one Father, governed in perfect harmony and Love; for “I, if I be lifted up from the earth, will draw all men unto me.”

Do not make the Truth of God a lie, by holding the thought, for a moment, that any material aid is needed to help God do His work, or that any knowledge of *Material* is a benefit in any way; for in this does God, Spirit, have no part, because it has to do with the knowledge of this world, human knowledge,—which, being the wisdom of man, “is foolishness with God.” It is divine Wisdom, Life,

and Love which heal every woe. Jesus said: "The words which I speak unto you, they are Spirit and they are Life."

Do we need anything more than the Truth, which shall set us free, and give us the liberty of the Sons of God? Did our Master teach us ever to look beyond this for help, or that we could do so, in overcoming sin, sickness, and death? Is there any greater power than God, or anything apart from Himself, that can aid Him? We understand, in Divine Science, there is not, but that He is the All-in-all, and there is nothing beside Him. Then will you not weaken your power for the demonstration of Truth, the works of the Spirit, just so far as you lean in the direction of matter? Most decidedly, Yes. This would be a house divided against itself, which could not stand. It would surely fall,—thus causing a final departure from Truth, as declared in Christian Science,—if not forsaken and that speedily.

Can one cling to or go back to the limits of his former religious beliefs, and yet remain a Christian Scientist in demonstration? He can not, any more than the adult can go back to the garments and sustenance of his infancy. He has grown out of and beyond them. They would neither protect nor sustain him in his larger growth, which demands more. It is not that he would be unclothed by taking away the limitations of his childhood, and supplying those suited to his growth, but clothed upon, that mortality might be swallowed up of Life.

As the petals of the rose burst forth from their narrow cell, and unfold, one by one, in the bright sunlight, so do the buds of promise—seen in the upward tendency of thought in former beliefs—unfold and burst forth from their narrow limits, and come into the sunlight of Truth understood, revealing the beauty and harmony of Spirit in its demonstration over the errors and discords of sense, which would hold one in bondage all his life. When we have gained the freedom of the Sons of God, then are we free indeed.

God's blessings are for all; but have we, with all our

strivings for higher light, been able of ourselves to reach the understanding of Truth in its demonstration? Have we lived so near God as to have sufficient spiritual perception of the teachings of our Master—to be so clearly revealed—as to make them practical, so that we have seen the signs following them that believe? Have we been spiritually where there came to us directly such an illumination of thought, that the Truth, as declared in the Scriptures, was seen in its demonstration of control over all error, until we could obey the injunction, “Go ye into all the world; preach the Gospel and heal the sick”? Can one student of Christian Science say he has had this revelation from God directly to himself? No, not one!

There must be an interpreter of Truth to the age, because of its materiality,—an interpreter near enough to God to be His mouthpiece, through which He can reveal Himself, and man thus be brought into an understanding of himself and of God.

The Children of Israel must have a Leader. First came Moses, through whom the Jews received their highest conceptions of Deity. He went up into the Mount,—he rose spiritually above the consciousness of the people, to a point where he was in communion with God,—and through him God spoke to the people. We read: “And Moses alone shall come near the Lord . . . And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” Although they promised to obey, yet when temptations came they yielded, and instead of following their leader by adhering so closely to his spiritual teachings that they could not lose sight of him, they went back to their old idol-worship, having other gods before the one true God; and so departed from the high, pure motives and thoughts, to which they had attained through Moses, to go back to their former material and sensuous beliefs. As these thoughts grew upon them, they began to complain of their leader, asking for other gods to

go before them, and saying, "As for this Moses, the man that brought us up out of the land of Egypt [darkness], we wot not what has become of him." They lost their true sense of God. While Moses rose spiritually, until he was on the Mount, in the very presence of God, they, instead of following him in thought, were retrograding, taking steps backward. Hence the separation from their leader, which was seen in the expression of their own material, sensuous thoughts. Seeing this, Moses was filled with indignation, and called for all on the Lord's side to come unto him. "And the Lord said unto Moses: Whosoever hath sinned against Me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold, Mine angel shall go before thee; nevertheless, . . . I will visit their sin upon them."

Moses was the leader of the Children of Israel, because in advance of them spiritually, and therefore the highest expression of God to that age. God made himself manifest through Moses. What came to the Israelites through him was their highest conception of God; but it was belief without understanding.

This "veil is done away in Christ," Truth, which afterward came through Jesus, the Son of God, as the leader and teacher of the people. He said: "I came not to destroy the law, but to fulfil;" and Paul added, "Love is the fulfilling of the law." By Jesus came grace and Truth, which cast out devils, healed the sick, raised the dead,—raised man up from dead beliefs, into living Truth, for he said: "I am the Truth and the Life." "And of his fulness have all we received." He was ever in the bosom of the Father, and it was he who declared the Father.

How little the Truth which Jesus taught was understood by a material age, is shown by the short continuance of that faith after his day. The people went back to their false gods, to their belief in matter as a power to heal, which was wholly contrary to the teachings of the Master, who said, "It is the Father [Spirit] who doeth the works," thus

utterly ignoring every claim of matter. Gradually did they go back to their dead rites and ceremonies, thus losing the Spirit, and bringing the result of error in sin, sickness, and death. Faith was no longer seen by the works which follow them that believe; but it became a dead faith, for "Faith without works is dead."

Therefore there came again the necessity of a leader of this people Israel, to bring them up again out of Egypt, or darkness, and back to their Father's house,—the Truth as taught by the Master, and understood and demonstrated in Divine Science, by its power over sin, sickness, and death. This want was supplied by a loving and tender Father, when His children were ready to receive it; and it is through one of His own choosing, whom He has himself prepared for this mission, that it has come to us,—not through any plan or preparation by man, but through her understanding of the things of God which came through Him alone, this new leader being taught of God.

The one who is nearer God than all others, is the one through whom He is speaking and manifesting Himself. God can only manifest Himself through good, and not through evil. From this, therefore, comes her power for good beyond others, which is reaching over the whole world, uplifting man from sin and suffering, bringing him into the understanding of his relation to his Maker, and his God-given dominion,—the Truth which shall make him free.

Loyalty to Truth is also loyalty to its representative; without one, we gain no understanding of the other. God, and the means through which He has revealed Himself, can never be separated. Therefore, guard well this point, and the avenues of Truth will be ever open to your thought, which will continually unfold and reach Heavenward in the sunlight of Truth understood, until all error is overcome, and man is seen in the image and likeness of his Maker.

In the language of the Epistle to the Hebrews, let us say: "Seeing then that we have a great Highpriest who is passed into the Heavens,—Jesus, the Son of God,—let us hold fast our profession."

CHRISTIAN SCIENCE DEFINED.

LAURA C. NOURSE.

BROADLY defined, Christian Science is the living, the bringing out in practical demonstration, of the Christ-life. Christian Science does away with the doctrine of a vicarious atonement, in so far as it discards the commonly accepted doctrine that the shedding of Jesus' blood on the cross paid the penalty of man's transgression, without work or effort of man's own. In other words, Christian Science holds with James, that "faith without works is dead." It declares the Life, and not the death of Jesus of Nazareth, to be the open way of man's redemption.

Jesus came as the Desire of the People. His mission was to reconcile man to God, not God to man.

To this end he must enter upon this Adam-dream as a little child. His birth must be after a manner which should bring again to man, lost in the sensuous beliefs of that Roman age, the thought of man's purity and perfection, as he came forth from the hand of his Maker. Jesus was not conceived in sin nor shapen in iniquity. He set at naught the law of human generation, and declared God the only Life-giver, the only Creator.

Jesus' career, as the impersonation of perfect humanity, embodying the perfect Principle of Divinity, began in obscurity; but he grew to the perfect stature of the perfect man, conforming in all respects to the law of man, where it did not conflict with the law of God, and yet he declared God to be the only lawgiver. He chose his disciples from among the humble and the unlearned, thus proclaiming that "the wisdom of this world is foolishness with God."

Jesus put sickness and sin in the same category, and Paul declared death an enemy. Jesus cast out evil, healed the sick, raised the dead, passing himself through the valley and the shadow, to declare its nothingness. Calmly, quietly, majestically, he walked the even tenor of his way, turning

neither to the right hand nor the left, regardless alike of the entreaties of friends or the calumnies of his enemies. For his disciples he had always the word of rebuke, of counsel, of encouragement. For his revilers he had that divine compassion which voiced the petition, "Father, forgive them, for they know not what they do."

He did all for the honor and glory of God. Self was lost. He was doing the will of the Father. He realized the nothingness of the mortal claim, for he came perfect in his understanding of man's relation to God. His mission was to restore that which was lost, to bring back to humanity the understanding of the at-one-ment of God and man. He taught the letter, and demonstrated the Spirit of the law. He struck the axe at the root of the tree, and declared the thought to be the parent of the act, teaching that he who hateth his brother is a murderer already.

He led his disciples step by step up to the Mount of Transfiguration. Revealing to their quickened vision his own glorified presence, he declared them to be like himself. Bringing them back again to earth, to the work of overcoming, he taught them that step by step they should walk in the way as he had walked in it, before they could enter the Promised Land.

To enter into this Life, to do those things which he has commanded, to walk in his footsteps,—this is the Christ-Science, or the Science of Christianity.

Let the world think well before it dares condemn that which means man's redemption from sin, sickness, and death, lest haply the world be found fighting against God.

How define the undefined?
How confine the unconfined?
How control the uncontrolled?
How describe the vast untold?
No! By faith we find the Word,
And by purity the Lord.

HINDRANCES IN THE WAY.

E. M. T.

THERE is a division of opinion just now in regard to the name which forms the subject of this paper.

Some, hearing the name Christian Science, and attracted by the peace and comfort it brings, come to it, hoping to still hold all they seem to possess of earthly riches and fame; but when they find that "ye can not serve God and mammon," they are like the young man who had kept all the commandments, from his youth up, and yet went away sorrowful, because Jesus told him the one thing more, needful to obtain the Kingdom of Heaven, was the selling of all he seemed to possess,—and giving it to the poor, or those who seemed to have nothing good.

Who is to blame if such as these meet with no success?

Many who take up the cause—like Peter, in his zeal to reach the Master—try to preach or teach it before understanding the simpler rule of healing. By your works, more than by your words, shall you be known; and, though we ought at all times and in all ways to give the lie to error, let us remember that "Wisdom resteth in the heart of him that hath understanding," and that "good understanding giveth favor."

Others, at the mere mention of this subject, freeze with seeming terror, as though encountering something horrible. Is this because those who practise it claim to follow the example of Jesus, by healing sickness as well as sin? Let them listen to the Master's words, "Heal the sick." Is it then blasphemy to do the bidding of Christ?

Others seem to have the idea that Christian Science is violating what they call the Laws of Nature. In looking into this matter, if we are to follow the example of Jesus, will not this very violation, so-called, occur? Jesus demonstrated the nothingness of so-called natural law; and he showed, by his life, that complete trust in the infinite, divine

Principle never leaves man desolate. Think of the three days spent in the tomb; and that, too, after receiving the worst outrages which could be thought of in that day! Was the trust, then placed in Immortal Spirit, misplaced? The answer should certainly and emphatically be, No, when we remember the glorious resurrection and ascension which followed that hour of prayer and fasting.

Is it only ignorance, or is it indifference to what appears new, that keeps one in the darkness of fear in regard to this Science?

The name Christian Science, like many another which originally had a good signification, has been purloined by those who seek only fame or wealth, so that even the very elect would almost be deceived by their so-called interpretations of it. Can we wonder then, when these misinterpretations and misrepresentations seem to have the field, that honest and deep-thinking men and women should hesitate to investigate what seems to be a humbug? To all such doubters let us say, that it is not wise to trust to appearances, which are ever deceiving us. In order to have an imitation there must be a reality, which, when found, will so eclipse the false, that what at first seemed a humbug becomes the "light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts."

Twenty-two years ago such a star arose in the east of this American Continent, leading again the wise to the place "where the young child lay," by the interpretation of the risen Christ.

Ye who would know the Truth, come to this fountain, and it shall be to you "a well of living water," whose source is in the secret place of the Most High.

JOHN BUNYAN had a great dread of pride. Once, after preaching a fine sermon, his friends crowded around him to express their admiration of his eloquence. He interrupted them, saying: "Ah, you need not remind me of that: for the Devil told me of it before I was out of the pulpit."

SOUTHEY.

Letters.

A WORD spoken in due season, how good it is ! PROVERB.

GOOD WORK IN TAMA.

I HAVE just been reading your work entitled SCIENCE AND HEALTH, and have become most wonderfully interested in its perusal, for it seems to fill a long-felt want in my very being. I can not express to you, in words, the good it has done me, for they are inadequate. I have improved in mind and body constantly, since reading it, and am so anxious to know more of its workings.

Please let me know if there is any way I can work in this new vineyard for the Lord ; for my heart's desire is to be healed in this new and lasting way, and then to heal others.

I well know that the world will have to be educated up to this high standard. Can I not help in this glorious work for God and humanity? We have Christian healers in Chicago, Council Bluffs, Des Moines, and various other places, but I would much prefer receiving instruction from the fountain-head.

I have the firm convictions and beliefs of my New England ancestors, being a descendant of Rev. Humphrey Morse (my grandfather) of Milford, N. H. Having been born in the good old Granite State, my heart is still in the home of my childhood, and I gladly welcome this sign of progress, coming as it does from the East.

M. T. H.

WORK IN CHICAGO.

How can I thank you enough for the Truth you have given us, showing us a Life wherein we can have harmony. I was indeed in despair, when Mrs. Spaulding came to the rescue and healed me, afterward teaching me the Science, whose knowledge is more precious to me than gold ; and now I feel that I have something worth living for. I am perfectly well, and able to keep my family well.

N. R.

A MESSAGE FROM LANCASTER.

DEAR JOURNAL: It has not been my custom to take testimonials from patients, but am now convinced that it is well to do so in some cases. It does the patient good to make a confession of the benefit he has received. I send you a copy of a testimonial which appeared in a German paper here, inserted by one of my patients.

I want to tell you of the great benefit I have received from treatment by Mrs. Evans, the Christian Science healer who is located at the Stevens House. She came to me when I was unable to wait upon myself, or to be at all comfortable. I was suffering with severe sickness, from which the best physicians here and in Germany had failed to heal me, my trouble being a complication of many diseases. Mrs. Evans gave me no medicine, but treated me mentally. I gained strength rapidly, and in one week was able to work about the house, feeling like a new being, and I have my benefactress to thank for all this.

VIKTORIA HUBER.

I feel it just to add that my quick cures are the exception, and not the rule. I can not depend upon the application I am able to make of the understanding I now have of the Truth, to bring about a quick cure every time. Hence my constant desire, every waking hour, is for a saving understanding so great that there may be no delay, and that my efforts to wipe away the mistaken beliefs, which seem to hold in bondage those who call on me for help, may assist them at once to realize that they are free indeed. I have been here two weeks, and as yet am doing nothing but charity work. I can not say what I may be able to do to interest the people in the most beautiful and most satisfactory study that has as yet appeared in the world,—the most beautiful, because it takes us from a world of sense into one of Love and Truth,—most satisfactory, because it gives us a peaceful mind and a healthy body under all circumstances, however severe the trial. The Mind-remedy can be depended upon; and later, when it all comes clear to us, that the trial has been a most effectual developer mentally and spiritually, we count it all good, and realize that the Truth works for us in a mysterious way sometimes.

There is never a day when I do not thank our Father for this wonderful understanding, which our Teacher has worked so hard to present to the people for their use. I sometimes wonder if she ever would have taken a patient to heal or written an article, had she known what she must encounter; but am sure she would, for Truth will out.

CLARA M. EVANS.

STERLING WORTH.

DEAR JOURNAL: I take pleasure in telling the world what good Christian Science has done for me and mine, and the good Mrs. Geo. Lancaster, whom we consider the Christian Scientist pioneer of this State, is doing for mankind. I should be glad to relate what I know of her wonderful and successful work, but I know it will take up too much space, and so I will content myself with making this statement; but if anyone wants me to particularize, I shall take great pleasure in doing so.

MRS. E. N. WOOD.

Mount Sterling, N. Y.

THE NEW COMMUNION.

WHY I write you this I know not, unless it is because we like to express our thoughts to those who we think will understand us, and have charity for our want of understanding. Next Sunday will be Communion Sunday at the Church of Christ (Scientist) Chicago, which I attend; and this question comes up before me today, as it did when I was a little child, learning the old Church Catechism: What is required of those who come to the Lord's Supper?—*Answer.* To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life.

I was a communicant in the Orthodox Church for a number of years, and preparatory to communion always examined myself, and steadfastly purposed to lead a new life; but I could never see that my life was very different, after all. Since I have come into the understanding of Life, I can see the cause of my many failures in our old belief. In Christian Science we must examine ourselves, whether we are forsaking our former sins. If so, we are progressing spiritually. Are we rising daily to higher and holier being? If so, then are we feeding on the bread which came down from Heaven through Christ, and are partakers of the wine which sustained and inspired Jesus in his mission; and it will sustain us, if we eat and drink it worthily. Oh what sweet communion! It is the very essence of Christianity, or Christian Science.

Oh Heavenly Father, teach me to examine myself, that there be nothing hidden in me that should not be revealed.

A DISCIPLE.

METHODIST FERVENCY.

IN Christ's Truth you will allow me to write you a short letter. I know that you will read it, because you are all Love, and have the Mind that was in Christ.

In the past two years we have had good and great work done; but oh, how I do wish our leaders understood Christian Science as taught in SCIENCE AND HEALTH. How much better their work would be. When I think of the depth and height of the Science, as taught in SCIENCE AND HEALTH, I long to have everybody understand it. I have read and studied it for the past two years, and when I sit alone in my chair to read, I do not read very long until I am raised right up from my seat; and the glory and joy and peace no tongue can describe. Vanderbilt's wealth could not buy it of me, if I could not get another copy.

I am the only Christian Scientist in this town. On the Sundays of July 15 and 22 I held Christian Science meetings in the parlors,—the first Christian Science meetings ever held in Storm Lake. God was with me in Spirit, and in the very beauty of holiness. He gave me the living seed of the Spirit to sow, and that seed never dies.

Oh how I hope to be able to visit you some time. I can think of your goodness, and I know that you will send me and my family of boys and girls good strong thoughts, so that I may be able to sow more of the good seed of Christian Science.

If you knew what I have had to stand since I have been a Christian Scientist, you would help me along in this pioneer country. I grow more and more into the understanding of the Science every day, and nothing can shake my faith in it. I could go to the stake for it. The people I met in Chicago last winter are so good and free from selfishness, that but for my children I should go to Chicago for good, to mingle with the friends there.

YOUR CHRISTIAN SCIENCE JOURNAL is first-class. There is no sin, sickness, or death in Christian Science. God bless you forever.

MRS. MARY HARKER.

God is goodness, both in its essence and in its action. His Spirit, His will, His wisdom, His laws, His works, His rewards and His punishments, His grace, salvation, and perfection, and all that He is or does, proceed from Love.

WRIGHT.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

SUCCESS IN SCIENCE.

JOHN F. LINSKOTT.

THIS is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

JOHN XV. 12-14.

It is common-sense that successful business-men use in the commercial world. They only take a rational view of cause and effect in their sphere of operations. They must risk much, as all things in mortal mind are so subject to change and revolution.

There is a class of men in the financial world, however, who have come into possession of money not earned by experience, who have very broad and high notions of the way business should be done; and they generally end their career by acquiring experience and practice, while the business-men acquire the money. Of course neither class is richer or wiser in reality; but, for the time, one is happy and the other is sad.

Turning from sense to Science, there is just as much common-sense and practical work to be done therein as in the affairs of the world. The glorified Master of Life, Truth, and Love came to teach and establish on earth the Kingdom of Love, *i. e.* the fatherhood of God and the brotherhood of mankind. After three years of constant teaching and demonstration, and after they had spiritually discerned the true God and the true man, Jesus gave them some very practical commands.

He said: "I have taught you how to overcome the world, the flesh, and the evil. I have shown you the true way of Life. I have given you the knowledge, in part, that I have learned of our Father and Creator. I have taught you how you are to demonstrate your control over sin, sickness, sorrow, and death. I have given you, in my teachings, the understanding of Life, which gives you dominion over the earth. You are now ready to teach this Gospel to the world. Your position is the highest which men

or women can occupy on the earth. Your calling to the work is from God. I am about to leave the work all in your hands, under this one command, That ye love one another, as I have loved you. I lay down my life to prove my faith, and my love to you and for the world. If this test is required of you, you must do likewise. You will find no comfort in the world. The world will hate and persecute you. Your real safety and success will be in your humility, and in your love for each other. There you have a little kingdom within yourselves, that will give you peace, because I shall be with you in Spirit. You shall ask for yourselves of the Father; and, if my words abide in you, ye shall ask what ye will, and it shall be given unto you. Herein is your defence from the world, your victory over the world, and the power by which you are to attain the perfection of the Father. You must do it. The Spirit of Truth, which comes to you from the Father through me, is ever positive, that it may destroy error, which is always negative. Unless your motives and actions are ruled by Love, you will have discord in your own ranks, and be overcome by your enemy."

Though not the precise language, this was the common-sense and practical advice that Jesus gave his disciples. They had done well in demonstrating their power over sickness; but they had a hard struggle to demonstrate their power over ambition, avarice, the pride of life, envy, and spiritual vanity, before they were fitted for their work. They founded the true Church, and for three-hundred years the Truth was preached with demonstration and power. They failed through disobedience, and twelve-hundred years of darkness ensued.

Do you not believe God has spoken to His human children in this age by the mouth of His prophet? If you have that faith, you must prove it by fulfilling the command of this text. The conditions of discipleship are the same in all ages. The enemy to be overcome is the same, and the unity of Good is the only power that can carry this cause in this age. Faith in and obedience to our Teacher, love for the Truth, love for one another, and earnest, honest effort with our fast-growing army, will soon revolutionize the present system of effort to destroy error with error, both in medicine and in theology. Let us think of these things!

I have found a need for this little sermon in myself, and it may lead others to examine themselves. We are not studying sentiment, but Science. We are not preparing for peace, but for war.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

TRUST OF CHILDHOOD.

[DR. C. H. PARKHURST, in *The Watchman*.]

ONE of our present recollections of childhood is that it was a time when we were confident of being taken care of. We took no thought for raiment, but to wear it when it was provided. We went to sleep without anxiety. No distraction came into our dreams. We did not spend our dream-hours in carrying impossible burdens up interminable hills. It was but a moment from Good-night to Good-morning, and the new days always blossomed out in original freshness and sparkle.

The quietude of our young years was due, more than we thought of then, to the fact that we had a father and mother to go to when in trouble. They used always to help us out of our little difficulties. When the child comes in from outside, the first question he is likely to ask is, "Where's mother?" He may not want her for anything particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quietly at night.

And so among the larger difficulties, that throng and swarm around us as we move along into older years, there is nothing we need so much as to feel that there is someone who stands to us in the same relation now as father and mother used to years ago. That is the first idea of God we want to have formed in us when we are little, and the last idea we want to have of Him as we move out and up into the place prepared for us in the Father's house on high. The first recorded sentence that Jesus spoke called God his Father, and his last recorded sentence on the cross called God his Father.

"Boast of the day in the evening," is a sensible and far-reaching Russian proverb,

INFANT MORALITY.

[From *Atlantic Monthly* for June.]

SURPRISING as it seems, I believe it to be true that not a little positively false morality is taught children by respectable and educated persons,—not consciously, of course, but through want of thought as to the impression made upon the child's mind by the words and actions of its elders. It is not only ignorant and irresponsible nurses, but too commonly the child's own mother who confuses its sense of right and wrong, by putting the expedient before it in the place of the right. This happens every time a child is bribed to obey by the promise of some reward. He learns that he is to do right, not because he knows it is such, or because simple obedience is imperative, but because doing the right thing is to bring him some advantage.

Conversely, therefore, if to do it brought some disadvantage, or even if it brought nothing with it to gratify the child's wishes, it would no longer be right. Motives to right-doing are too often urged which, if not actually bad, are certainly not the best; as when children are told that their friends will not love them unless they behave in a certain prescribed manner.

The appeal to affection is no doubt legitimate in its place and degree, but the parents' affection ought not to be held up as a prize for right conduct. A father may properly tell his children that he is pleased when they do right and grieved when they do wrong, but a child should never be allowed to believe that, whether pleased or grieved, his father has ceased, or could cease, to love him.

The root-truth about the matter seems to be this: that a child's parents stand to it, while it is young, in the place of God himself. All its conceptions of truth and goodness come to it through this channel, and justice, love, faith, and all the virtues, dawn upon the child's soul as they are embodied in its parents' speech and action toward itself and its brothers and sisters. When a father or mother does an injustice to one child in favor of another, it is not the one child alone that is harmed, but both. Justice in the abstract, children know little of, and to preach about it to them would be of slight use; but every little one understands it in the concrete, and many a child's heart has swelled with an indignation

against injustice that was not wholly nor mostly selfish, but a righteous instinct asserting itself against a visible wrong.

A truthful child is generally strictly veracious, and does not comprehend any deviation from the letter of truth; so that it is often necessary, to save it from moral confusion, to explain what may seem to it like untruth. If it become impossible to keep a promise made to a child, the hindering circumstances ought to be mentioned, or at least it should be explained that there are such.

Again, the Bible command, "Parents, provoke not your children to wrath," is often forgotten, while the corresponding one, "Children, obey your parents," is quoted and enforced. A great deal of injustice is often done, moreover, in settling disputes among children, by not allowing for provocation received.

A most obvious practical rule in the training of children is, Always take for granted that they mean to be good. If to give a dog or a child a bad name is an excellent recipe for making him deserve it, to let it be a matter of course that he is to behave properly is to go a considerable way toward having him behave so. I have seen mothers actually put it into a child's head to be naughty, when it had never occurred to the little one to be so. In this connection I would utter a protest against a kind of infant literature, usually illustrated, in which greedy Tom and slovenly Jane, cruel Peter and vain Polly, are vividly described in the act of making themselves unpleasant.

Manners and morals are closely connected, though parents attentive to their children's training in the one are strangely negligent with regard to the other.

Example goes a mile where precept goes an inch with children, and I believe that the irreverence towards their elders, which is justly blamed in children of the present age (and, perhaps justly also, in especial among Americans), is largely owing to the greater freedom of companionship with their elders nowadays allowed to children. Few people will restrain themselves in speech on account of the presence of the little ones; and these consequently hear an immense deal of personal comment and criticism which they ought not to hear, if they are to keep that respect for their elders in general which surely it is desirable they should retain so long as it is possible.

To the same cause is due the sophistication of children, so noticeable, and to my mind so deplorable. A boy need not be a

baby because he does not know at ten what his grandfather did not know until he was twenty. The modest simplicity and the fresh and tender bloom of girlhood,—no, it has not all disappeared yet! I believe that a child who, without being coddled and *babified*, yet is kept a child so long as, according to its years, it is called one, has a physical advantage over the child too early initiated into the knowledge of manhood or womanhood.

Parents do not realize the physical wear and tear that accompany premature development of the brain; and the undue tax upon the nervous and vital forces, when a child engages in the occupations and amusements of a grown person, leaves it, in maturer years, low in physical resources, just when it has most call upon them. To follow this vast and important subject leads one easily far afield. There has been a great deal of theorizing upon it, some of it valuable indeed, yet one would think that observation and reflection might tell any reasonably sensible parent all he needs to know. One would think so; yet my fellow-creatures scarcely ever appear to me so fallible as they do in their parental characters.

THE NINETY-FIRST PSALM.

J. C. W.

OH Mother Love! Thou broodest still.
 In tenderness divine,
 On each dear child who does Thy will,
 And finds his strength in Thine.

The feathers of Thy bosom warm,
 His covering shall be,
 When snare of fowler waits to harm,
 And shut him out from Thee.

The angels of Thy watchful care
 Are round about Thine own;
 They triumph over human fear,
 And trust in Thee alone.

When hatred flies its poisoned dart,
 And clouds of terror lower,
 They nestle closer to Thy heart,
 Thy Truth, their shield and power.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :

“ Inquire of the necromancers and wizards,

That peep and murmur ;”

Then say ye : “ Should not a people inquire of their God?

Should they inquire of the dead for the living ?”

ISAIAH.

THE TESTIMONY OF THE FRUITS.

TRUTH-SEEKER.

A PRETTY Western editress runs an Express pouring out threatenings against the author of *SCIENCE AND HEALTH*, whence she seeks the little she knows of Christian Science. She is glaringly on the wrong track for driving by this author, whose way is the highway of holiness, which leads to harmony, light, and Love ; while her critic's is the byway of envy, jealousy, and hate.

With what grand eloquence and superinduced malice she deals her blows on the unoffending, in order to strand them on shoals of her imagining ! Her picture of a weather-beaten hulk shows a vast amount of ignorance on the part of the writer, for great reformers never reach that condition. It is only those who strive to build up kingdoms of their own who are thus stranded.

The reactionary wave acts the wrong way, not against, but for the author of *SCIENCE AND HEALTH*, whose honest students see a steady gain in her ability to convince the incredulous ; and they speak of this in every succeeding class.

Here are two contrasting facts for green eyes to behold and be benefited by. At no time in the history of Christian Science has this author had so intellectual, unselfish, sincere, and Christian a following as at this date. She herself acknowledges this, and experience has made her reticent and wisely prudent in counting the friends of our cause.

She has many more applicants to enter her college now than ever before, is called for from all parts of the United States, and from some parts of Europe, to go thither and heal, lecture, teach, preach, and establish branch colleges under legal grants. The large sales of her book are not diminishing, and no lack, no stint, no abatement, is found along the lines of her noble followers.

Sifting the chaff from the wheat makes the wheat tenfold more genuine; but the chaff says this is a loss to the wheat, and that the chaff has demonstrated its control over personality,—which means, that the chaff has found its own emptiness. The entire ranks of her detractors are demoralized, and this is their suppressed moan: "We can not heal our patients; our students are falling off; the community is finding us out; we have no oil in our lamps, and would borrow of the wise."

Whence this famine and pestilence, which have not come nigh *her* dwelling? What is her rich harvest, but the fruitage of humility, honesty, and unselfish toil? When will these gaunt wolves in sheep's clothing find that barking at the moon neither hinders its majestic course nor dims its lustre?

Nothing cheers our Leader more than the right wording by others of Christian Science, except the right spirit thereof; but to say that any one can improve on God's words and ideas, as expressed through the scribe of His own choosing, is to misunderstand the letter and spirit of this Science.

Conformity to Theosophy and Pagan lore is doubtless more to the liking of catchalls, who would tie reformers to whipping-posts; but the clear, steady glow of Christian Science, which throws its light on the pages of this author, her fidelity to Truth, and her faithful guard against the infidelity in our own ranks, are above all praise. Her life is in harmony with the Scripture: "Be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (ROMANS xii. 2.)

"By their fruits shall ye know them,"
Said Jesus of old;

"By their fruits shall forever,
Their story be told."

Let the sap and the air, with water and soil,
Bring forth the full corn, well seasoned with toil.

HYPNOTISM.

DR. C. A. HERTER.

[Extracts from an article in *The Popular Science Monthly*.]

LET us now suppose that the stimulus comes from the outer world, instead of from the brain of the sleeper, and we have precisely what happens in hypnotism.

SUGGESTIBILITY is by no means peculiar to hypnotized persons. Almost everyone is sensitive to suggestion to a certain extent when awake; for in every human being, no matter how skeptical he may consider himself, there exists a certain degree of credulity. and this credulity may be played upon and taken advantage of in a measure.

THERE appears to be no serious reason why the term *hypnotism* should not be so far extended in meaning as to include those exceptional cases in which the phenomena characteristic of the hypnotic state can be produced without first inducing sleep.

In 1841 Braid, of Manchester, showed that the majority of the phenomena, which Mesmer had sought to explain by reason of Animal Magnetism, could be just as well, if not better, explained without the hypothesis of a magnetic fluid. He demonstrated, in other words, that we have no reason whatever to believe in the existence of a magnetic fluid as a cause of hypnotic phenomena; and this was certainly a most important step in our progress. Braid showed that it was possible to throw persons into a condition of trance, or sleep, without the use of magnetic passes, and without contact of any kind. . . . We may justly say that Braid was the first to study the phenomena of hypnotism in a scientific spirit, and to show that they were in no way miraculous or mysterious. Still his observations were very incomplete, for he failed to appreciate the nature of suggestion, and the subtle role it plays in the manifestations of hypnotism.

SPINOZA says that our consciousness of free-will is but ignorance of the causes of our acts. If the act which has been suggested is one which might readily be committed spontaneously, the subject makes no comment upon it.

I BELIEVE that, in reference to the subject of hypnotism, Charcot has committed a serious error in regarding a neurosis, which is unquestionably an artificial derivative of hypnotism, as the type of hypnotism itself, and it seems probable that this error is largely due to failure to appreciate the subtle role of suggestion.

UNFORTUNATELY, travelling *magnétiseurs* are not the only persons who give such exhibitions. . . . If a law similar to that of Belgium, prohibiting such abuses of hypnotism, were immediately carried into effect in other civilized countries, I believe there would be a timely prevention of much mischief. As it is, the matter will probably be overlooked, until enough harm has been done to convince thoughtful persons that some decided measure is necessary to prevent injury at the hands of ignorant or unprincipled persons.

THE IDEAL THE REAL.

ANN PRESTON, M.D.

WE make this life a mournful, empty dream,
 And stones for bread we give ;
 And know not that the Soul's realities
 In its Ideals live.
 These are the stars that shine within its night,
 The angel one it sees,
 And evermore, unconsciously, it learns
 Its possible from these.
 There are no limits to the Real,
 Save those that bound the pure Ideal.

Thine early dreams, which come like shapes of light,
 Come bearing prophecy ;
 And nature's tongues, from leaves to quivering stars,
 Teach loving faith to Thee.
 Fear not to build thine eyrie on the heights
 Where golden splendors lay,
 And trust thyself unto the inmost Soul,
 In simple faith alway :
 And God will make divinely Real,
 The highest forms of thine Ideal.

A MAN'S Life is in his Love.

WRIGHT.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
Whether I will not open to you the Windows of Heaven,
And pour out upon you a blessing. MALACHI.

A TEACHER'S EXPERIENCE.

HAVE been a schoolteacher for thirteen years, in constant service until three years ago. I was obliged to succumb, and supposed I should die. I was a perfect wreck, having had uterine trouble, accompanied with constipation, since womanhood began. Had periodical headaches; and for three years before I gave up, I had piles and bladder-trouble a greater part of the time. Being incredulous on this subject, I investigated and studied prayerfully my Bible and your books for three months. When I went to see about taking treatment, I had on an internal support, which I had worn for five years for prolapsus and retroversion. besides an external abdominal supporter. Had used spectacles for three years for a flattening of the cornea of the eye, which was said by the doctor to be incurable. I am a strong, healthy woman today, through the efficacy of Christ's healing.

As I was born and raised, and have taught in the same ward where I now live, Bloomington, Illinois, my sickness and cure can be attested by our best citizens and the school authorities. After the time of my healing, it being known by some that I had studied, persons came to me for help. I treated more than eighty cases before I decided to give up all and follow Christ. I have treated from twenty-five to fifty each month since March 1886. My position in the city schools has been tendered me each year, with a good salary, but I have refused it. MRS. A. W. RIGBY.

NERVOUS PROSTRATION IN CAMBRIDGE.

I wish to tell how I was cured of ten years' nervous prostration, by one of Mrs. Sherman's pupils in Chicago, nearly five years ago, and have never had a sick day since. During that time have never had a drop of medicine or physician for myself, husband, or five children. MRS. L. H. FIELD.

BLADDER-TROUBLE AND PARALYSIS.

A STORY has been in circulation in Syracuse, that I had gone from the Truth, and was mixing drugs with my treatment.

I have no faith in drugs, but I find Truth mighty to heal. I annihilated a bladder-trouble with a few treatments, that had baffled the most eminent physicians here for years. Another patient, who had total paralysis of the right side, is walking, and has written me a card with her right hand. This side had been useless for six years. She also had ulceration of the stomach, and partial paralysis of the rectum. I treated this case for belief of human will, and such a mental chemicalization as ensued!

SARAH A. PINE

FREED FROM HUMORS.

I HAVE had a bad humor in my face and hands for many years. I have tried everything that I could hear of, and employed eminent doctors, but was not relieved till, through the kindness of Mrs. S. E. Moore, of Warren, I was induced to try Christian Science. I can truly say it has helped me. My face is well, and my hands are better. I can use them now, and work over the fire, — something I have abstained from doing for many years.

MRS. H. A. JOYCE.

HEART-DISEASE.

I HAVE had heart-disease for about four years. I was unable to do any hard work without pain in my side, or take any violent exercise without bringing on palpitation of the heart. I was doctored by the best physician in Mount Sterling, Illinois, and he said I was liable to die any time. I was treated six weeks by Mrs. George Lancaster, and pronounce myself well.

EMMA REESE.

DYSPEPSIA AND ULCERATED TOOTH.

MY friends in Warren think it very strange that the pain left my face so quickly after treatment, when a tooth was ulcerating. It looked bad for two weeks, but the pain never came back, and the tooth has never troubled me again; neither has the dyspepsia.

MRS. ANNIE ALBRE.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.
PAUL.

CHRISTIAN SCIENTIST ASSOCIATION: NOVEMBER.

THE attendance at the monthly meetings of this association has been steadily increasing; and on Wednesday, November 7, there were present a larger number of the members than had attended any previous meeting for several months. Many participated in the discussion of the topic for the afternoon; and from the general tone of the remarks it was evident that those who spoke thought that the Demand of the Hour, upon Christian Scientists, was for greater activity in meeting error in its malicious forms. Some of the speakers gave their experience in overcoming this form of sin, and their complete victory, whenever they met it Scientifically.

The remarks of our Teacher, whose words are always so encouraging and instructive, seemed especially so on this subject. She uncovered the secret workings of sin, showed its evil intent, and instructed the students how to detect the influence of malicious minds, the antidote for which is Love; for from those who seek God's guidance, sin can not hide its wicked design, thus confirming the saying of our Master: "For there is nothing covered that shall not be revealed, or hid, that shall not be known."

At the close, many said this was one of the best meetings they had ever attended. This was the second Association meeting held in our new apartment, in Hotel Boylston. W. B. J.

BOSTON SUNDAY SERVICES.

THE CHURCH OF CHRIST (Scientist), Rev. Mary B. G. Eddy, Pastor, holds services every Sunday at three o'clock, in Chickering Hall, 151 and 153 Tremont Street. Sunday-school in the same place at fifteen minutes before two.

CHRISTIAN SCIENCE ROOMS IN BROOKLYN.

REJOICE with us ! We of Brooklyn feel that our Father has indeed set the seal of His approval upon our work. For several months we have thought and talked about securing more central and commodious rooms. Our desires finally took form in the appointment of a committee to look for a house suited to our purposes. One was easily found which, for situation, convenience, and beauty of decoration, could not be excelled, and while much hard work has been done, it has been done so easily that no one has seemed to feel the strain.

On Thursday evening, November 22, the house was opened to the public. The rooms were crowded with an interested audience, which was instructively addressed by Mr. Bates, of Syracuse ; Mrs. Stetson, of New York ; and Mrs. Leonard, principal of the Brooklyn Christian Science Institute, and others.

Thus has Christian Science, in three short years, obtained a foothold in this city, which we believe no enemy can overcome, if we continue the faithful, trusting work which has been so signally blessed. We have a Students' Christian Scientist Association, numbering fifty members, who are pledged to the platform of Christian Science, and probably more than fifty others who have given themselves to its study, and have aided us greatly by their contributions and advice, who no doubt will soon be found more closely allied with us. A very encouraging feature of our work is, that very many who have not yet identified themselves with us in any way, have become greatly interested in the Cause, and are anxiously, if not openly, inquiring the way of salvation.

How clearly rings out from the mists of the ages the forceful words, "There is no other name under Heaven given among men whereby we must be saved !" The teachings of Jesus of Nazareth are shining forth with old-time effulgence, and are stirring up human hearts as they did when the Word of God "became flesh and dwelt among us," and for two or three centuries afterward.

On the Brooklyn occasion spoken of, God's presence was manifest, and all united in His praise. The beloved author of *SCIENCE AND HEALTH* was not forgotten. It seemed that she was even present with us, such is the spirit of oneness that pervades the great family of Christian Scientists.

One new address is 41 Greene Avenue, Brooklyn, New York.

S. D. STILES.

BIBLE LESSONS.

F. E. MASON, C.S.B.

[These lesson-notes began in the August number.]

The Temptation of Jesus. MATTHEW iv. 1-11.

JESUS' baptism was the dividing line between his preparatory days and his public mission. He stood upon the threshold of a great work. He had been baptized in the Jordan by John the Baptist, thus, at the very outset, meeting the world on its own basis of thought, that he might lead mankind gently from the old to the new dispensation,—from the symbol (the water-baptism) to the true baptism, complete submersion in Truth, the heavenly baptism.

GOLDEN TEXT: For in that he hath suffered, being tempted, he is able to succor them that are tempted. HEBREWS. II. 18.

TIME: About January, of the year 27, according to our reckoning; very soon after Jesus' baptism.

PLACE: The Wilderness of Judea, between Jerusalem and Jericho on the west, and between the Jordan and upper part of the Dead Sea on the east. Tradition places it in a place called Mount Quarantania, near the Jordan. This Latin word means a space of forty days, because Jesus is supposed to have fasted forty days in one of the caves of this place; but this name was given to the locality much later in its history.

PARALLEL ACCOUNTS: MARK I. 12, 13; LUKE IV. 1-13.

INTRODUCTION. John's was the water-baptism, or purity. Jesus baptized with the Holy Ghost, Divine Science. John was cousin to Jesus, and also Jesus' forerunner. Purity is the herald of Truth, and a near relative to the Perfect Idea.

Immediately after Jesus' baptism he was led into the Wilderness to be tempted. The realization of his awful responsibility dawned upon him. He saw what he must accomplish in his mission. He realized that he alone could emancipate mankind from worldly thralldom. Jesus knew materiality to be the antipodes of spirituality; hence that spirituality was forever hidden from those whose conceptions were material.

As Jesus entertained no material conception, he discerned the higher sense of Life. He knew he must demonstrate the problem of Life. He realized that his followers could rise to no greater height than himself, and that if he made a single mistake in his demonstration, the result would be fatal to them. Jesus foresaw

the dreadful consequences of a single deviation from the one true pathway. The veil must be rent in twain, not partially, but from top to bottom.

Jesus determined to prove man's oneness with God. What a contest was before the mighty Nazarene. Single-handed he must conquer the world. All its pleasures, as well as woes, must be annihilated. Jesus knew it was not against flesh and blood he must battle, but "against principalities and powers," against the darkness of this world, against "spiritual wickedness in high places," against those who might profess friendship, but who in times of need would betray with a Judas kiss, against professed followers of God, and against their religious teachers. He knew full well the power of belief.

Satan, material belief, had for thousands of years held despotic sway over mankind, oppressing them with burdensome and cruel tasks. The lash of tyranny was held above mankind, and in fear and trembling they offered homage to error's demands. Not a victorious opponent appeared to thwart Satan's advances, until Mary's pure conception of right and justice was manifested to mankind in the birth of Jesus, who was destined to wield the sword of Spirit, and conquer the Prince of this World. Man was to be freed from earthly thralldom, and reestablished in his rightful domain. A legacy of eternal, harmonious Life was to be given to humanity forevermore.

In order to deliver men from their foolish beliefs, a pathway must be made through their material conceptions. Mortal man could not make this opening, because he believed in the reality of the material potentate to whom he offered obeisance. Consequently it was necessary that Jesus should be tempted in all points as we are, in order to annihilate these false claims, and prove to man that they were but illusions, to which man was rightfully superior. Jesus determined to prove the nothingness of materiality and its multifarious claims.

The appetites of the flesh, the lust of the eye, the pleasures of the senses, were as vivid to Jesus as they are to us,—yea, a thousand times more so. Discords which pass unnoticed by many of us, would be agonizing to a musician, whose ear is attuned to harmony. Just so with Jesus. He knew that harmony was reality; hence discord, to him, was intensified by his spiritual acuteness. The claims of worldliness assailed Jesus, as they do

us. He was tempted in all points like ourselves. He had proportionately no more Truth wherewith to meet error, than each of us possesses. The more refined our spiritual attainments, the keener will be the darts which assail us. If Jesus was a spiritual Hercules, the shadows which lay across his pathway were also gigantic. He was tempted like ourselves, at every point, yet he was without sin.

Jesus stood in the posture of thought in which each earnest and honest Christian Scientist stands today. God the Father is always higher and grander than our highest and grandest conception of Him. Job was right when he said, concerning divine manifestations, "These are but parts of Thy ways."

Truly God, to our apprehension, is always the next step higher than our present consciousness. This fact Jesus understood; hence his declaration in after life, "No man cometh unto the Father but by me." He knew Principle must be interpreted through its Idea.

Jesus must be tempted in every point like ourselves, in order to nullify and prove the nothingness of each claim. Hunger, pain, suffering, physical and mental, must be known and met. From the belief of birth to the belief of death, every method, every mode of materialism, must be counteracted by the production of their opposites. If the opposite, the positive, is not perceived, the negative will seem correct, and will assert itself as true.

Alone Jesus was compelled to meet the Prince of this World. Satan appeared to him in the garb of an angel,—as an angel of light. Satan tempted Jesus with beauty, attraction, splendor, with secular power and a gilded throne. Satan pointed to the rainbow, but ignored the storm.

The Saviour grappled with every claim of materiality; and, with a power above worldliness, he destroyed sickness, sin, and death. He dealt summarily with every adverse thought, destroying its power before it could fix itself upon him.

The Tempter whom Jesus met was mortal mind. Its snares are evil suggestions, contaminating thoughts. Mortal thoughts, if indulged, erase good intentions from the tablets of our consciousness. Mortal mind places stumbling-blocks in the Christian's way. The scope of mortal mind extends from the most degrading influences, to the highest conception derived from belief,—from the stones under foot to the pinnacle of the Temple. Mortal mind

is the influence opposed to God. Because God is eternal, error claims the same quality.

After Jesus' spiritual baptism he saw, at a glance, the three great delusions to which mankind had always yielded: *Appetite-Vanity, Ambition*. These were the three which earliest presented themselves.

1. Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.

2. And when he had fasted forty days and forty nights, he was afterward a'hungred.

3. And when the Tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Note the cunning of the Tempter! Mark the subtlety with which Satan seeks to undermine the very foundation of the Kingdom of Heaven. Adam, the material man, fell before the allurements of evil. Jesus, the spiritual Idea, stood firm as a rock, his face always turned Zionward. Jesus could not be duped by Satan. Adam and Eve were tempted through Appetite. "Eat of this fruit!" said the Serpent. They shared the apple of discord, and moral poison entered human veins. Materialism falls; Spirit survives.

Into the wilderness of doubt and fear Jesus is hurried, to meet the claims of the world. Here he fasts forty days and forty nights, — an equal amount of day and night, of light and darkness. The Spirit of Truth leads mankind upwards. Because God is omnipresent, error claims omnipresence. As mankind advances, led by the Spirit of infinite goodness, error becomes intensified and more subtle. Thus we are tempted by higher degrees of error. Error, overcome at one point, advances us to a still higher degree. Thus the Spirit ever leads us higher and higher, unfolding and overcoming the higher attenuations of evil, until the rising of the sun of infinite glory, which casts no shadows. Thus man strives against darkness, that he may enjoy eternal light.

The forty days and forty nights symbolize the subtlety of evil. Temptations only come when it is almost impossible to tell whether they are born of good or evil, of light or darkness. To the blind, the light and darkness are the same. So is it with the subtleties of evil. Temptations come in the most subtle and seductive form, always meeting one on his own elevation or depression of thought.

With the words, "If thou be the Son of God, command that

these stones be made bread," Satan introduces himself to our Master. This is one of the most subtle of the enemy's claims, one of the most artful demands within the province of mortal mind,—a temptation to cater to the wants of physical sense, by turning stones into bread. Satan sought to make Jesus turn to material things for support, tempting him to misuse his spiritual power, in order to supply his physical wants.

Jesus had begun his crusade, against the Prince of the Darkness of this World, with a fixed determination to subjugate all his unreal claims. Every plant which the Father had not planted was to be uprooted. The strongholds of Satan were to be razed. Like Samson of old, Jesus determined to pull down the pillars of Satan's temple, and crush the imps of darkness, even if his life paid the forfeit. At the very outset Satan confronted Jesus with the demands of physical belief.

Jesus hungered. The claims of materiality voiced themselves, and said: "This body must be taken care of; its wants must be attended to; it is the image and likeness of God, given to mankind to care for and sustain." The terrible pangs of hunger, which lay hold of Jesus, evoked the temptation to work what the world calls a miracle, in order to get bread. His hungering and thirsting after righteousness intensified the opposite. How easily he could have succumbed to these demands. The stones beneath his feet, as if to still further tantalize him, resembled in form the loaves of those days.

Would Jesus stoop to this perversion of his powers? or would he spurn the overtures of Satan, leave the stony thoughts still beneath his feet, and turn wholly to God his Father? No sooner had the temptation come than Jesus met it. He did not dwell on it an instant. He knew that by so doing temptation would gain the advantage over him. Heeding temptation intensifies its power, and renders it more difficult to overcome. Without hesitation Jesus met this Satanic overture. He made no terms with Satan. In the Master's thought there were no *ifs* or *buts*. Instantly he met the challenge with the Word of God, of Truth: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The temptation was overcome. The stones still lay at his feet, unchanged, cold, lifeless. That this temptation was a terrible ordeal, no one can doubt. What must have been Jesus' thoughts?

He knew he possessed Truth. He knew men were groping in darkness, without one ray of light to illumine their consciousness. He was alone in the Wilderness. There was no one to advise him, no one to encourage. Hungering and thirsting after righteousness, so intense were the opposite pangs of physical appetite, that his very Life seemed almost lost. The mission upon which he had but so recently entered seemed likely to end in failure. Surely he must survive and not starve, if he would fulfill this mission. This was a temptation indeed!

Each temptation, as it presents itself to us, always seems to be the hardest we can encounter. How natural it is to cater to the wants of our physical bodies. It seems like a duty, and as if failure to comply with this duty would incur divine displeasure. This is a subtle belief indeed.

Jesus would not use God's power for selfish motives, for the satisfaction of the senses, for self-gratification. The stones beneath his feet were unconscious, inert, lifeless; and Jesus knew that they could not sustain Life. He desired to establish the fact that Life is spiritual, not material,—that man lives because God lives, and not by material methods. This point he fully demonstrated, and would not yield to Appetite.

Baffled in this first temptation, Satan attacks our Master with another still more subtle, if such a thing be possible. Vanity is now the Circe cup offered to Jesus; for it concerns not merely physique and dress, and mortals are often vain of intellect and virtue.

5 Then the Devil taketh him up into the Holy City, and setteth him on a pinnacle of the Temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Jesus had become convinced of the unreality of materiality. He knew God was all-powerful. He knew mankind must worship God in Spirit and in Truth. Jesus, God, Truth, could not be found in forms or ceremonies. He alone knew this fact. He knew the condition of the minds of the people. How would they receive the new Truth? Could they apprehend it? Would they accept it?

Jesus' high spiritual thought was the pinnacle of the Temple. Far below him the world worshipped. Below were priests and

people, passing to and fro in worldly ceremonial worship. The fire was blazing on the altar, the altar of sacrifice. How well Jesus knew that sacrifice must be of the heart, and not an outward physical manifestation. These worldly ceremonies were far beneath him. He knew that it was necessary to rise to spiritual dominion, before exercising control over materiality. Only spiritual consciousness of dominion can make the material world man's footstool. We do not rid ourselves of matter's claims by simple abandonment, but by ascertaining their spiritual opposites.

Once a year the Highpriest entered the Holy of Holies, behind the veil. Jesus knew that veil must be rent in twain. He knew this was his mission. Far above this earthly worship, on the pinnacle of the Temple, stood our Master. His Father must be worshipped in Spirit and in Truth. His God was changeless. Israel's Jehovah was believed to smile or frown on His people, as their actions influenced Him to love or hate. This mockery Jesus must destroy, and he knew it. It was from Jesus' high spiritual consciousness that Satan desired to cast him down, the pinnacle of his thought. Jesus' thoughts were higher than earth-born theories. They transcended the Temple ceremonies, and Satan wished to hurl him down from this consciousness, to a level with the world. This pinnacle was doubtless the Royal Porch, looking down into the Valley of Kidron,—which, by the way, signifies *turbid, black*. "Cast thyself down," said Satan, "He shall give His angels charge concerning thee." *Cast thyself down*, is the cry of error today.

Christian Science is too high. "The religion of our fathers was good enough for them; it is good enough for us! Come down to a level with the world! Come down to the worship of the world!" Such is the cry of error in our midst. Is Christian Science too high? Can anything be too high for man, made in the image and likeness of God? Can man conceive of any uplifting influence which does not come from God? Surely God's "thoughts are higher than our thoughts, and His ways than our ways." Can man exceed the consciousness of the Infinite, and invent an imaginary sphere of existence? All good comes from God; and any conception of a higher state of being than is now attained, no matter how vague and Utopian it may at first seem, must emanate from God.

Is the distorted form which Christianity assumed to our ancestors

good enough for you, for me? Is the old printing-press, used in the days of Franklin, good enough for the present hour? Are the primitive modes of transit adequate for modern demands? If so, why were the old abandoned? Do not become fossilized, stereotyped! *Upward and Onward*, is the law of Him whose ways and thoughts are above ours. Is a religion which affiliates with sickness, sin, and death good enough for today? Did not Jesus destroy these evils? The animating principle of spinning-wheel and printing-press is indeed unchanged, because it was an outgrowth of nature's unvarying law; but the form awaited more wonderful developments. So the animating principle of Christianity is always divine: but alas, it has been distorted by human misconceptions!

How many thousand times we have heard it said, "My good old mother lived and died by her religion, and I shall not forsake it." We want a religion today that we can live by, and not die by. This would be religion in its highest, noblest sense. True religion points with unerring exactness to Life eternal. "Whosoever liveth and believeth in me shall never die," was the teaching of the greatest religious expounder who ever lived. True religion has no goal but eternal Life.

"Cast yourself down," were the penetrating, persistent, persuasive words of the Tempter. Satan knew, if Jesus yielded one iota, the next downward step would be much easier. Satan knew that if Jesus, to gratify his selfish vanity by a public display of miraculous power, should cast himself from the pinnacle, hoping to be supernaturally upheld in mid-air by invisible hands, our Master would be disappointed in the result; because selfish and vain thoughts would incapacitate him for such a manifestation of control over the material law of gravitation, and the angels of the divine presence would not charge themselves with the physical safety of a leader who had forfeited his claim to Messiahship, by yielding to unworthy motives, whose unworthy springs are in self-aggrandizement.

All men are on the pinnacle today, their highest consciousness of good. It is from this point that Satan (error) seeks to cast them down. The temptations which reach one would be no temptation to another.

Again Jesus thwarted Satan,—and with the same weapon as before, the Word of God. It is written, "Thou shalt not tempt the Lord thy God."

8 Again, the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Baffled in his attempted capture of Jesus through Vanity, Satan now appeals to Ambition. He offers Jesus the rulership of the world. How well Satan knew, if Jesus succeeded in demonstrating the Messianic understanding, that the demonic hold on mankind would be forever severed! Therefore one thing more he will offer Jesus,—all Satan has left. He unrolls before Jesus a panorama of the world. "All this will I give thee, if thou wilt fall down and worship me." All the kingdoms of the world would belong to Jesus, if he would acknowledge material potentiality. The panorama unrolled. As Jesus gazed upon the wide prospect, countries and empires and crowns, passed before him in a moment of time. In them he saw the possibilities of a lie. He saw himself as the regal head of the world. This was what many of the Jews longed for; consequently Jesus was brought, in his thought, face to face with the spirit of the age. It was the sovereignty of the world, which the Tempter offered Jesus, if he would do him homage.

What a temptation was here? Who can comprehend the immensity of this temptation? This was Satan's last chance, his forlorn hope. All his subtlety and adroitness were focalized. It was a terrible ordeal.

Jesus was born with a hereditary belief of material kingship, as the direct descendant of a line of kings. "King David's son," he was commonly called. Again, the Jews more than once strove to make him a king, even by force. In these facts we may see the subtlety of this temptation. Besides the wiles of Satan, he was confronted by belief in the rights of hereditary descent, and the patriotic ambition of the popular mind.

What would be the result of yielding to Satan's demands? The Jews would then generally accept and follow Jesus as the Messiah. There would be no suffering, no cross, no humiliation, no reproach,—only glory and secular power. This was truly Satan's last throw. This princely offer was paramount, and excelled the two preceding bribes. This boon included colossal wealth, luxury indescribable, pomp and power which monarchs might envy. The world would lie at his feet. This tender was Satan's all, his masterpiece; but had Jesus yielded to the Arch Tempter, man would

have lost his birthright; and so would Jesus, for he would have forfeited his spiritual reign for temporal sovereignty.

What did Satan offer Jesus in exchange for his heavenly kingdom? Nothing, absolutely nothing. Hundreds of years before, Solomon had declared this world, with all its concomitants, to be vanity. Did not Jesus know the supremacy of the spiritual over the material? At last Satan has betrayed himself. If he had so arrayed himself in borrowed plumage as to defy detection in the other two temptations, he could do so no longer. Jesus discovered whence his temptation came. "Get thee hence, Satan," he said; and this proves that the Devil was known.

The "exceedingly high mountain" is wealth. Wealth gives to mankind the kingdoms of the world. Money is the god of this world. How well Satan knew this! What more could he offer Jesus. The claim of personal interest had been met. The claims of Appetite and Vanity had been already destroyed. There were no claims left but those of wealth and power. At last Satan was recognized. The robe of light fell off. He was unmasked. No longer did Satan seem an angel of light to Jesus, but the Prince of Darkness. Jesus had tried the spirits, to see whether they were good or evil, and he had ascertained them to be evil. True to his constant intent, he was "about his Father's business." Satan had tried in vain to make Jesus adopt the policy and methods of this world; but supreme allegiance to God had frustrated Satan's schemes. With the Word of God, Jesus vanquished his adversary. His words silenced the intriguing foe. Baffled and confounded, Satan withdrew for a season. He had found his superior. After hundreds, yea thousands of years of uninterrupted dominion, his power was defeated, his kingdom forever overthrown. At last a man had arisen, made in the divine image, clothed with the seamless garment of Truth. This divine man met the enemy on his own domain, and routed him.

11. Then the Devil leaveth him: and, behold, angels came and ministered unto him.

Satan withdrew, and behold angels came and ministered unto Jesus. Glorious conclusion of a well-fought battle! Satan absent, angels present! These angels were spiritual messages from Father to Son. Angels came to Jesus, to prove that he did not live by bread alone, but by every word that proceedeth out of the mouth of God. He who would not ask the angels to uphold him

in tempting God, basked in their brightness. He who refused the kingdoms of the world had won the Kingdom of Heaven. The fight had been not with carnal weapons, but spiritual, mighty to the "pulling down of strongholds."

The weapon Jesus used is ours also, the Word of God. Jesus can help us, because he was tempted as we are. We can help others, because Jesus is helping us. Satan is a coward, and only comes when we falter and lose courage. He gains the victory who looks only to God. "Satan lies most when he promises most." Let us watch and pray, that we enter not into temptation! Satan's temptations have a wide range, even from the stones beneath our feet to the highest pinnacle of the Temple,—from the lowest mortal conception to the highest. Satan does not come *as* Satan, but robed in sheep's clothing,—noiselessly and with subtle whisperings, quoting God's Word, that he may the more deceive. Beware of false Christian Scientists, who say, with smooth tongues, "He shall give His angels charge over thee." "The Devil can quote Scripture for his purpose." He comes as an angel of light! "Oh what a goodly outside falsehood hath." Silently comes the enemy, who would cast you from the pinnacle of your thought into the valley below. The next thought higher than your present estimate of Truth, is your highest conception of God, and this thought tempts no one; because it is the thought immediately *beneath* your present conception of goodness which tempts you most. Guard zealously the pinnacle of your thought.

Carefully watch yourself, for you are your own greatest enemy. Nobody stands so much in your own light as yourself. When you have conquered self, you have conquered the world. As you rise into spiritual dominion, the opposite will present itself to you. An increased desire for worldly sovereignty will test you at every step. If the whole world was laid at Jesus' feet, it will be proportionately proffered to you. Can you resist such a temptation? Wealth will sometimes confront you. The brightest crown within the gift of evil will be suspended above your head, ready to encircle your brow at your assent. Will you accept the kingdoms of the world, and reject the Kingdom of Heaven? Jesus labored only for mankind, and to do the will of the Father. Let us do the same. The instant we think of self, we become disqualified to aid others. Let us meet the temptations of the world as did our Master, with the understanding of Truth, and ever watch and pray that we enter not into temptation.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

OUR God His glory uttereth,
As shines in Heaven the sun.
He is, He comes, He quickeneth,
The Life divine is One.

MRS. WHITNEY.

It is only in the spiritual world that we truly live now, or are truly anything to each other.

MRS. WHITNEY.

TEACH me thy moods, oh patient stars,
That climb, each night, the ancient sky,
And leave on space no stain, no scars,
No dread of loss, no fear to die.

JULIA WARD HOWE.

WE'RE only working by inches, any of us, like the camel's-hair embroiderers in China; but it gets put together, and is beautiful and large and whole, somewhere.

MRS. WHITNEY.

WHEN men ceased to torture each other for their religious beliefs and disbeliefs, they took the first step toward ceasing to believe that God would torture human souls therefor.

H. DOOLITTLE.

THE Son of Man came not to condemn the world, but to save it. Let us each try to save our little piece.

MRS. WHITNEY.

THERE are two things for live men and women to do: to receive from God, and to give out to their fellows.

MRS. WHITNEY.

HE that loves God with all his heart is like God in his nature. He that loves God most, is most like Him in his character.

WRIGHT.

SILENCE never shows itself to so great an advantage as when it is the reply to calumny and defamation.

THERE is no attribute of Deity that has not its root in Love.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

THE CHRISTMAS GIFT.

THE last month of the year,
We have come to its cheer,
 Its season divine,
When to each human thought
Comes the knowledge, God-fraught,
 Salvation is mine.

DIM AND DIN.

THERE is slight difference between the spelling of those two words, but it is fundamental; yet *dim* was used for *din* in the last word of the first line of the fourth stanza of the poem on page 393 of the November JOURNAL, a beautiful and suggestive poem, called De Profundis, the best seen in our magazine from the pen of the author. The error was creditable to nobody concerned, neither to compositor, corrector, nor editor. Doubtless few readers were deceived, but saw at once that *din*, not *dim*, rhymes with *in*, and that *turmoil* and *din* naturally belong together; whereas an adjective like *dim* would not be connected by *and* with a noun like *turmoil*. Nevertheless, such blundering demands this apology. Here is the verse as it should be:

Look away! List no longer this turmoil and din,
 (Again sang my seashell to me);
See the realms where the passions can enter not in:
 Hear Christ say, "There is no more sea."

SIGN YOUR NAMES.

ARTICLES intended for insertion in this JOURNAL will not be noticed by the manager, unless signed in full by their authors; though these names need not be published.

F. E. M.

NOVEMBER PRIMARY CLASS.

THE large Primary Class just completed at the Metaphysical College was in some respects the most interesting and promising ever taught by Mrs. Eddy. It included clergymen and students, of rare literary attainments. There was a perfect unity among the members, so that "what fed one, fed all." At the end of the sixth lecture they had received all the instruction necessary for the Primary Course, and on the seventh day their Teacher declared the class finished. Before returning to their several homes the class presented their Teacher with a rare floral gift and a beautiful silver device for the table.

The class-term was concluded in seven days instead of twelve; but notwithstanding this curtailment of the number of sessions, all the students went away perfectly satisfied with the instruction received; and, loving their Teacher, they held a proper sense of their solemn responsibilities as Christian Scientists. FRYE.

PAMPHLET REVISION.

THE pamphlet heretofore entitled *Mind-Healing: Historical Sketch*, has been thoroughly revised, enlarged, and rechristened. Its title is now *Historical Sketch of Christian Science Mind-healing*. Its valuable hints on the history of Christian Science form precedents, and this cheap but important pamphlet should be sent all over the world.

Price: 15 cents per copy; \$1.50 per dozen; \$8.00 per hundred.

PRIMARY CHANGE.

HAVING reached a place in teaching where my students in Christian Science are taught more during seven lessons in the Primary Class than they were formerly in twelve, and taught all that is profitable at one time, hereafter, the Primary Class will include seven lessons only. As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, three-hundred dollars.

MARY BAKER G. EDDY.

DEFENCE BY AN ALLOPATHIC PHYSICIAN.

[THE following article, in the form of a letter, was written by R. Sears, M.D., and published in the Times-Republican, at Marshalltown, Iowa, October 16, in a department called Public Hopper. Though the writer is not a Scientist, in our sense of that term, and his statements are therefore not wholly accurate, yet they are worth printing entire.]

IN a recent issue you published a letter from Mrs. Nettie Anderson, making a plea for Christian Science, and a few days later a reply to it by one Wendel, of Dows, Iowa, denouncing this "new method" of treating disease as an "offshoot of defunct witchcraft," offering to bet from five-hundred to one-thousand dollars that "no case of real disease was ever cured by it, and that all those who profess to heal by it are "impious wizards and charlatans," who seek to "decoy their victims." This reply is so in keeping with the general tenor of articles published, that I desire to give my own experience in Christian Science.

I am by profession an allopathic physician. I graduated from Rush Medical College in 1854, and practised medicine actively in Central Iowa for nearly thirty years. I have belonged to the Iowa State Medical Society since the first year of its organization. I have been one of the most ultra sticklers for the old methods of practice, denouncing all the outside schools of medicine in the strongest terms, and honestly regarded all healers by magnetism, and the various other *isms*, as quacks and humbugs who ought to be suppressed. My observations since I have been out of practice have led me to somewhat modify my views as to some methods.

Some three years since my attention was called to Christian Science by friends in Chicago. Although the cases cured by it were truly remarkable, I gave but little thought to the subject. Nearly two years ago my attention was again called to it, and I had an opportunity to give it some personal investigation. I still ridiculed the idea of there being anything in it, except imagination. In some experimental treatments which I gave, to convince myself that it was a humbug, I found to my surprise that the patients rapidly recovered. These were not by any means cases of diseased imagination, but serious cases of long standing, which had baffled the best medical skill.

This led me to try the experiment in other cases, and I found that the patients were generally cured, or very much benefited, by this metaphysical treatment. In fact, I think they received far

more benefit than I could have given them by any ordinary medical treatment. These treatments have so far been entirely gratuitous, and given solely to test this method.

Without going into details, I will state that some of these results were to me very wonderful. I notice in the various articles published in this paper, in the interest of those who oppose and ridicule this method, that the cases of failure are always mentioned, while the cases of cures and benefits derived are either ridiculed or ignored.

Ordinary medical treatment is not always successful. I find in our beautiful cemetery many newly made graves; and I hear very often of strangely fatal cases, occurring in the hands of those who are regarded as our best medical men! To those who fight this new method, that seems all right. They are regarded as incurable cases, and no one would think of discarding doctors and medicine because of these failures. If one gets sick, they send for the doctor. If he recovers, the doctor has done nobly. If he dies, it is the "hand of God!" We are apt to ascribe the benefits we receive either to our own acts or to some human agency; while the accidents of life, sickness and death, are "visitations of God!"

Now the truth is, that no well-educated physician ever claims that he cures a patient of any disease. He only assists nature in her efforts to cure the patient. One of the first things taught him is, that there is a force, or power, in nature, which she exerts at once, whenever any of her functions are interfered with, which if unhindered, will restore to health. It is called the *vis medicatrix naturee*, and all the doctor has to do is to assist nature.

The Principle of Christian Science, as I understand it, is: that God is the Creator of all things; that He is the sustainer of life and health; that nature is His creature and controlled by Him; that God created man after His own image and likeness, and breathed into his nostrils the breath of Life, and man became a living soul; that Spirit, or Soul, is the living Principle in man; that this material body is given Spirit, or Soul, to use and control here, and when no longer needed, the Soul leaves it and goes to a higher sphere of existence; that Spirit controls the body (matter), and not the body, Spirit; that Truth should control error, and not error control Truth; that we are the image and likeness of God, and hence spiritual and not material; that the remedy for sickness should be addressed to Mind (Spirit); and not

to the body (matter) ; that God is All-in-all ; that He controls all things ; and that if we are in perfect harmony with Him, we can not suffer from sickness, or any physical ill.

Beliefs in disease are of very ancient origin. There is no doubt, if we believe the Bible (and what thinking mind does not believe its teachings?), that Jesus Christ, when on earth, cured disease, raised the dead, cast out devils (whoever they are), and commanded his disciples to preach the Kingdom of God and to heal the sick. We have no reason to doubt but that they did so in a very remarkable manner, and that divine healing was practised by Christians for a long time after his crucifixion. Even in the dark ages of the Church, the power to heal was claimed, and was no doubt practised to a greater or less extent. Is there any proof that this power, or gift, of healing was ever taken away? The most that can be claimed is, that this power was lost.

It would take too long an article to go into this subject in detail. I think that it can not be successfully denied that this gift, or power, of healing ever existed. Paul, in the twelfth chapter of First Corinthians, speaks plainly of it as the gift of healing. Perhaps it may be acquired by all, but all do not seem to possess it.

Now what is the matter with Christian Science? I think nothing, only this. Persons being healed by this method, and finding that they also possess the gift to a certain extent, have rushed into the work, claiming for it more than they were able to demonstrate. Consequently there are lamentable failures. They have denounced physicians and remedies as worthless, and professed to be able to heal the sick by spiritual means. They have not been able to prove these claims, and so have brought this method into dispute. Instead of giving God all the glory, they have exulted in their power to heal, and have so fallen by the wayside. That many are healed can not be denied.

Why all are not healed could perhaps be explained, did we more fully understand this Science. Let it not be thought that those who believe and practice it are either fanatical or dishonest. I think I have never been accused of deceiving the public. At my age, and with the reputation I claim for candor, I ought not now to be suspected of a desire to deceive the public or endorse a fraud. I make no claim for an extra degree of piety. I firmly believe Christ's teachings, and can see no reason why he should command his followers to heal the sick, unless he knew it to be possible, and desired them to make the effort.

CONVENTION LECTURE.

ATTENDANTS at Chicago, last June, were greatly pleased with Mason's Address. Western people liked it so much, that one of them wished to print it; but it was decided best to issue it in Boston, through our Publication Committee.

The result is a handsome pamphlet of fifty pages, in large type, from the Ellis press, 141 Franklin Street. Thanks are due for the accuracy and regularity of the proofsheets, the copy being so carefully followed, and the first proofs so diligently read, that the author's corrections were mostly changes which he thought best to make. This accuracy so facilitated publication, that in a fortnight from the hour when the manuscript went into the printer's hands, the *Birdseye* was ready to open and be seen.

It takes up several of the objections commonly urged against Christian Science, and handles them brightly and skilfully. Indeed this pamphlet is calculated to make a favorable impression for the cause it represents, as it is certainly written in a frank yet conciliatory mood.

The *Birdseye* is published at 15 cents a copy, \$1.50 per dozen. Christmas copies, handsomely bound in leather, with gilt edges and title, can be obtained by prompt application, for a dollar each.

ADOPTION NOTICE.

COMMONWEALTH OF MASSACHUSETTS, Suffolk ss. At a Probate Court holden at Boston, in and for said County of Suffolk, on the fifth day of November, in the year of our Lord one-thousand-eight-hundred-and-eighty-eight, on the petition of Mary B. G. Eddy, of Boston, in said County, widow, praying for leave to adopt, as her child, Ebenezer J. Foster, of said Boston, a person of adult age, and for a change of said person's name: It appearing that public notice of said petition has been given according to the order of Court, and that said Ebenezer J. Foster and his father have both assented thereto, and the Court being satisfied of the identity and relations of the persons; and that it is fit and proper that such adoption should take place, it is decreed that from this day said child shall, to all legal purposes, be the child of said petitioner, and that his name be changed to that of Ebenezer J. Foster Eddy.

JOHN W. McKIM,

Judge of Probate Court.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

OUR CIRCULARS.

THIS monthly magazine is devoted to the subject of healing without the use of drugs, hygiene, manipulation, or mesmerism, and to assist in reforming the sinner. It is the only periodical containing contributions from the Discoverer of Christian Science. It is the official organ of the Church of Christ (Scientist) and of the Christian Scientist Association of the Massachusetts Metaphysical College, of Boston.

It is expected that in each issue Notes for Sunday-school Lessons, on the basis of Christian Science, will be published.

Its new manager, Frank E. Mason, C.S.B., will spare no pains to promptly attend to all communications, and endeavor to make the JOURNAL interesting and profitable to all who are seeking a higher method by which to heal and bless mankind.

As some readers have been confused by the closing paragraph in the circular sent to subscribers and friends, we beg leave to state our offer to New Subscribers more definitely.

If you now send us your subscription for a year to come, we will not only send you the twelve monthly numbers of the JOURNAL for the year of your subscription, but we will also send you, *free*, copies of the JOURNAL from the beginning of the present volume,—that is, from April, 1888. This offer, however, will only continue open till the close of this year, and will end with January, 1889; and these special subscriptions must begin with the number for August, 1888.

Some subscribers, to whom our circulars have been sent write to say that their subscriptions have not yet expired,—as our books clearly show. These correspondents evidently do not know that it is a journalistic custom occasionally to send out business circulars to all subscribers, whether their subscriptions have or have not expired. We are glad to hear from them however.

BOOKS ENDORSED BY
THE CHRISTIAN SCIENTIST ASSOCIATION.

SCIENCE AND HEALTH, with KEY TO THE SCRIPTURES ; to which is added a full INDEX.

Thirty-second edition, carefully revised ; a handsome volume of 600 pages. This is the standard work on Mind-healing, and is the only textbook in use among Christian Scientists.

Price \$3.00. By mail, 18 cents extra.

UNITY OF GOOD, AND UNREALITY OF EVIL :

A neat little book of eighty pages. Among other sections are : Seedtime, Deep Things of God, Suffering from Others' Thoughts, Credo, Soul.

Cloth, 50 cents ; \$5.00 a dozen. Leatherette, 75 cents and \$7.50. Postage, 5 cents.

CHRISTIAN SCIENCE, NO AND YES : a small book of fifty pages, bound in pebbled cloth.

25 cents ; postage 2 cents. \$2.50 a dozen ; postage, 18 cents.

CHRISTIAN HEALING : a very important Lecture in seventeen pages, bound in paper covers.

25 cents ; postage, 2 cents. \$2.50 a dozen ; postage, 15 cents.

PEOPLE'S IDEA OF GOD ; Effect on Health and Christianity :

a pamphlet of fourteen pages, bound in paper.

25 cents ; postage, 2 cents. \$2.50 a dozen ; postage, 15 cents.

HISTORICAL SKETCH OF CHRISTIAN SCIENCE MIND-HEALING : a pamphlet of twenty-four pages, bound in neat paper covers.

10 cents ; 1 cent postage. \$1.00 a dozen ; 7 cents postage.

RUDIMENTS AND RULES OF DIVINE SCIENCE, in twenty-seven pages, containing a concise statement of her views, in the categorical form of questions and answers, and adapted especially for general circulation.

10 cents ; postage, 1 cent. \$1.00 a dozen ; postage, 7 cents.

CHRISTIAN SCIENCE AND THE BIBLE, a volume by Phare Pleigh, of seventy-three pages, with reference to a censure on Mrs. Eddy's SCIENCE AND HEALTH, by San Francisco clergymen.

Single copies, 35 cents. Ten copies, \$2.25.

BIRDSEYE VIEW OF CHRISTIAN SCIENCE, an address at the Chicago Convention, by Frank E. Mason. Fifty pages, in paper covers.

15 cents a copy ; \$1.50 a dozen.

MANAGER'S NOTICE.

THE management of the CHRISTIAN SCIENCE JOURNAL is now under the direction of F. E. Mason, C.S.B., 571 Columbus Avenue, Boston, Mass. Letters, subscriptions, articles, advertisements, cards,—in fact all communications pertaining to the JOURNAL,—should be addressed to him.

Care will be taken hereafter to have the JOURNAL delivered promptly and in good condition. To improve the magazines for future binding, they will be hereafter rolled instead of folded.

In sending addresses care should be taken to spell out in full the name of the State, County, Town, and City. *Mass.* is likely to be mistaken for *Miss.*, and *Md.* for *Me.* or *Mo.*; yet these abbreviations stand for States far apart. St. Joe, for instance, does not necessarily stand for St. Joseph.

In renewing subscriptions or cards the former address should be referred to, especially if there is any change. The publisher may be misled, especially when a lady, who has heretofore been known by her unmarried name, gives her husband's name, without any notice of the change.

Try and write so that those not acquainted with you, your name, chirography, and dwelling-place, may understand you correctly.

COLLEGE INSTRUCTION.

Mrs. Eddy's terms for instruction, as announced in the College advertisement, are as follows:

Largest discount to an indigent student, \$100 on the first course. Husband and wife, if they enter the Primary Class together, pay \$300; but entering at different times, each is required to pay the full tuition. No reduction for tuition except in the Primary Course. *Payment strictly in advance.*

PRIMARY AND NORMAL CLASSES.

HEREAFTER no students can be admitted to Massachusetts Metaphysical College Normal Class who have not passed through the Primary Class.

ADVERTISE !

ALL true and loyal Christian Scientists should insert their cards in our JOURNAL, so that the public, as well as Christian Scientists, may know who they are.

It was said of the disciples, "that they [the public] took note of them, that they had been with Jesus." The public must soon recognize Christian Science as the only healing power. When this point is reached the public will take note of Christian Scientists, who they are and whence they come. Let us therefore put our names before the public, and make the people recognize us as the true ambassadors of this mighty healing power.

Fifteen months' advertising will be given to all who send their cards before January, 1889, for which only one year's rates will be charged. In other words, immediate advertisers will receive two months' advertising free.

For the protection of our Cause, and the public generally, students who have not been pupils of Mrs. Eddy, sending in cards for insertion in the JOURNAL, will be required to give the name of their teacher and date of study, though the teacher's name need not, of course, be given in the advertisement. This is essential, as the country is overrun with piratical pretenders, really sailing under false colors, though exhibiting the ensign of Truth.

Hereafter extra copies of each issue will not only be printed, but circulated throughout the New England and Middle States. All the principal newsdealers and periodical stores will be supplied with our JOURNALS. Handsome placards, bearing an enlarged fac-simile of our titlepage, will be conspicuously displayed in places where the JOURNAL is on sale.

These placards will be mailed to any address for 15 cents each. Address FRANK E. MASON, C.S.B., 571 Columbus Ave., Boston.

PRIVATE SCHOOL.

PARENTS desiring for their boys and girls the personal attention of private schools, and the discipline and varied associates of public schools, will find both combined at Channey Hall, 259 Boylston St., Boston.

Preparation for the Mass. Institute of Technology has long been a specialty; and for its thoroughness, reference is made to the Institute Faculty. Thorough preparation is made also for College, and for Business. All classes are open to Special Students.

Particular attention is invited to the Primary and Grammar School departments, and to the Kindergarten. Visitors are always welcome.

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CHRISTIAN SCIENCE JOURNAL.

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No. 10.

HAIL TO THE NEW YEAR.

IN reality, what is the difference between 1888 and 1889? None. With God "one day is as a thousand years." Our human years are vain attempts to compute infinite time, when there is no *infinite time*, the very terms involving a contradiction. Infinity is boundless; time is bounded; therefore there can be no infinite, or limitless, time.

"Time shall be no more," said the Revelator. Time is no more with those who have "passed from death unto Life." With them, as with God, there is only the eternal Now.

In divine order the earth, like every other planet, swings about the sun. The time thus occupied we call a *year*; yet our computation is not accurate. It takes more than 365 days for this revolution, so we add a day every four years; but even then the estimate is imperfect, and once in so many centuries we must drop our Leap Year Day. It is as if God laughed at our feeble attempts to rightly divide the indivisible. As saith the Apostle Paul to the Corinthians, quoting from one of the ancient Jewish prophet-poets:

I have heard thee in a time accepted,
And in the day of salvation have I succored thee;

Behold, *now* is the accepted time,
Behold, *now* is the day of salvation.

GOOD *versus* EVIL.

HERBERT E. CROSSWELL.

THE following dialogue, between a Christian Scientist and Truthseeker, is not intended to deal in an exhaustive manner with the subject, but to bring out a few of the more important points upon which Christian Scientists rest their argument for the non-existence of matter and the unreality of evil, while believing Mind to be the only Actuality, or Substance, in the universe.

The location of the dialogue is the summit of a slight elevation in the tropics, the base of which is covered with luxuriant vegetation. Stretching far to the left is the broad ocean, with its breakers plunging headlong upon the rocky coast. On the right are seen the undulating tablelands, covered with orange-groves and other tropical fruit-trees; while far away tower lofty mountain-tops, kissing the sky with their purple lips,—all uniting to form a picture calculated to lull the senses into satisfying peace, making mere existence a delight.

TRUTHSEEKER. Nature, in her peaceful moods, is beautiful; but how soon the beauty is marred, the soft mellow haze changing into a furious tornado, carrying destruction before it, and strewing its path with torture and death.

CHRISTIAN SCIENTIST. Yes, it does seem so, at first thought; but did it ever occur to you that these cruel forces are but an outcome of mortal mind, and form part of it, and that to understand their unreality is to take away their imaginary power?

TRUTHSEEKER. Do you mean to call the forces of nature unreal? Do you say that this huge planet, with its harmonies and discords, is a mirage?

CHRISTIAN SCIENTIST. In a word, that is what I mean.

TRUTHSEEKER. I do not quite understand you.

CHRISTIAN SCIENTIST. Perhaps my meaning will be clearer to you if we start from some ground upon which we can agree, using our reasoning powers as we advance.

TRUTHSEEKER. Very well !

CHRISTIAN SCIENTIST. Will you admit that there must be a First Cause of all reality ?

TRUTHSEEKER. Certainly !

CHRISTIAN SCIENTIST. We will call this First Cause the Infinite Mind, or God ; for I think you will also agree with me in honoring Him with the attribute of Perfection, will you not ?

TRUTHSEEKER. Assuredly !

CHRISTIAN SCIENTIST. If God is perfect, and is the first and only cause of all reality, how then can there exist anything real, or actual, which is not harmonious ? If God is harmony's self, can anything of an opposite nature emanate from such a source ?

TRUTHSEEKER. But I am conscious at times of pain. Surely that is not harmony !

CHRISTIAN SCIENTIST. Did you not just now admit Perfection to be the First Cause ? You say you suffer pain ! Where is its origin ?

TRUTHSEEKER. I agree with you that God is perfect, and the one Cause of all things ; but I see a great deal that seems to contradict the statement.

CHRISTIAN SCIENTIST. If you admit the Cause of all things to be perfect, and yet contradiction appears to the senses, there must be an error somewhere. Either the senses

are at fault, or the First Cause is not Perfection. We cannot believe that two opposite conditions come from the same Cause; one condition must be rejected.

TRUTHSEEKER. Is it false to accept the physical universe as a reality, or substance? I am persuaded that the discord whereof I am conscious has its origin in material substance.

CHRISTIAN SCIENTIST. We agree that the First Cause, or God, is Perfection. Before answering your last question, I must ask for an explanation of your notion of the First Cause, or God; for we seem to differ in our conception of Perfection.

TRUTHSEEKER. I believe God to be supreme Intelligence, or Spirit, possessing all power, and everywhere present.

CHRISTIAN SCIENTIST. If there is no place where God is not, then He surely occupies all space. How then can you account for the material universe?

TRUTHSEEKER. By *everywhere present*, I mean that God fills in the space unoccupied by the planetary system.

CHRISTIAN SCIENTIST. Then you acknowledge a contradiction! By thus allowing a place for matter, you exclude God from being omnipresent; for two substances can never occupy the same place at the same time.

TRUTHSEEKER. Still, I believe matter to exist, and to be the work of omnipotent power.

CHRISTIAN SCIENTIST. If God, or the First Cause, is Spirit, or Mind, how then can matter emanate therefrom?

TRUTHSEEKER. I admit my inability to answer your question; but the beautiful landscape and the vast ocean before us, and the sensations derived from these material things of which I am conscious, are nevertheless real, for my senses so testify.

CHRISTIAN SCIENTIST. Then you rest on the senses for your notions regarding the reality of material substance?

TRUTHSEEKER. Upon what else can I rest for evidence?

CHRISTIAN SCIENTIST. Your senses are surely not evidence; for through the spiritual sense,—Mind,—it can be shown that the material senses give false testimony. The senses testify of themselves, of matter only, which is opposed to Spirit, or Truth, and therefore is a lie. For example: What evidence have you that matter is hot or cold?

TRUTHSEEKER. The sense of touch.

CHRISTIAN SCIENTIST. Without going through a long series of arguments to prove the testimony of the senses false, I will ask your attention only to this proposition: Here is a vessel of water, say of sixty degrees temperature. Heat the right hand above that temperature, cool the left below sixty degrees, and then immerse both hands in the same water. Is it warm or cold?

TRUTHSEEKER. It is warm to the left hand and cool to the right.

CHRISTIAN SCIENTIST. Water can not be both warm and cold at the same moment of time; so again I ask, Is this water warm or cold?

TRUTHSEEKER. I confess you puzzle me!

CHRISTIAN SCIENTIST. You say the senses are the only avenues by which we recognize heat and cold; yet you are unable, by the sense of touch, to discover the temperature of the water!

TRUTHSEEKER. I acknowledge that the sense of touch deceives me; but you can not deny that water itself exists.

CHRISTIAN SCIENTIST. If the sense of touch, being material, deceive in regard to the sensations of heat and cold, would it be in accord with reason to accept its testimony in relation to matter itself?

TRUTHSEEKER. I think you are right. It would be contrary to reason to accept such evidence in one case and not in another; but am I to understand that you do not believe God to be the author of the physical universe, with all its varied phenomena?

CHRISTIAN SCIENTIST. My notion of God is this, that He is Spirit, or supreme Intelligence,—as you also acknowledge; but I feel this definition to be inadequate; so I use another term, Mind, as being more easily understood than Intelligence or Spirit; and I find it impossible to believe in matter as an outcome of Mind, as there is nothing in Mind out of which matter can come.

TRUTHSEEKER. How then do you account for matter?

CHRISTIAN SCIENTIST. Matter, to me, is a belief, not a reality. If Mind is God, and God is Good,—Perfection,—I can not think of matter, with all its cruel forces, as emanating therefrom. As God, or Mind, is the First Cause, the author of all reality, and is perfect, He can not be the creator of that which is evil; and as we see matter to be the source of all discord, He can not be the author of matter. This conclusion must follow: That of which God is not the originator, can not exist in reality.

TRUTHSEEKER. If you reject the existence of matter as substance, what will you put in its place?

CHRISTIAN SCIENTIST. Truth and its identities; which will become manifest in proportion as we lose faith in matter. Understanding is based on the eternal fact that God, or Principle, is the First Cause, and that God, being perfect, can produce nothing unlike Himself.

TRUTHSEEKER. Suppose your reasoning correct, and that there is no substance in the universe but Mind, of what benefit is this knowledge to man? Discord, and myriad forms of evil, must still be recognized as realities.

CHRISTIAN SCIENTIST. I claim that God, or Mind, is All, is perfect in character; that Mind is the First Cause of all things, and must include in its embodiment the Principle of Life and Truth, of eternal harmony. If anything of an opposite character seems to exist it must be an error, a lie, a mere belief; and this is the sole origin of misery, as it is of death. I claim that we may be the recipients of Life, accompanied by eternal harmony, if the realization of the primitive fact of Perfection, as the only First Cause, can be reached. In order to obtain this benefit, it is hardly necessary to add that we must be honest, pure, and as perfect as an infant understanding of Mind will allow; for if we are dishonest, even in the minutest particulars, we recognize falsehood as real, and it will immediately weigh against any manifestation from a perfectly true source.

TRUTHSEEKER. I think your reasoning from a perfect First Cause leads to the conclusion that it is impossible for imperfection to exist; and I suppose you infer that pain is an illusion, an evidence of the physical senses, which is necessarily false. I understand you to conclude that there is nothing real but Infinite Mind, and its conceptions; but can not this Mind, or God, inflict punishment upon disobedient children?

CHRISTIAN SCIENTIST. You seem inclined then to think that pain, or discord, can emanate from a perfect source?

TRUTHSEEKER. By a certain method of reasoning it would seem that pain could not come from a perfect God; but I am hardly willing, on the evidence you adduce, to dispute wholly the testimony of the senses, which I must call self-evident.

CHRISTIAN SCIENTIST. Must we go over the whole ground again? How can sense-testimony be self-evident, when the senses testify that matter is real, and we find their evidence erroneous?

TRUTHSEEKER. Is there anything more certain than the existence of one's self? All philosophers agree that there need be no question of one's existence, because it is self-evident. Now do I not exist as a material body?

CHRISTIAN SCIENTIST. As a reflection, or likeness, of Mind you exist, but not as matter. Man reflects God as Mind only, not as a physical being; for then God would be physical, and physicality implies limits, thus destroying the infinite character we ascribe to God.

TRUTHSEEKER. I admit, if man reflects Mind only, that he reflects the Infinite; but we know man is not infinite but finite, and therefore limited.

CHRISTIAN SCIENTIST. You are again taking the evidence of the senses, which has been proved erroneous. Your desire to retain your belief in matter crowds out the higher conviction you have attained, as to the non-existence of evil. Evil has its origin in the physical universe, which exists only to the senses. That God is good, is a positive fact. Evil or discord is negative,—a nonentity, a belief, a lie.

TRUTHSEEKER. You confuse me with your metaphysical reasoning and logic.

CHRISTIAN SCIENTIST. Perhaps I shall be better understood if I make another statement, which is a recapitulation of my reasoning; for whether you agree with me or not, no other result can be logically reached: The universe, with its heterogeneous material conditions, is a *lie*. Material man is part of this lie. He conceives that of which, in belief, he is

a fraction. If it is proven that the color of the rose is in us, and that color is a conception of mortal mind, it follows that all other material things are mortal conceptions, the earth and ocean, and therefore that all such conceptions are in us, or a part of us; as otherwise, we could not conceive of them. Now these conceptions are false. They come from the senses, and, as this evidence is untenable in its premises, we must reject its conclusions as unreal. They come from the lower substratum of mortal mind, and become nothing when we reach, or understand, the Mind that is God, or Principle. Then discord will be unknown, for it will be lost,—going out with the last conception of matter as reality, as substance. The material universe being a lie, giving false testimony, its multitude of deductions are lies; for they are all built on the same false basis. It is therefore unnecessary to bring Truth, or Mind, to bear upon and destroy consecutively each false proof, which would wed us to its own unreality. It is needless, for instance, to say that some familiar object in domestic use is not real, or exists only in belief; for, to the thoughtful, it is sufficient to affirm the falsity of the whole mass; for that being proved, the falsity of each part of the mass will follow, as a matter of course.

TRUTHSEEKER. Suppose your metaphysical reasoning to be correct, will man's condition be improved thereby? That is the great question!

CHRISTIAN SCIENTIST. Man's belief in a material universe compels him to reflect that which is material, from which source emanate all discordant and decaying conditions, producing in man disappointment, disease, and death; whereas the conceptions of Truth are real, and have the advantage of not only being harmonious, but of being also the sole cause of happiness, the very nature of which is eternal. If Truth, Mind, or God is happy and eternal, His likeness, or reflection, must also be happy and eternal. This is a great fact,

that to know Truth, we must in some degree reflect harmony ; and in proportion as Truth is understood, discord must vanish,—become nothing ; but when man arrives at a perfect understanding, or reflection, of Truth, Principle, or God, man's condition is absolute harmony, happiness eternal.

TRUTHSEEKER. The conclusions you thus reach are, I think, preferable to a belief in the reality of matter. I now see that matter is necessary to the existence of evil, and I no longer desire to retain a belief in it as substance.

CHRISTIAN SCIENTIST. Then let us renounce evil, ever looking for a fuller realization of Life, Truth, and Love, the symbols we use to represent God.

SPIRIT AND MATTER.

BETWIXT two seas we stand,
One is on either hand,—
Matter and Soul.
One is the sea of naught ;
The other's Life is caught
From Mind, the whole.

Between two thoughts we live.
One from our Lord doth give
Freedom sublime.
The other, from His foe,
Comes with all mortal woe,
And stings of time.

Between two worlds we move.
One from the Real doth prove,
One from the dust.
In Spirit if we bide,—
Not to the unreal tied,—
We safely trust.

Between the earth and sky,
A trillion insects ply
Their daily task.
So men may toil in sin ;
Or they may soar, and in
God's sunlight bask.

HISTORY OF CREEDS.

JOHN F. LINSCOTT.

WE read in the Gospel according to John (viii. 36) that Jesus once said : " If the Son therefore shall make you free, ye shall be free indeed."

Creeds, like symbols, rites, parables, and allegories, are expressions intended to convey Truth ; but they are not Truth, nor are they all true in statement.

For three-hundred years the early Christians adhered to the Apostolic Creed, although in the latter part of the third century, a growing debate divided Christian preachers as to the true character of the Master. The Christian Church could not then divide over the question, as safety depended upon unity.

Christians were a strong and hardy people, unlike luxurious and licentious Pagans. They had not imported the ascetic customs of the Hindoos, though they had adopted abstemious habits, in order to keep the distinction complete between them and the sensuous populace.

Christians knew in whom they believed, and were happy in all the persecution that fell to their lot. Repeated efforts for annihilation only made them more resolute.

In the year 312 there came what seemed then to be a millennium. Constantine, who was at the head of the Roman Empire, was converted to Christianity, and recognized the Christian Church as an institution to be protected, instead of persecuted. Then came that memorable event, the Council of Nice. Constantine himself called the convention. There were present two-thousand laymen, many of them dignitaries, and three-hundred-and-eighteen bishops. Constantine presided. He was a soldier, but interested in all the metaphysical discussions that swayed that great body of preachers.

Alexandria, in Egypt, was the great theological centre, and in that city was a noted presbyter, a powerful pulpit

orator, named Arius. He had promulgated the doctrine that Jesus the Christ was the Son of God, who was the Father of all,—but that the Son was created, and not the Creator. Arius had been removed by his bishop, but he was admitted to the council, and presented his views. They were not in harmony with the views of Justin Martyr, who had written much on the subject of the Trinity in the early part of the second century, and contended, from the teaching of John i.1, that Jesus the Christ was the true God, or Creator of the universe.

Arius found his equal, if not his superior, in Athanasius, another noted theologian. The war of words continued during weary weeks. Athanasius contended for the teaching of Justin Martyr, that Jesus Christ was uncreated, and was identical with God the Father. Constantine decided in his favor; and what has been known as the Orthodox Creed derived its authority from the Nicene Council, held in the year 325, by the favor of Constantine.

The followers of Arius were, however, a large minority. The human mind could not be chained, and the next hundred years were full of metaphysical debate. The Arian creed, or doctrine, was espoused by provincial rulers, only to be strangled by the combined forces of the established Church and State. Hence the thumbscrew and the stake, rather than human reason, have been the factors in establishing the Athanasian Creed the past fifteen-hundred years. This creed expresses the Orthodoxy of today; and Arianism a sort of Unitarianism, is the heresy of today. Neither of these systems of belief can be fully comprehended by the schools that hold them to be true.

Theologians claim that faith and reason rarely coincide.

The Apostolic Creed says that Jesus the Christ was the only Son of God. Where we place him, in Science, as a spiritual being, he is the only-begotten Son, for God only begets sons of His own substance, and of His own will.

What was true of Jesus the Christ is true of every child of God. They are all spiritual beings, the sons of God. The

Master's teaching is all in harmony with the idea of the fatherhood of God and the brotherhood of man. Said Paul: "We are children, and thus heirs,— joint heirs with Christ."

The Master's declarations are always in harmony with Science. He declared that he and the Father were one, and yet that the Father was greater than he. As an idea in the Mind of God, the Father and Creator, Jesus was one, in substance and in character, with that Father. So are we all! This view gives the statement of Athanasius weight and color, and shows the position of Arius also to be true.

It is evident that the early Fathers could not comprehend the Science of Being. Nothing but the clear and terse statements of SCIENCE AND HEALTH can solve the problem of the creation of the universe. This shows the Truth in language. Jesus the Christ was the Way, the Truth, and the Life in demonstration. His positive knowledge of the nothingness of all phenomena, and the eternal somethingness of their opposite, gave him his wonderful power to destroy the illusion of material sense. Hence our understanding of the Life that is God, Good, will be the measure of our power to demonstrate.

It is our Leader's spiritual glimpses of the true Life, which have led to higher understanding, and given to the world the highest conception of Truth since the days of the Master. The insignificance of the material mind-cure philosophers is not apparent to themselves or the world; but is it not possible that the age will be soon ready to accept our true Science as its only way of escape?

Let us, as Scientists, look beyond the letter and beyond personality; let us imbibe the spirit of the Master, and heed his command to his disciples at their last communion, "Love one another." Their struggle for the first place was rebuked by his washing their feet. The test is already upon us,— not of the Science, but of our own integrity, our fidelity to Truth, and to her who has had the courage of her convictions. Let us "render to Cæsar the things that are Cæsar's." Let us

all love each other, and thereby make it possible to elevate Christian Science above blind creeds and dogmas, and place Christianity on the rock that is higher than man-made doctrines, by proving our faith by our works.

Let us judge "righteous judgment," and hold all people as making an honest endeavor to know the Truth. We are to be judged by it, and by holding the right thought for all, we shall help them to attain it; and so we shall all be enlarged by the charity we have for those who do not yet see as we see. "Let us be firm in the right, as God gives us to see the right."

THE KINGDOM WITHIN.

SUSAN COOLIDGE.

Thy Kingdom here?
 Lord, can it be?
 Searching and seeking everywhere
 For many a year,
 "Thy Kingdom come" has been my prayer.
 Was that dear Kingdom all the while so near?

Blinded and dull
 With selfish sin,
 Have I been sitting at the gates
 Called Beautiful,
 Where Thy fair angel stands and waits,
 With hand upon the lock, to let me in?

Was I the wall
 Which barred the way,
 Darkening the glory of Thy grace,
 Hiding the ray
 Which, shining out as from Thy very face,
 Had shown to other men the perfect day?

Let me not sit
 Another hour,
 Idly awaiting what is mine to win,
 Blinded in wit.
 Lord Jesus, rend these walls of self and sin;
 Beat down the gate, that I may enter it.

JESUS OUR EXAMPLE.

D. F. COON.

WHO was Jesus? Jesus was the Son of God, conceived by the Virgin Mary. He was the mediator between divinity and humanity. He revealed that Life which is the light of men. He was the Word which became flesh, and dwelt among men, even the only-begotten of the Father, full of grace and Truth.

John was the forerunner of Jesus; that is, he came to prepare the way. Behold the glory that followed, through the workings of Jesus.

The Christian Scientists of today are already preparing the way for the spiritual Christ, who will be recognized everywhere through Spirit; and everywhere the afflicted and Satan-bound can touch him, by turning toward the light. "Now we see in a glass, darkly," but then the darkness will be gone.

Jesus, from infancy until thirty years old, was preparing for his public ministry. At the age of twelve we find him full of wisdom, far in advance of the most learned of his day. At that time he said he must be about his Father's business. For eighteen years he passes from public view.

Then he again came before the public, at the marriage-feast in Cana of Galilee. His mother said unto him, "They have no wine;" and she commanded the servants to do whatsoever he said. He shrank back, as though he dreaded the gaze and buffeting of an age unable to comprehend him in the smallest degree. His mother had watched over him with maternal love, and knew he could do many wonderful things, for he had not been idle all these years. He has been approved of the Father. The water is changed into wine. The eyes of Galilee are upon him. He goes forth conquering and to conquer. In nothing does he fail; yet he says: "Of mine own self I can do nothing. It is God who worketh through me."

His careful and studious life teaches us not to attempt more than we know. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them who believe on his name." The latter clause we can understand to mean all who recognize the Christ.

His life-work was in preaching the Gospel, healing the sick, and casting out devils. He healed those who came to him, or were brought to him by their friends. Because of unbelief many denied his power to heal. All that was necessary for men to be healed, was to show that they felt the need of him.

Of the two thieves on the cross with him, one railed on him, while the other asked only to be remembered by Jesus when he came into his kingdom. Jesus said, "Today shalt thou be with me in Paradise." The other thief was not included in that statement.

Jesus said: "Go ye into all the world, preach the Gospel, heal the sick, and cast out devils. Freely [unlimitedly] ye have received; freely give." The poor have the Gospel preached to them. The poor must not be neglected.

The rich demand these things on account of their influence; but none are truly rich save those who are rich toward God. Jesus says it is difficult for a rich man to enter the Kingdom of Heaven. So I say to the rich: "Be careful lest your riches prove a millstone about your neck." Jesus says: "The laborer is worthy of his meat [food] and raiment [necessaries]."

Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He says also, "Give us this day our daily bread;" and then he says, "Our Father knoweth we have need of these things before we ask for them." "I have never seen the righteous forsaken, nor his seed begging bread," says the Psalmist.

Many say that Christian Science healing should not cost anything, as it does not cost the Scientist anything. All who are able should gladly pay for the blessings conferred

upon them. We can not yet catch fish with money in their mouths. Jesus never commissioned a man to preach the Gospel, and neglect these other matters; and "he that knoweth his duty, and doeth it not, shall be beaten with many stripes."

Ye can not serve two masters. Ye can not serve both God and mammon, the things of the world, for ye will love one and hate the other. Ye can not take both Christian Science and medicine. One must be first. The nearer we can understand and follow Jesus, the grander will be our work, and the happier and more useful our lives.

We are standing on the threshold, we are in the open door,
We are treading on a border land we have never trod before:
Another year is opening, and another year is gone,
We have passed the darkness of the night, we are in the early
morn:
We have left the fields behind us o'er which we scattered seed;
We pass into the future which none of us can read.
The corn among the weeds, the stones, the surface-mould,
May yield a partial harvest, we hope for sixty fold.
Then hasten to fresh labor, to thrash, and reap, and sow,
Then bid the new year welcome, and let the old year go—
Then gather all your vigor, press forward in the fight,
And let this be your motto, "For God, and for the right."

"As it is the characteristic of great minds to make many things be understood in few words; so little minds, on the contrary, have the faculty of speaking much but meaning little."

"NOTHING is so much liable to lessen the satisfaction with which we regard ourselves, than to observe that we disapprove at one time what we approve of at another."

"It is an ill cure for life's worst ills, to have no time to feel them."

SCRAPS FROM A STUDENT'S REVIEW.

S. P. BENTLEY.

AMONG the various erroneous beliefs which, according to the teachings of SCIENCE AND HEALTH, constitute all the sin there is, the first and fundamental error appears to be, that man is composed of both mind and matter. Christian Science affirms that Mind, or "Spirit, is immortal Truth, and matter is mortal error,"—entire opposites, which, from the law of Being, can neither blend nor work together.

That "the flesh warreth against the Spirit, and the Spirit against the flesh," is taught in Scripture; and these are also the tares and wheat, which the husbandman discovered growing up together, and permitted to remain until the time of fruitage, or harvest, lest the uprooting of the one should destroy the other. Then how is the separation effected at the harvest? "By their fruits shall ye know them."

Another prevailing belief with mortals is, that a wicked mind can exist in a material form, and both form and mind be created by the divine Mind.

Mind being Principle,—the only Creator,—this immortal, perfect, and only Good can not create what is unlike, or the opposite of, itself; hence there can be no evil mind or material form in reality,—these being but the testimony of the material senses, and inevitably an illusion. The *seeming* of something, besides the Good, is founded upon the belief of an error, or the error of a belief, a lie, which Truth, when understood, contradicts in our consciousness, when Good is seen to be the enduring, the ever-present, and the All-in-all.

"That Mind can exist in the body, or that Soul, as an entity, can occupy the human brain, and control it at will for either good or evil, is equally false and absurd, from a Scientific standpoint; for Life is not functional or organic, and the greater can not be contained within the lesser, the unlimited and infinite within the limited and finite."

He who came to show humanity the Way, the Truth, and the Life, proved, by his own demonstrations, the nothingness of all material beliefs and the omnipotence and allness of Truth. Oh for a clearer perception of the Way to attain that consciousness of oneness with the Father.

The getting rid of such erroneous beliefs, through Science, must be to so understand the Master's Scientific statement of personality, and the relation of man to God, as taught in his expression, "I and the Father are one," that we also may consciously realize there is but one Mind; and that Mind being immortal and perfect, its ideas, as the only expression or reflection of it, must reflect perfection.

We read in *SCIENCE AND HEALTH*: "While more or less absorbed in material selfhood, we but faintly discern and reflect the Substance of Life, or Mind."

Furthermore, although accepting the statement that All is Mind, and the only Good, and that it is logically true there is no probability of its opposite — evil, error, sin — having any existence, yet, until we can regard its claims as entirely devoid of Mind, we can not conquer it by a full denial of its reality.

We need to consciously know that "evil is but a belief." "Mind being immortal, there can be no mortal mind." Hence, when "Truth destroys mortal belief, by showing its nothingness, there remains no evil. All the discords of earth being lies, falsities, and we know that falsehood can not proceed from Truth, it is essential to learn to separate the wheat from the chaff, the real from the unreal, and give place to no thought which is not of Truth, — God.

As Mind determines the condition of the body, our protection is in never thinking or saying of the body what we do not wish to be true of it. Hence, if we entertain the thought or belief that the body is weak and feeble, it can not be strong; and if we accept the notions of mortal mind, which become imperative (claiming to be the laws of Being), with regard to the nourishing power of certain articles of material food, and our inability to digest others,

the effect will inevitably follow the cause thus instituted, until we are able fully to deny such claims through our understanding and acceptance of the opposite fact.

The same is true with regard to notions of heredity. Impressions of disease, transmitted through mortal mind, have no power to hold us, when we come to understand that the claim of mortal parentage is not legitimate, that man is a spiritual being, not material, and the illusion that we are born of material parents is but another phase of mortal error, — a belief that Truth denies and thus destroys.

How is this change in the current of our thoughts to be effected? Only by constant watchfulness, inspired by the love of Good and Truth. The Scripture injunction to "Watch and pray, lest ye enter into temptation" applies here, and is security against both sin and sickness, and therefore (ultimately) of death. This watchful attitude is equally essential, also, in meeting the opposition, either malicious or ignorant, to Truth, of every mortal mind; but in handling this error it is no more Scientific to trace out the personality through whom this directed thought comes, than to seek to know the disease a patient has a belief of, in order to heal him, thereby instituting both cause and effect which may be avoided, and the evil otherwise be overcome, by holding the thought of Good dominant, that whatever it is, and wherever existing, it may be met with the power of divine Truth.

If Jesus, the pure and sinless, had to suffer on account of the claims of evil in humanity, may *we* not (in degree) have to suffer likewise? Protection therefrom can only be found in the one divine source, and that according to the plane of thought to which we can rise and which we can maintain.

For Jesus Christ's sake :
Do all the good you can,
To all the people you can,
In all the places you can,
At all the times you can,
And as long as ever you can.

Letters.

A WORD spoken in due season, how good it is!

PROVERB.

LET THE CHILDREN TEACH.

OUR little boy about four years old, and our little girl about two, have never seen a drop of medicine, nor do they know what it is or what it means.

Last summer the little boy told his mamma how he had told his little sister that he felt bad. His little sister told him it was no such thing. He replied that she made the bad feeling go away, and he was all right again. Mamma put a piece of paper on the wall, so that baby could show it to papa when he came home. Baby showed it to papa, and told him all about it. Stevie confirmed what she said.

I learned something on Thanksgiving Day. The boys wore masks and baby was afraid. I told one of the boys to take off the mask, and let baby see what it was. He did so, and she was satisfied and no longer afraid. This taught me a very forcible lesson in regard to truth and error.

P. A. CORNELL.

ENCOURAGING THOUGHTS.

DEAR JOURNAL: Having been healed by Christian Science, I must tell it to the world. I have found God "an ever-present help in time of trouble."

"God is Love." Do we need anything more than this? I know that it overlies and underlies everything.

I would say a word to the honest and noble workers in Science: Courage! All we have to do is to keep the light ahead, and in so doing we shall not see the foaming sea we are passing over. The unselfish love which the Founder has for mankind, which to our sense seems wonderful, is to her but man's birthright.

I would say a word to our Assistant Pastor. My only thought of him is, Onward and Upward, for God stands "within the shadow, keeping watch above His own."

MRS. G. R.

WAYMARKS AND WAYSHOWERS.

It is two years since Mrs. Carrie S. Bates, of Syracuse, came to Brooklyn, to lead me out of Egypt into the Land of Promise. I could not have found a guide more patient and safe. There have been seeming mountains to climb, with stony and rough places. If I would fain lean upon my guide for support, for a step in advance, I hear: "Listen! I can only show you the way by which I have come." God says: "Fear not, for I am with thee . . . Be thou not afraid, for I am your strength . . . Do not look back, either to the right or left, for it is only in the strait and narrow way that we are safe." Now I am receiving the promised strength, and trying to walk in this way, out of matter, into Spirit, — out of self, into the image and likeness of God. The Founder has shown us that this is our birthright; and I am earnestly striving to realize this for myself and others, though growth seems very slow at times.

As a family, we are very grateful to the Founder for this light which she has given us, through her book and her students.

E. CHERRY.

DISCOURAGEMENT.

WERE I requested to name one of the most subtle attacks of the enemy, I would answer, *discouragement*; for it is that *do n't care* condition of mind that opens a gate for the intriguing foe to enter our thought, and roam about almost at will. Now what is this subtle something, which comes to man, and claims that he must entertain it? If I may be allowed the expression, it is the worst kind of a lie; for it claims to bring comfort in our trouble, but only brings misery. I think everybody will say: "That has been my experience!" If so, why let this monster again into our thoughts? We shall find (as before) that misery and defeat follow its footsteps. How unwise, when we have trouble to deal with, — one result of evil, — to let in discouragement, — another evil, — to help us. It is as if a man should exclaim: "There is a bear devouring my children! Now let in another bear!"

If doing that which is contrary to God's will, the sooner we are discouraged the better; but if striving to do His will, we should never give up. Away with this evil; for it has no place in Divine Science!

WATCHFUL.

FOR WHOM IS OUR GOSPEL?

A REMARK by a Scientist is the text for this discourse. Speaking of her teacher, who had worked a year in a certain city, and had found it necessary to resort to extra exertions, at the end of that time, to prevent the stagnation, or rather the extinction, of Science in that place, she remarked that this teacher was very careful to keep the Science among the refined and intellectual.

I pondered that saying, and asked myself two or three questions: Did Jesus get his disciples from among that class? Did his following comprise that class exclusively? Did he heal that class only? Are such "the poor of this world, rich in faith?" Do they need the Gospel (good-news) to fill and round their lives?

We have more than the churches possess, wherewith to help humanity; yet I know devoted church-members who visit the most degraded localities, ministering to physical wants on a physical basis, who never heard of Christian Science, but to whom the poor and needy turn as they did to the Saviour of old. There is a growing disposition among the Christian Scientists to get a wealthy and refined patronage. They locate themselves in a quarter where they are accessible only to such people, where their landladies would be scandalized at seeing a ragged cripple apply for admittance to the healer.

The rich, whose only question is, how best to kill time to the best advantage, and whose diseases are often only the morbid pictures of idle fancy,—*"I speak,"* as Paul says, *"as a fool,"* not as a Scientist,—the rich seem apart from those of whom it was said, *"The whole creation groaneth and travaileth in pain together."*

"The manifestation of the sons of God" is to the needy, whose solid convictions of disease turn the blessed sunshine into darkness, and the sweet air into poisonous vapor.

I hear little of good Scientists who visit, and preach by practice, in places where good churchwomen are well known and joyfully welcomed,—in poverty-stricken homes, where the atmosphere is full of disease and sin. We must sacrifice ease and comfort, to help those who never know what ease and comfort mean, and we should find our joy in such work. When we are proof against contagion, by our understanding of Good, we can be fearless in healing "all manner of diseases," as did Truth's followers of old.

D.

WHAT CONSTITUTES A LOYAL CHRISTIAN SCIENTIST?

WE are asked one of the most, if not the most, important question with which we are concerned. My answer is: Loyalty to the Truth! If we abide in the Truth, this covers the whole ground. In so doing we shall defend and sustain the cause included in the terms of the question. We shall be faithful to our sovereign,—Christ, Truth; we shall oppose in thought everything which contravenes or opposes our consciousness of right, of Love, of Good.

To be a Loyal Christian Scientist implies something more than to be a Christian, but nothing better. This more is the understanding of divine law. Many good people scarcely know that God works by law, believing His offices to be special and mandatory; but the Loyal Christian Scientist understands that Truth acts in harmony with fixed laws, which gives the affix, *Scientist*, to our denominational name. This fact causes many good people to believe that we arrogate glory to ourselves, or claim something which we have not found; but if we are loyal to Truth, we shall fellowship many who do not regard us as in the right.

We shall also present to the world, judiciously, the divinely Scientific position which we occupy, and which we should fearlessly maintain and defend. The more we loose our thought from all that is mortal, and from the unreality of sin, and see in Mind the all of Christ, Truth, the more perfectly we shall abide therein, and thus become loyal Christian Scientists.

A. LANG.

EPILEPSY.

WE, the undersigned, wish to relate what we know to have been effected by Christian Science treatment in a case of epilepsy. Mrs. J. C. Woodbury, of Boston, was called to relieve a young girl lying in convulsions on the floor. Her face and neck were swollen and almost purple, and her eyes turned back in her head. Mrs. Woodbury knelt beside her and called her by name. She instantly opened her eyes, sat up, and then rose to her feet. Within a quarter of an hour she was again at her usual occupations, declaring herself to be perfectly well.

MARGUERITE SYM, LIZETTE DONNELLY,
MARION SYM, ANNIE PORTER.

Sermonettes.

Let thy Speech be short, comprehending much.

ECCLESIASTICUS.

ONENESS WITH GOOD.

H. L. D.

I AND my Father are one. JOHN X. 30.

THIS statement shows us how harmonious was the thought of Jesus; and its Truth was proven by his demonstrations. The Truth that Jesus declared was not new; and our conception of it is losing its distant meaning, and we are coming into that close sympathy of thought which always existed between Jesus and the Father.

His knowledge of divinity was a present consciousness. His vital earnestness made him one with the Father; and we, God's children, must receive that spiritual concept as Jesus did. Then our oneness with the Father will be realized. We shall behold, even as Jesus did, and know that behind every effect is a cause, — know that cause is Mind, and Mind rules the world.

The human race, as a whole, holds that we are apart from God, and therefore need a mediator, or wayshower. Man, and man only, believes himself separated from God. The purpose of our mission is to bring mankind out of this false sense, and establish oneness with God. Soul is not divisible or organic; neither can it be separated from its Principle. God is not divided. Our ideas are wrong. We must start with right premises to insure right conclusions. Our ideas must change, if we would arrive at correct results. As the fact appears that Christian Science is in harmony with Jesus, teachings, it will be seen that unity, or oneness, is its law: for life is essentially one, and the good is everywhere manifested, thus bringing out the thought, "I and my Father are one."

Soul is one entire whole,—one, even as God is one, there being no vacuum in the universe. Thus we are brought to see the Truth, not in rhapsodies or in ecstatic moments, but by a calm and clear conviction of the ever-living, ever-loving, immutable Good.

NO SIN, NO SICKNESS, NO DEATH.

E. R. HARDY.

ONE Mind. EPHESIANS IV. 13

In this day of contending forces, Truth bruises the serpent's head; while error, ignorance, and superstition are like a wounded rattlesnake at bay, who first strikes at the heel of Truth, and then, turning upon itself the poisonous fangs, dies the victim of its own venomous error.

The keynotes of Christian Science are holiness, harmony, and immortality exemplified.

One can no more understand Jesus' teachings, and remain in ignorance of God, and of that which (by the so-called human mind) is called the Mystery of Redemption, than he can behold the light, and yet be unable to perceive the objects made manifest in the light. Neither can one eat the flesh of Jesus and drink his blood, and yet remain ignorant of the power to heal; for Jesus says: "He that believeth, [*i. e.* understandeth, eateth my flesh] the works that I do he shall do also;" and "I am come a light in the world, that whosoever believeth on me should not abide in darkness [ignorance]."

Let each measure his gift,—not by himself, nor by another's good works,—but by what he demonstrates in emulation of the works of him "who knew no sin;" ever confident that "unto him that hath shall be given," and in meekness working out his own salvation, through God, "who worketh in us, both to will and to do," and so constituting man a reflection (image) of divine Mind.

The demands of Christian Science upon this age call forth the ideals of perfect Life. It declares that there is but one Mind, universal and omniscient, wherein man has no other mind than God. Then it demands that he who would demonstrate this statement in Divine Science, shall manifest a Christlike walk in all manner of living, having the same Mind in him that was in Christ Jesus. It declares, "There is no sin," and requires that he who would attain its realization shall deny himself,—deny, as false claims, evil, mortal man, mortal and material existence. Then it demands that we do good. "Be ye holy, even as He is holy,"

who is too pure "to behold iniquity." "Be ye imitators [reflectors] of God."

It declares, "There is no sickness." Our realization of this as the Truth is apparent to us, as sufferers, under the belief of sin's reality, come to be healed of that which they believe to be real; and we, understanding Life and its immortal qualities, dispel both their belief in sickness and the illusion of its seeming reality, whereby "Truth is made manifest upon the body."

Finally, Christian Science declares, "There is no death." Hence the demands upon this hour are imperative: There is no time for idleness, wherein to say, "My Lord delayeth." Having denied the false claims of sin and sickness, and practically demonstrated dominion over them, our "last enemy" is to be met and overcome. "Through the blood of the Lamb," only by assimilating his flesh and blood, can we partake of the deathlessness of his Life, and understand the Life and incorruption which, although omnipresent, required a Jesus to come and bring them to light.

That which is made manifest last should not be expected to be seen first. Our Teacher says, in (*SCIENCE AND HEALTH*, page 315): "Emerge gently; . . . the chemical changes that go on in mortal mind [during this transition] serve to reconstruct the body. . . Mortal mind must part with error until it puts off the old man, with his deeds, and is clothed with immortality."

If one would today become conscious of Life eternal, in which we "live, move, and have our being," he must deny and destroy the claims of the false sense of existence, to which comes (seemingly) evidence suggesting a belief in other than the thoughts and experiences of harmony, holiness, and immortality—the Alpha and Omega of existence.

As we approach an understanding in demonstration of our Teacher's explication of Truth, wherein evil is naught and good is all-powerful, the meaning of the Apostle's words begins to dawn upon the understanding, when he says, in *Philippians* iii 20: "For our citizenship is in Heaven, [the realm of harmony], from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, conformed to the body of his glory, according to that energy whereby he is able to subdue even all things unto himself."

Agates.

AND I will make thy windows of Agates.

ISAIAH.

HE was so human ! Whether strong or weak,
 Far from his kind he neither sank nor soared,
 But sat an equal guest at every board.
 No beggar ever felt him condescend,
 No prince presume ; for still himself he bare
 At manhood's simple level, and where'er
 He met a stranger, there he left a friend.

JAMES RUSSELL LOWELL.

THERE are natures made to tread the winepress alone, to take
 no blessed cup from other human hand.

WHITNEY.

THE Life eternal still some channel findeth,
 Where man may dare to launch his thoughts abroad,
 And close beside his daily pathway windeth,
 To lead his longing out toward his God.

A. D. T. WHITNEY.

It is good to put a bother away over night. It all straightens
 out in the morning.

AND if we say *the Trinity*
 In speech but just begun,
 It is not that we think of Three,
 But in three ways of One.

ONCE having faith in such a Love, how simple, beautiful, and
 sublime the salvation of the world.

WRIGHT.

In just that very place of His,
 Where He hath put and keepeth you,
 God hath no other thing to do.

GROWING is not merely waiting for the sunshine, it is reach-
 ing after it.

THE Love of Christ is the only cure for sin.

WRIGHT.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue and if there be any praise,—think on these things.

PAUL.

ON THE POND.

"LET me go!" exclaimed Harry Ambleton.

The family were summering at a tavern near a pond, and therefore called the Humphrey's Pond House. There were several families there, and many a good time they had together, driving, walking, bathing, playing games.

This time they were sailing in a curious boat, or *boats*, for there were two, fastened together, with a flooring which covered both, making one deck, around which were railing and benches. Between the boats, and partly beneath the deck, was a big paddle-wheel, which could be turned by long handles, joined at one end, like the shafts of a handcart. When these handles were pulled back and forth by two men, the paddle would revolve, and away the Twinboat would shoot through the water.

Why did Harry complain, when already on his way? Because they had reached the other side, and some children were going ashore; but Mrs. Ambleton bade Harry stay aboard. This he disliked; so he teased till mother let him go ashore, while the Twinboat paddled away with the grown folks, toward a little island.

Harry had a wretched time. The other children were smaller than himself, and the boat was gone three hours. How glad he was when he saw her coming back!

"Oh mother, I wish I had n't stayed."

"I knew you would be sorry, my boy! I intended to have you with us on the island, where we lunched. You always like to be with Mr. Wilbaskey and Miss Parsons; and they told stories and we sang. Such a nice time!"

"Why did n't you tell me?" asked Harry.

"If my boy could n't do as mother thought best, better let him learn his lesson!"

UP AND DOING.

M. S. B.

WHAT if the little rain should say :
 "So small a drop as I,
 Can ne'er refresh the thirsty fields,
 I'll tarry in the sky"?

What if a shining beam at noon
 Should in its fountain stay,
 Because its feeble light, alone,
 Can not create a day?

Doth not each raindrop help to form
 The cool refreshing shower,
 And every ray of light to warm
 And beautify the flower?

As I was looking over an old book of poems today, I came across the foregoing lines. I hope they may impress others as forcibly as they do me, for I have felt quite unhappy, thinking how little I am doing to influence those around me. These little simple verses have made quite a commotion in my mind, and have led me to resolve to do more, to watch more for opportunities; and to study how to impress those around me with the benefits they may derive from and give to others, by forgetting self and working only for Good. I have done enough to be convinced that there is no pleasure on earth to be compared with well-doing.

I am also convinced that I have been waiting for opportunities to come to me, instead of seeking them. How slothful it is in us, after having the way opened for us, to be indolent or thoughtless, and fail to do the little things which lie in our pathway. Let us bear constantly in mind the long weary years our dear Pastor has labored to elevate humanity. No matter how hard we work, we can never work as she has,—all alone, with the world against her. May we never cease to love and bless her, and please her by working and using our influence for good. Let us remember :

Little deeds of kindness,
 Little words of Love,
 Make this earth an Eden,
 Like the one above.

Animal Magnetism.

THE land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :

“ Inquire of the necromancers and wizards,
That peep and murmur ;”

Then say ye : “ Should not a people inquire of their God ?
Should they inquire of the dead for the living ?”

ISAIAH.

NEW PHENOMENON.

WE read that M. Liegois contributes to a Paris journal an article describing a new hypnotic phenomenon, in the field of a “ negative hallucination.” This term describes a state in which the suggestion is obeyed, that a certain person or object in the field of vision should remain unseen. The state is explained as an annihilation of the perception before it reaches consciousness. The impression is received, but ignored. Having a third party to suggest to one of his subjects that the experimenter will be invisible to her, it is found that she does not hear him, see him, or even feel the prick of a pin which he holds, though acting normally toward all other persons. If, however, M. Liegois calls out impersonally, “ Camille feels thirsty, Camille will drink a glass of water,” she hears and obeys the command. If similarly told to stand at his side, she does so ; and so on with every sense. While she does not hear him, she none the less really can hear him. There is a sort of dual personality, one-half of which obeys the negative suggestion ; while the other is automatically regulated, and obeys any suggestion not directly in conflict with a previous one. The further development of this study may uncover the evil of hypnotism.

A NEW and complete edition of the works of Galileo is to be published, in twenty quarto volumes of five-hundred pages each, at the expense of the Italian Government. “ And yet it moves !”

THE PRESENT FOE.

A. PERRY.

WITH the Prophet of old I ask this question, "How long halt ye between two opinions?" It is of as vital importance now as when first spoken.

How long are we going to stand doubting whether it is necessary to handle the claims of mortal mind? How much longer shall we wait, and how much more evidence do we want, before we believe that (unless handled in Science, as our Leader teaches us in her book) jealousy, malice, hatred, and revenge will make sick and eventually murder a man,—that is, to mortal sense.

Students take a course of lessons in Christian Science, and go out declaring audibly that God is All and there is none beside Him, when they have never, by their own good deeds, and by resistance of temptation, gained any consciousness that what they say is true. They repeat the words like parrots, because they have heard others say them. They are soon brought to a sudden halt.

What is the reason? Did not Paul refer to this experience when he said in Galatians (v. 7) "Ye *did* run well! Who did hinder you, that ye should not obey the Truth?" What hindered those from going on, of whom he was trying to make Christian Scientists? What made them stop? What would make us halt today? Animal Magnetism it must be; for included in this term is every kind of sickness and every kind of sin.

Jesus said: "Agree with thine adversary quickly, whilst thou art in the way with him" lest you pay a worse penalty. Jesus then taught his followers, as our Pastor teaches hers, that there are these wicked claims to be met by each of us, before we can hope to reach the height where we know that Good is All.

After the claims have been met, whether they come to us to make us wicked, or to force us to suffer for the wickedness of others, then we shall not fear anything that mortal man can think or do. If we do come to a halt for a moment, let it be only to take up the serpent, or drink the poison which will not hurt us, and then go on and bless the world, as she who has done this has so often blessed us; but if we halt to quibble, or argue with error, and try to meet it by evading it, or going out of the field of workers for a time, we shall later pay very dearly for our sin.

SUBTLE ATTACKS.

My experience with malicious Animal Magnetism has been anything but agreeable. I will not weary you with all my trials, but will detail the more prominent features of this form of diabolism, as I have encountered them.

Twice my life was threatened, so that I went reeling about like a drunken man. The suggestion came to me continually, that I was dying. Treatment was offered me; but I refused it, and asked to be let alone. Then I wrestled, like Jacob of old, until Revelation's dawn broke through the clouds of error. I remembered my Teacher's remarks in the Primary Class, that I would have to meet the dogs of war; but I desire no more such encounters. My wife says I looked like a corpse.

Since these attacks failed to kill me, they have not been repeated in that form; but the suggestion came to me to complete the medical course, in which I had taken two years of study before entering Christian Science. This temptation also failed.

Next, free tuition was offered me, by ministerial acquaintances, if I would enter a theological college. This offer attracted me, and I partly decided to accept it; but first I related my project to the Discoverer of Christian Science, and her advice reached me in time to prevent this step.

Now came more subtle suggestions: that I should cease teaching and practising Christian Science in the United States; that I wished to get out of this rabble and contention; that I was a good demonstrator, and India needed me, and that therefore it was not only my wish to go there, but my Christian duty. I concluded this must be the will of God, for such a change would certainly be unselfish. I began accordingly to make family arrangements, so that I could depart for foreign shores; and I wrote my beloved Teacher to this effect,—that I refused to longer teach Christian Science here, and was off for India. She at once replied that I was being carried away by mental malpractice. This opened my eyes to the subtle methods of Animal Magnetism.

Shortly after receiving her letter I was called South, to teach a small class, and while there was thoroughly convinced of the correctness of her warnings. To my amazement, I was informed by several Scientists that a certain individual there was daily trying

to influence me, through mental treatments, to cease teaching, and had requested them to assist him in giving me such treatments. I was shocked to hear of this *modus operandi*. What to say I knew not, so I kept still; but I thought the more of the letter written by my Teacher, when I was preparing for India. How smooth and adroit were the suggestions at that time,—that my journey would be unselfish, and therefore acceptable before God, as my “reasonable service,” and that I was especially adapted to the propagation of Christian Science in that Oriental field. These suggestions constantly occupied my thoughts until this Southern trip, when (as already stated) I was under constant malignant influences, emanating from an unsuspected source.

I do not think any future attack on my physical personality can be successful; that era is over; but I never suspected such subtlety, and should have fallen its victim, had not our Leader’s timely letter reached me when it did.

My very first and earliest experience with Animal Magnetism was severe. Soon after an encounter with a well-known mental malpractitioner, I reeled like one intoxicated. In my stupor I neither cared to eat nor drink; but I determined either to win that battle, or die in the attempt. Truth was triumphant. F. P. J.

[We have the full name of the writer. PUBLISHERS.]

MESMERISM A COWARD.

I KNOW I shall need the whole armor for this fight against malicious minds; and I have had the following experience with mesmerism, and therefore know that error is a coward before Truth.

A certain *professor* was giving exhibitions of his power, performing the usual feats. I had an interview with him, saying that I was investigating the subject. He said the work was done through will and thought-transference. When he finished his explanation, during which he tried his power over me, I felt a heavy weight on my head, a feeling which lasted but a second. I then told him that I had some understanding of a higher power, and that I thought his could be destroyed. He at once became very nervous and cowardly, saying: “Madam, I have a reputation at stake. I hope you won’t interfere with my work.”

OBSERVER.

Healing : Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
 Whether I will not open to you the Windows of Heaven,
 And pour out upon you a blessing. MALACHI.

GRANULATED EYELIDS.

I LIVE in Chowen, Minnesota. I was troubled for ten years with granulated eyelids, and weakness of the optic nerve. I tried both allopathic and homœopathic treatment, but was not helped by either. I finally heard of Mrs. Thompson, through a neighbor who had been healed, and concluded, as a last resort, to have her treat my eyes. When I went to her my eyes were so weak that I had been unable to open them for three months. They were inflamed, swollen, and covered with a bandage. She had me remove the bandage as soon as I entered her presence. After she gave me a treatment she requested me to open my eyes. I did, and was astonished to find the weakness gone. The light had no disagreeable effect upon them. Two days after this I wrote a letter, apprising my friends of the wonderful cure. I then commenced using my eyes freely, something I had not done for many years. I felt that I had indeed experienced one of the miracles the Scriptures speak of.

It is over a year since I was healed; as my eyes have remained well, and my body has continually grown stronger.

LOREN CHOWEN.

RHEUMATISM AND LAMENESS.

I wish to add my testimony as to the efficacy of Christian Science, here in Liberty Landing, Missouri. After three years of suffering and helplessness I was recommended to H. L. Dunbar, of Kansas City. I was not able to raise myself out of a chair, even with the aid of crutches. I had to be first lifted. Then the supports were placed under me, and after a great effort I could take a step or two, all the while in great pain. Now all is changed. The props are needed no longer, and I can walk with ease about the house and grounds.

SALINE ZUERKER.

EASY PARTURITION.

LAST evening a little baby granddaughter was given us, our son's first child, and our only grandchild.

About six weeks ago her physician came to me (by-the-way, he is a high-dilution homœopathist, and quite near to Science in some ways) and said he thought I ought to know that my daughter-in-law was in a very alarming condition. She was so hysterical that there was but little doubt she would have convulsions, and the case would prove fatal. I went to see her the next day, and spent a part of every day with her for nearly three weeks. She would formerly jump up and down on the floor, and scream; after my first day with her she had no such turns, but was quiet and restful. The doctor said to me in a few days: "My fears are all over and I think she will get along nicely."

So it went on, until he suspected something, or perhaps someone mentioned that I was a Scientist. He at once forbade my going to the house, and said he had noticed that his patient was more nervous after I had been there. I then gave absent treatments.

This morning my son came in and said that his wife was so well it was hard to keep her in bed. Just think, when one doctor refused to take the case at all, and another did so in fear and trembling.

The physician was entirely mystified at the wonderful case, as he considered it; there was very little pain, and the birth progressed naturally and safely. He administered medicines, which had little or no effect, and he admits that he never was so in the dark about anything in his long practice. All went on well, though the placenta did not come away until sometime afterward; but when it did, there was no pain. The young mother is perfectly well, has plenty of milk and no fever, and wants to get up; but those who are with her forbid that.

Well, the doctor called several other medical men together, to tell them of this unheard-of birth. One of these gentlemen was an eminent physician from London, on a visit here. He said, he had never heard of such a case in all his experience.

I have not yet been to see the baby, as the physician said I must not come for two weeks, as he was sure I would make the mother nervous. I know I shall have my reward, rising to a higher understanding of Love, Truth, and Life.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

CHRISTIAN SCIENTIST ASSOCIATION, DECEMBER.

THERE was a marked increase in the attendance over the previous meeting. In the discussion of the subject presented, a large number took part; and what was said, condensed and briefly stated, is nearly as follows:

The word *loyalty*, as applied to Christian Scientists, means faithfulness to the teachings of the Science of which they claim to be students,—namely, the Science of Christianity proved by demonstration, in obedience to the command of Jesus, to heal the sick and reform the sinful. Loyal Christian Scientists are striving to put on the whole armor of God, that they may be able to present to the world, as far as they can, Jesus' life, by fulfilling all his commands. They do not seek to lead, but are content to follow God. Loyal Christian Scientists will, if necessary, uncover error, at whatever cost to themselves, in order to guard the Cause, and protect its interests from imposition.

Loyalty to Christian Science, and its Leader, includes earnest effort to promote Truth, by demonstration, by teaching, and by giving the widest possible circulation to the literature that voices Truth.

As a fitting close to the year, twenty-seven new names were added to the list of members.

W. B. J.

THE ETERNAL NOW.

To the intellect, said Bishop Spalding, in his recent noble sermon at Washington, eternity is not more mysterious than the present moment, and the distance which separates us from the remotest stars is not more incomprehensible than a hand's breadth.

Science is the widening thought of man, working on a hypothesis of universal intelligibility towards universal intelligence, and religion is the soul, escaping from the labyrinth of matter to the light and love of the Infinite; on the heights they meet and are at peace.

CHRISTIAN SCIENTISTS' CHRISTMAS COMMUNION.

THE Christmas services of the Boston Church of Christ (Scientist) were held at Chickering Hall, Sunday afternoon, December 23, at three o'clock. The Pastor, Rev. Mary B. G. Eddy, officiated through the entire program, except that the sermon, written by her, was read by F. E. Mason, the Assistant Pastor, who was also in the pulpit.

The platform was festooned overhead with evergreens, from the midst of which, spanning the front, and surmounted by a magnificent floral star, was the legend :

CHRIST THE WAY, THE TRUTH, AND THE LIFE.

The rostrum and desk were hidden by floral decorations and plants in bloom.

Long before three o'clock every seat was occupied ; and during a half-hour the audience was entertained by a song-service, in which the congregation joined, conducted by Dr. E. J. Foster-Eddy.

The Pastor opened the regular service by the reading and exposition of the spiritual sense of a part of Isaiah ix, and then led in the Lord's Prayer, with the spiritual interpretation.

After a Christmas anthem by the choir, Mr. Mason read the sermon, on the Personal and the Impersonal Saviour, from the text, Isaiah ix. 6. A suggestion of the line of thought may be gained from the following pithy and important periods :

In the senses. Jesus was the Son of Man ; at that same time in Science he was the Son of God. It was his approximation to this state of being that made him the *Christ* Jesus, the Godlike, the Anointed.

The third event of this eventful period — a period of such wonderful spiritual import to mankind — was the advent of Christian Science.

In the person of Jesus he bore our iniquities, and through his stripes we are healed. He was the Way ; and must suffer in the flesh, to show mortals how to escape from the sins of the flesh through suffering.

There was no spiritual Jesus of Nazareth. The spiritual Jesus is after the similitude of the Father, without personality or finity.

The presentation of the personal Jesus and of the *impersonal* Saviour, — the Saviour of Science, — in implied contrast with the Saviour of traditional Christianity, together with the exposition of his second coming, were full of the highest spiritual suggestion.

A considerable portion of this sermon will be published in next month's JOURNAL. The reading of it occupied fifteen minutes.

The hymn,

Just as I am, without one plea,

was followed by an impressive ceremony, replete with significance and matter for reflection. This Sunday, fifty new members were welcomed to the fellowship of the church, in a charge, followed by a spiritual Lesson of Communion, breathing an inspiration and earnestness that will not be forgotten by the listeners.

These exercises were followed by the hymn,

On the night of that last supper;

after which came the sublimely simple, spiritual Communion of Christian Science: the Pastor kneeling at her chair, and leading the desires of all who communed with her in Spirit, as, in this supreme act of worship, they bowed "before Christ, Truth, to receive"—in the closing words of PRAYER AND ATONEMENT—"more of his reappearing, and silently communed with the divine Principle thereof. They celebrated their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his final ascension above the flesh, when he rose out of the senses' sight." All who discerned how infinitely this Soul-communion rises above that celebrated with the visible elements, saw "Christ, Truth, anew on the shore of time. They were enabled to rise somewhat from mortal sensualism, or the burial of mind in matter, to newness of life in Christ."

The reading of an Original Hymn by the Pastor, which will be published next month, and the singing of the Doxology, followed by an impressive Benediction, closed services that had held the closest attention of the large congregation, from first to last.

As the audience passed out, the Pastor descended from the rostrum to the floor, and a quarter-hour was spent in the exchange of affectionate greetings, which must have been a grateful ending of a memorable occasion.

J. F. B.

OUR ASSOCIATION.

THE CHRISTIAN SCIENTIST ASSOCIATION meets on the first Wednesday of each month, in its new quarters, Room 210, Hotel Boylston, corner of Boylston and Tremont Streets.

BIBLE LESSONS.

F. E. MASON, C.S.B.

[These lesson-notes began with *THE INFANT JESUS*, in the August issue of this JOURNAL.]

Call of the Fishermen. MATTHEW iv. 17-25.

PARALLEL ACCOUNTS: With verse 17, MARK i. 14, 15 and LUKE iv. 14; with verses 18-22, MARK i. 16-20 and LUKE v. 1-11.

GOLDEN TEXT: The people which sat in darkness saw great light. MATTHEW iv. 16.

TIME: Spring and summer of the year 28, more than a year after the Temptation of Jesus. Passover, that year, was March 29; Pentecost, May 19; the Feast of Tabernacles, September 23.

PLACE: Galilee, especially towns near the Sea of Galilee. Jesus had just made his home at Capernaum, on the northeastern shore of the lake.

RULERS: Tiberius Cæsar, emperor of Rome, fifteenth year of his reign; Pontius Pilate, Governor of Judea, third year of his reign; Herod Antipas, ruler of Galilee, thirty-second year of his reign.

INTERVENING HISTORY: From February, A.D. 27, to April, A.D. 28, recorded chiefly in JOHN i. 19 — v. 47; in MATTHEW iv. 12-16; in LUKE iv. 14-32.

After his Temptation Jesus returned to Bethabara, where John the Baptist was still baptizing and preaching. This was the last of February. Here John pointed Jesus out to some of his (John's) disciples as the Messiah. These disciples accepted his Messiahship, and followed him to Galilee.

In Cana of Galilee, Jesus worked his first miracle, turning water into wine, at a marriage-feast. This occurred early in March.

In April Jesus returned to Jerusalem, to attend the Passover feast, which occurred between the ninth and sixteenth days of that month. While there he cleansed the Temple of its obnoxious tradesmen, and had the interview with Nicodemus.

The following summer and autumn he passed in Judea.

In the winter he revisited Galilee, and on his way met the Samaritan woman at Jacob's Well. In Galilee he healed the son of a Capernaum nobleman.

In the early spring he returned to Jerusalem, to attend the next Passover, and healed the impotent man at the Pool of Bethesda.

About this time, March of the year 28, John the Baptist was imprisoned at Machærus, by order of Herod (MATTHEW iv. 12; and xiv. 3-5) and Jesus hastened back to Galilee. It was during this visit home that the men of Nazareth (LUKE iv. 16-30) ejected Jesus from their synagogue.

John's voice had been silenced. Herod had arrested him, and secured him in a dungeon, in the King's castle at Machærus. Jesus, hearing of this imprisonment, immediately took up the cry of John, "Repent ye!" repeating and enforcing it.

THE SCENE: The words, "Follow me and I will make you fishers of men," were spoken to a little band of uneducated fishermen, as they were plying their vocation on the Galilean Sea, men bearing the common names of John, Simon, James. They were inconspicuous citizens of Palestine, engaged in an ordinary occupation, and dressed in the most common apparel. They held no high offices, nor did they mingle with the rich merchantmen of the neighboring towns. Their worldly possessions were probably limited, consisting chiefly of their fishing equipments,—boats, nets, and other paraphernalia.

Such were Jesus' chosen companions, chosen by himself. Why did he not go to the Priests and Scribes, the authorized religious teachers of the day, and lay his spiritual scheme of salvation before them? These Priests and Scribes were the heart and pulse of the people, and swayed them with a mighty impetus. Indeed, these acknowledged leaders were, to the Jews, what their clergy are to our Roman Catholic communities. The people looked up to them as their spiritual superiors, and their orders were to be obeyed. Here were intellectual ability and literary skill; here were power and dignity. The common people would believe whatever these imperious rulers commanded. Why then did Jesus not unfold to them his plan of salvation?

Do you recall Jesus' interview with the Rabbins, some twenty years before, when he tarried in the Jerusalem Temple, and confounded the Doctors with his wonderful queries? Did he not then see their empty and tottering faith? Did he not penetrate, with his keen intuition, the position of those public leaders? Did he not in after years, when he began his great crusade against all forms of error, publicly denounce these rulers, and accuse them of heaping heavy burdens upon their followers, which they themselves would not touch with one of their fingers?

It is very evident why Jesus turned from the Rabbins, and sought followers among the unlearned. He would not trust his hope, his secret, in the hands of such people. Carefully he studied the hearts that were to beat in unison with his own. Carefully he weighed the words that fell from his companions' lips, seeking for coadjutors who would give utterance to convictions like his own, and not earth-born thoughts. Jesus turned from the Scribes and Priests. His words of love glanced from their flinty hearts, like hail from an ironclad monitor. The supercilious despotism of the Rabbins was too apparent to Jesus for him to risk his divine revelation with such biassed minds. He sought no counsel from these rulers; he offered them none. He simply turned from them, and sought for his companions, and the future expounders of his faith, these fishermen.

Little did these toilers by the sea dream that the man who accosted them with the words *follow me* would make their simple names immortal. The ecclesiastics, who chanted their solemn canticles through the corridors of the Temple, and worshipped in the presence of the Most High Jehovah, behind the Temple veil, have for centuries slept in unknown and unhonored graves, but those Galilean fishermen have ever continued to cast their nets into the sea of mortal thought, truly becoming fishers of men.

It was on the shores of the Galilean Sea that the incident recorded in this lesson took place. The natural features of this lake at the present time, are not strikingly beautiful, and the interest connected with it is due mostly to its associations with our Master's earthly pilgrimage. In the days of Jesus' earthly career, populous villages flourished around this lake; but now they are reduced to uninhabitable ruins. The thickly peopled shore is almost deserted, and the landscape is far different from what it was of old.

The city of Tiberius, then so grand, has vanished, with its splendid palaces, its magnificent public buildings, its fortifications, its minarets glistening in the sunshine. This once royal city is now a small decaying town, like a host of places under Turkish rule. The towns which once lined the shores of the lake, and were mirrored in Gennesaret's waters, have faded away with the years. The once busy fleets of fishing-boats have rotted away and sunk in o oblivion. The richly wooded hills and verdant fields are now barren. The emerald plains are overgrown with thistles and

thorns. The famous warm springs, at Tiberius, are deserted. In the water, rank weeds and rushes abound, and pelicans and other birds haunt these gloomy places. Occasionally a turtle-dove flutters overhead, that bird so dear to every Jew.

In the days of Jesus the landscape was beautiful in the extreme. Close by this lake lay Capernaum, where he abode, a beautiful spot for his earthly home. It seemed as if nature adorned herself with her loveliest costume, to tempt our Master to tarry with *her* beauties, and not seek for the unseen. Genesaret and its surroundings constituted an earthly rival to Jesus' unworldly and spiritual paradise.

Jesus' home was in the midst of this bewitching beauty. Here Jesus performed most of his wonderful miracles. In and about Galilee nearly all his manifestations of divine potency took place. In the plains and valleys, and on the uplands, he related his parables. From the customs of the day and the peculiarities of that country he drew his metaphors and illustrations. On the sloping fields were the vineyards, with their encircling hedges and wine-presses. On the sunny hillsides the old vines had grown, and the new wine was already ripening for the vintage,—that new wine, which Jesus told the husbandman must be put into new bottles.

On the plains of Genesaret bloomed thousands of lilies, the same lilies which Jesus declared were robed in glory surpassing Solomon's gorgeous array. On the same plains grew the grass, which in winter was cut down and cast into the oven. In the pastures and the valleys the shepherd left the ninety-and-nine sheep, and sought the wandering one.

The raven, who gathered neither into storehouse nor barn, daily flapped his wings over the hilltops; and from time to time, from the neighboring cliffs, emerged the hawk, so terrifying to the hen that she called her little brood together, and protected it beneath the shelter of her wings.

In the orchard grew the figtree on which, for three successive years, the husbandman found no fruit. Here the little grain of mustard-seed became the mammoth shrub.

Through the hilltops was seen the setting sun and the western sky, which acted as telltales to the Rabbins, by which they foretold the possibilities of the weather, though they could not tell the signs of the times.

In the bazaars at Capernaum the pearl-seeker bartered for more precious gems, which were brought from distant Ceylon, or from the farther Ind.

All these familiar illustrations were verified around the Galilean Sea in Jesus' day.

17. From that time Jesus began to preach, and to say: Repent, for the Kingdom of Heaven is at hand.

Jesus had won the right to declare the Kingdom of Heaven at hand. He had outwitted the scheming Tempter in all his plots. He had won the Kingdom of Heaven, and was about to organize a heavenly community, into which only those could enter whose garments had been washed white. This new kingdom was only *at hand*. More preparation was necessary before one could be numbered among its glorious citizens. Repentance was the price to be paid. All error and material belief must be abandoned before their rights as citizens could be established, and the city of God grow.

18. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for, they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

Peter and Andrew, and probably John also, had accepted the Messiahship of Jesus more than a year before (JOHN i. 35-42) and had accompanied him to Cana as his disciples; but they did not then receive a formal call to abandon their daily business and follow him, and they had probably returned to their regular occupation as fishermen.

On the shore of the lake was a boat, which had lately been drawn up on the white beach. Near by were two fishermen, who had come ashore after a fruitless night's labor. They were busily engaged in washing and mending their nets. Jesus came by and accosted the fishermen. He entered the boat of Simon, and asked him to "thrust out a little from the land." Soon he requested him to "launch out into the deep." As if to repay him for the use of the boat, Jesus bade Simon let down the net for a draught of fishes.

Although the fishermen had but just returned empty-handed, after a toilsome night, they hesitated not, but quickly let down the nets, which were filled to repletion with denizens of the sea,—so full, indeed, that the boatmen cried aloud to their companions for necessary aid.

What a lesson is here! “Thrust out a little from the land,”—the first command. Thrust out a little from the old material beliefs. Cast off the anchor which has held you fast to material claims. Thrust out *a little*,” is the first order; and then the order comes, “Launch out into the deep,” into the deep things of God; let down your nets for a draught. This lesson is symbolic of the moral fishery upon which these men were about to enter. Jesus saw in these sturdy toilers less hypocrisy, deceit, and fickleness; hence he turned to these simple fishermen, and said, “Follow me, and I will make you fishers of men.”

Before them lay the burdened net, which had nearly burst its meshes with precious freight. This temptation stared them in the face. It whispered in their ears, that in the neighboring city an open market awaited their “fruit of the great unplanted sea.” But no! they had seen enough. They had before caught fish which lay in their death-throes. Now the Saviour had called them to catch men, that they might save them from death, and show them the way to obtain eternal Life.

This was enough! Jesus had touched their hearts. Henceforth they were his followers and disciples. The rich gain, which formerly they would have prized so dearly, sunk into insignificance. Then and there they abandoned everything, and followed Jesus. They became fishers of men, whose nets are being filled even unto our own day.

Why did Jesus happen by the Lake Genesaret at such a timely season? Was it luck? Was it mere chance? Not so! Something called him! Jesus is the perfect Idea of Truth, and only reveals himself to searching friends. The disciples called Jesus, —called him by calling themselves to Truths. “God so loved the world that He sent His only-begotten Son, that whosoever believeth on him should not perish, but have everlasting Life.” God sent His perfect Idea to the three fishermen. This Idea is constantly appearing to all seeking it. To the disciples the Christ appeared as a man, like unto themselves. This was their conception of the Son of God.

The fishermen were in a state which attracted the Master. Jesus could not help coming that way. He could no more help going down to the Galilean Sea to meet the disciples than he could help going through Samaria to meet the Samaritan woman at the well. "He needs *must* go through Samaria," the Gospels declare. But God, not the Samaritan woman, guided Jesus.

The disciples were mending their ways. It was this that drew the Master to them.

What was the difference between the disciples who toiled and found nothing, and the disciples who gathered such a supply that their boats were ready to sink? Were they not the same men? Whereas they once toiled in darkness, they now toiled in the sunlight; yet the fault was not in the sea, but in themselves. When any human being reaches the point of apprehension where he can seek the support of manhood and womanhood, not in a material sea, but in moral and spiritual conditions, there will come, to him no disappointment, for "God giveth the increase."

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Galilee signifies Circle. Truth touches with divine potency all within the circle of understanding, lifting the thought to spiritual aspirations. Purity of heart transcends ritualistic modes of worship, and touches the hem of the garment of Truth. Diseased minds and vexatious thoughts are pacified by the touch of Truth. Physical and mental derangements are dispersed by heavenly grace. Wide-spreading is the flame of Truth, truly giving "light unto all who are in the house." Moral lepers, unclean desires, torments, diseases, and such works of Satan, flee before the hallowed light of Truth. Thus Truth proceeds, attracting those whose thoughts are susceptible thereto, and leading them upward to the New Jerusalem, whither they shall come from east, west, north, and south.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

OLD AND NEW.

" 'T is finished ! " So may cry Old Year,
 With many a sigh, with many a tear.
 " I 'm waking ! " Thus loud sings the New,
 When thought is fresh and skies are blue.

THE YOUTH'S COMPANION, FOR 1889.

WE notice an array of noted contributors which promises unusual excellence for this volume. First among them is the Right Honorable W. E. Gladstone, affectionately called the Grand Old Man, the greatest of living statesmen, who writes on *The Future of the English-speaking Races*. General Lord Wolseley will narrate his strange personal adventures in the field with the British armies. Justin McCarthy writes of *Leaders in the House of Lords*; Archdeacon Farrar, on *Musicians and their Struggles*. Other important English contributors are Professors Tyndal and Huxley.

Among American contributors we find such well-known names as Lieutenant Schwatka, who writes of *Tight Pinches in the Arctic*; Andrew Carnegie, on *Bits of Advice to Young Men*; Judge Oliver Wendell Holmes, Jr., on *Young Men in the Law*; Admiral Luce, Colonel Thomas W. Knox, James Parton, Dr. Austin Flint, and at least a hundred others.

This magazine is a welcome visitor weekly in more than four-hundred-thousand families, and has won a place in home-life obtained by no other publication. It not only represents the literary tastes of children and grown folks, but it also stands for moral cleanliness and good sense. In placing such a paper in the hands of our boys and girls every parent feels safe. Even its advertisements have to pass moral muster.

CHRISTMAS GIFTS TO MARY BAKER G. EDDY.

A SILK bed-scarf, of seventy-two pieces, each nine inches square, embroidered, hand-painted, and done in patchwork, was accompanied by the following letter:

BELOVED TEACHER: During the past weeks there has been in progress a labor of love throughout our land. Seventy-nine members of the Massachusetts Metaphysical College Christian Science Association have responded to our letters, and expressed great delight at the idea of presenting a mutual token of respect and love to our Teacher. We decided to make a silken bed-scarf, each person to contribute a square. Hundreds would have joined us, but we could inform only a limited number of students whom we knew; for if we consulted you, we could not give you a pleasant surprise. The wife of a Baptist clergyman kindly offered to supply the fancy-work in the makeup. East, West, North, and South clasped hands. Your students engaged in this work were in eighteen states and fifty-one cities, including Montreal and Canada.

The first square received was from Colorado; the last was from the Old Bay State. Mrs. Snider, of New York, contributed a large square of Chinese gold-embroidery, for the centrepiece, which cost twenty-five dollars. Owing to its size and distinguished beauty, we thought best to convert this square into a covering for an elder-down pillow.

With the remainder of the funds contributed we purchased a silver-embellished book, *White and Franconia Mountains*, through which to express our conception of your work in Christian Science. In the language of Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,—that bringeth good tidings of Good, that publisheth salvation,—that saith unto Zion, Thy God reigneth." In behalf of your loving students we wish you many joyous Christmastides.

M. W. MUNROE, C.S.D.

To the above letter, and also to other friends who have so kindly remembered her, Mrs. EDDY responds as follows, through this JOURNAL:

MY DEAR SEVENTY-NINE: When I "wrap the drapery of my couch about me, and lie down to pleasant dreams," in mine orisons you shall be remembered.

To all my dear students whose varied, beautiful, and useful Christmas gifts lie around me,—tokens of their love and loyalty to Christian Science and their Teacher,—I beg to say, *I thank you!* In giving and receiving, may your lives be enriched and recompensed by the infinite Love.

LIST OF INDIVIDUAL OFFERINGS.

Elder-down pillow, white satin with gold embroidery. Elder-down pillow, blue silk, hand-painted, and fringed with lace. Pastel painting of Minnehaha Falls, with silvered easel. Silver nutpick set. Painted Sevres China teaset. Book, *Beautiful Story*, 576 pages, with steel engravings and lithographs. The *Doré Bible Gallery*, embellished. Brussels-lace tie. Silken sofa-scarf, inwrought with gold. Pansy-bed, in water-colors, with bronze

frame. Stand for lemonade-set. Silver combination-set. Silk and lace mat. Embroidered linen handkerchief, in silken sachet-holder. Chinese jar. Silk-embroidered plush table-scarf. Connected reclining-pillows. Work of art, White and Franconia Mountains. Transparent painting of Jacqueminots. Satin and lace pin-cushion. Barometer. Cabinet photograph-holder. Perfumery. Large variety of books and poems. Face of the Madonna, framed in oak and ivory. Moon-mirror, with silver setting, and "the Man in the Moon." Hand-painted blotter. Embroidered linen handkerchiefs. Blue silk-embroidered shawl. Plush portemonnaie. Open-work linen handkerchief. Charm slumber-robe. Bible Pearls of Promise. Large white silk-banner with silver fringe. Sachet bags. Two velvet table mats. Silver holder for stereoscopic views. Two fat Kentucky turkeys. Hosts of bouquets and Christmas cards.

OUR PREMIUM LIST.

UNTIL further notice we offer the following premiums for the names of *new subscribers* to the Christian Science Journal.

On receipt of the names of *two* new subscribers, and four dollars, we will send, to the person sending the same, one dollar's worth of any of the works advertised in this magazine, which they may select.

On receipt of the names of *four* new subscribers, and eight dollars, we will send an additional copy of the JOURNAL for one year, free.

On receipt of *six* names, and twelve dollars, we will send a copy of the latest edition of that elaborate work, SCIENCE AND HEALTH, the standard work on Christian Science Mind-healing.

WHAT is it in a river's flow,
 In placid stream or current strong,
 That says, e'en to the seas below,
 "I have *my* way—I move along
 In course that seems a paradox
 'To mortals on a mortal shore,
 Yet sure and constant as the rocks
 Taat shape that course forevermore."

JAMES ACKLAND.

WALKING ON THE SEA.

[Selected from RICHARD CHENEVIX TRENCH, D.D.]

THE docetic view of the person of Christ — which conceives of his body as permanently exempt from the law of gravitation, and in this way explains the miracle — is a hard and mechanical view, which places the seat of the miracle in the waters rendered solid under his feet. Rather was it the will of Christ which bore his feet triumphantly over those waters; even as it was the will of Peter — that will, indeed, made in the highest degree active and potential by faith in the Son of God — which should in like manner have enabled him to walk on the great deep, and, though with partial and transient failure, did so enable him. It has been already observed that the miracle, according to its true idea, is not the violation, nor yet the suspension of law, but the incoming of a higher law, as of a spiritual in the midst of natural laws, and the momentary assertion, for that higher law, of the predominance which it was intended to have — and but for man's fall it would always have had — over the lower; and with this, a prophetic anticipation of the abiding prevalence which it shall one day recover. Exactly thus was there here a sign of the lordship of man's will, when that will is in absolute harmony with God's will, over external nature.

In regard to this very law of gravitation, a feeble and (for the most part) unconsciously-possessed remnant of his power survives to man in the well-attested fact that his body is lighter when he is awake than sleeping, — a fact which every nurse who has carried a child can attest. From this we conclude that the human consciousness, as an inner centre, works as an opposing force to the attraction of the earth and the centripetal force of gravity, however unable now to overbear it.

GOOD BYE.

WITH this number of our JOURNAL terminates the connection therewith of the gentleman who has had the general literary charge and arrangement of it since January, 1886, — three years, — with the exception of the few months following the summer of 1886. The new comer, who assumes editorial control of the magazine, beginning with the February number, is a Christian Scientist, as well as a literary man, and will speak for himself.

HEALTH AND ROMANISM.

MY DEAR MADAM: Ever since I became a Scientist I have had a desire to let you know that your book has converted a Roman Catholic from the error of his ways. I am a young man, thirty-five years old; and from the age of fifteen, until last winter, I was a firm believer in spinal trouble, neuralgia, and indigestion. A friend here in Cleveland, Ohio, advised me to read *SCIENCE AND HEALTH*; and very soon, not only health, but Science, had taken hold of me. You can imagine the prejudices a Catholic must necessarily give up to obtain the least insight into Science. As to Rome, I have nothing to say, for she has no more error, in my eyes, than any other *ism*. Darkness can not withstand light.

Last May I took a course of lectures. I have had some good demonstrations, and think very much of giving up my whole time to Science. What sublime ideas Christian Science invokes! Each day it brings me something new, something to make me thankful, and happiness and peace I little dreamed I should ever experience on earth.

For years I have knelt before a very material altar, prayed to a materially personal God, and invoked all the saints of the Roman Calendar for health, peace, and light. I have found the blessing at last, but outside of the pale of Rome, away from priest and sacrament. I look forward to the time when I can come to Boston, and take a Primary Course of lessons from you.

VARIETY OF GOD'S WORK.

WITHOUT variety, said a great preacher once, how tame our gardens, with every flower in form and color the counterpart of another; and how monotonous the music of early morn, did every lark in the sky, linnet in the bush, rook and ringdove in the woods, all utter the same notes! But variety characterizes every department of nature. Each lamb of the flock has a bleat known to its mother; each rose on the bush has its own shape and shade of color; and there is not a lark that hangs caroling in the clouds but has a voice recognized by the brood above whose grassy nest she sings her morning hymn, calling the drowsy world to rise for worship and for work.

DO YOUR DUTY !

ALL true and loyal Christian Scientists should insert their cards in our JOURNAL, so that the public may know who they are.

It was said of the disciples, "that they [the public] took note of them, that they had been with Jesus." The public must soon recognize Christian Science as the only healing power. When this point is reached the public will take note of Christian Scientists, who they are and whence they come.

For the protection of our Cause, and the public generally, students who have not been pupils of Mrs. Eddy, sending in cards for insertion in the JOURNAL, will be required to give the name of their teacher and date of study, though the teacher's name need not, of course, be given in the advertisement. This is essential, as the country is overrun with piratical pretenders, really sailing under false colors, though exhibiting the ensign of Truth.

Hereafter extra copies of each issue will not only be printed, but circulated throughout the New England and Middle States. All the principal newsdealers and periodical stores will be supplied with our JOURNALS. Handsome placards, bearing an enlarged fac-simile of our titlepage, will be conspicuously displayed in places where the JOURNAL is on sale.

These placards will be mailed to any address for 15 cents each.

CHURCH OF CHRIST (SCIENTIST) NEW YORK CITY.

SERVICES are held every Sunday at four o'clock in Crescent Hall, 138 Fifth Avenue, corner of Nineteenth Street. Regular speaker, Mrs. J. F. Stetson. Sunday-school at three o'clock, an hour preceding the preaching service.

ASSOCIATION TREASURY.

MRS. M. W. MUNROE is the Treasurer of the Christian Scientist Association of the Massachusetts Metaphysical College, and to her all money due the Association should be paid. Address, 408 Columbus Avenue, Boston.

Economic Hints.

If anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

IMPORTANT NOTICE.

THE management of the CHRISTIAN SCIENCE JOURNAL is now under the direction of F. E. Mason, C.S.B., 571 Columbus Avenue, Boston, Mass. Letters, subscriptions, advertisements, cards,—in fact all business communications pertaining to the JOURNAL,—should be addressed to him.

Care will be taken hereafter to have the JOURNAL delivered promptly and in good condition. To improve the magazines for future binding, they will be hereafter rolled instead of folded.

In sending addresses care should be taken to spell out in full the name of the State, County, Town, and City. *Mass.* is likely to be mistaken for *Miss.*, and *Md.* for *Me.* or *Mo.*; yet these abbreviations stand for States far apart. St. Joe, for instance, does not necessarily stand for St. Joseph.

In renewing subscriptions or cards the former address should be referred to, especially if there is any change. The publisher may be misled, especially when a lady, who has heretofore been known by her unmarried name, gives her husband's name, without any notice of the change.

Try and write so that those not acquainted with you, your name, chirography, and dwelling-place, may understand you correctly.

COLLEGE TERMS.

Mrs. Eddy's terms for instruction, as announced in the College advertisement, are as follows:

Largest discount to an indigent student, \$100 on the first course. Husband and wife, if they enter the Primary Class together, pay \$300; but entering at different times, each is required to pay the full tuition. No reduction for tuition except in the Primary Course, and no reduction because of distance from Boston. *Payment strictly in advance.*

SPECIAL NOTICE.

ALL new subscribers who have enjoyed our special offer, and received back numbers from April, 1888, will remember that their subscriptions date from August, 1888, and will therefore expire with the July issue of 1889. This is in accordance with our special offer.

This offer to new subscribers has been misinterpreted by many, who believed their subscriptions were dated from some month later than August, 1888. A careful perusal of our notices will convince all that such subscriptions must date from the August number. Please bear in mind,—if you have taken advantage of this offer, and have been recipients of back numbers from April,—that you must begin your next year with August, 1889.

F. E. MASON, *manager*.

ARTICLES FOR THIS JOURNAL.

THEY are always welcome; but to ensure their falling into the proper hands, they should be sent to Frank E. Mason, C.S.B.

If articles are not immediately published, it is generally because we have others which must be used first; and often matter, already in type, has to stand over a month or more.

PRIMARY AND NORMAL CLASSES.

HEREAFTER no students can be admitted to Massachusetts Metaphysical College Normal Class who have not passed through the Primary Class.

PRIVATE SCHOOL.

PARENTS desiring for their boys and girls the personal attention of private schools, and the discipline and varied associates of public schools, will find both combined at Chauncy Hall, 259 Boylston St., Boston.

Preparation for the Mass. Institute of Technology has long been a specialty; and for its thoroughness, reference is made to the Institute Faculty. Thorough preparation is made also for College, and for Business. All classes are open to Special Students.

Particular attention is invited to the Primary and Grammar School departments, and to the Kindergarten. Visitors are always welcome.

THE
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No. 11.

THE PERSONAL AND THE IMPERSONAL
SAVIOUR.

THE following is the part handed to us for publication, of the sermon delivered in Chickering Hall, the Sabbath before Christmas, by Rev. Mary B. G. Eddy, Pastor of the Church of Christ (Scientist). Text, Isaiah ix. 6. "For unto us," etc.

In the senses Jesus was the Son of Man; in Science he was the Son of God. It was his approximation to this state of being that made him the Christ Jesus, the God-like, the anointed.

The prophet prophesied of the appearing of this dual nature, as both human and divine, the personal and the impersonal Saviour. The only record of Jesus as a public benefactor, or personal Saviour, commenced at thirty years of age, owing in part, perhaps, to the Jewish law, that no one should preach or teach in public under that age. Also, it is natural to conclude that at this juncture he was endowed especially with the Holy Spirit, for he was given the new name Messiah, or Christ Jesus — the God anointed; even as Jacob was called Israel, and Saul, Paul, at times of special enlightenment.

The third event of this eventful period, a period of such wonderful spiritual import to mankind, was the advent of Christian Science.

From this dazzling God-crowned summit, the Nazarene stepped suddenly before the people, and schools of philosophy — Gnostic, Epicurean, and Stoic. He must stem these rising angry elements, and walk serenely over their fretted, foaming billows.

Here the cross became the central emblem of Christ Jesus' history, while the central point of his Messianic mission was teaching and healing.

Clad with divine might he was ready to be offered, and his hour drew nigh.

In the person of Jesus he bore our iniquities, and through his stripes we are healed. He was the way, and must suffer in the flesh, to show mortals how to escape from the sins of the flesh through suffering.

There was no spiritual Jesus of Nazareth. The spiritual Jesus is after the similitude of the Father, without personality or finity.

One taint of worldliness, human pride, or self-will, by demoralizing his motives would have dethroned his power.

To carry out his holy purpose he must be oblivious of self.

Of the lineage of David, like him he went forth simple as the shepherd boy to disarm the Goliath. Panoplied with the strength of an exalted hope, faith, and understanding, he conquered the three in one of error—the world, the flesh, and the devil.

Three years he went about doing good. He had been thirty years preparing to heal and teach, but his three years' mission was a marvel of glory—and its chaplet a grave, to mortal sense dishonored, but,—from which sprang a sublime success, an everlasting victory. He who dated time, THE CHRISTIAN ERA, and spanned eternity, was the meekest man on earth. He healed, and taught by the wayside, in humble homes, to itching ears, and to dull disciples, the word of God that has ripened into interpretation by Science.

His words were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than his unflinching faith in the immortality of Truth.

Referring to this he said: "Heaven and earth shall pass away, but my words shall not pass away!" and they have not; they still live, and are to-day the basis of liberty, the cement of society, the hope of the race.

Only three years a personal Saviour, yet what did he not accomplish?

After the crucifixion of the personal man, the impersonal Saviour — even the divine idea which leadeth into all Truth — must needs come in Christian Science, impersonal healing.

This idea, or essence of being, is forever about the Father's business, heralding the Principle of health, holiness, and immortality.

This divine Principle interprets the impersonal idea, or Son of God. Here the impersonal and personal are distinguished thus: one is the idea that represents God, good, and the other is a *belief* of goodness. The Science of Truth has appeared in the ripeness of time, and this impersonal Truth or Christ will continue and be seen more clearly until it is acknowledged, understood, and the impersonal Saviour is comprehended.

To the vision of the wise men, this spiritual idea appeared as a babe. At first it seemed very small to mortals, but from the mount of revelation the prophet beheld it as the SON of God, a wonderful and eternal power.

Isaiah said, "His name shall be called wonderful, the mighty counsellor, the everlasting Father, the prince of Peace."

As the wise men grew in the understanding of this spiritual idea, it grew in favor with them. And their highest human concept of the man Jesus portrayed him as the only son of God, the only begotten of the Father, full of grace and Truth.

But this limited view of God's offspring arose from the testimony of the senses. Science affords the evidence that God is the Father of all that is worthy to be named man, of all that is real and eternal. This spiritual idea that the personal Jesus presented, casting out evils and healing, over eighteen centuries ago, disappeared by degrees, both because of the final ascension of Jesus, in which it was seen that he had grown beyond the human sense of him, and because of the corruption of the church.

The last appearing of Christ, Truth, will be a wholly spiritual sense of God and of Man without the fetters of flesh or personality. This idea of God and Man will be as eternal as its divine Principle. The day star of this appearing is Christian Science, which rends the veil of flesh from

the top to the bottom. It leaves nothing of matter. The material personality disappears, and the spiritual individual, perfect and eternal, appears, never to disappear.

The truth uttered and lived by the Martyr Jesus, who passed on and left to mortals the legacy of what he said and did, makes mortals the heirs to his example, but they can neither appreciate nor appropriate his treasures of Truth and Love until lifted to these by their own growth and experiences.

The secret stores of wisdom are discovered, their treasures reproduced and given to the world before we can truthfully conclude that they have been found in the order, mode, and virgin origin of Science, which alone demonstrates the divine Principle and spiritual idea of being.

The monument whose white finger points upward commemorates the life of a personal martyr, but this is not all that is left of the philanthropist, hero, and Christian. The truth they have taught and spoken lives and moves in our midst a divine afflatus. Thus the ideal Jesus and impersonal infancy of Truth and Love are still with us.

And what of this Child? "For unto us a Child is born, a Son is given; and the government shall be upon His shoulders."

This period has a more ready ear for the overture of angels and the impersonal birth of Truth and Love than when this child was nameless, and Mary feared to declare its spiritual origin and give its name. The Judean religion even required her to go to the Temple and be purified for giving birth to this highest ideal of God that the senses could take in at that period.

Like the leaven that a certain woman hid in three measures of meal, the Truth of being and Science of God, and His idea, which in this century is named Christian Science, is leavening the lump of human thought until the whole shall be leavened, and all materialism shall finally disappear.

This action of the divine energy, even if it is not acknowledged, has come to be seen as diffusing blessings infinite. This spiritual idea entered into the minutiae of the life of the personal Jesus. It made him honest and a good carpenter, a good man, before it could make him the glorified Son of God.

Permit me here to repeat the material questions at the reappearing of the spiritual babe, and answer them for its mother.

Is he deformed? He is wholly symmetrical and the one altogether lovely.

Is **THE BABE** a son or daughter? Both son and daughter, the full idea of all that resembles God.

How much does he weigh? His substance outweighs the universe.

How old is he? Of his days there is no beginning and no ending.

What is his name? Christianity and Science.

Who are his parents, brothers and sisters? His Father and mother are divine Life, Truth, and Love, and they who do the will of his Father and mother are his brethren.

Is he heir to an estate? "The government shall be upon his shoulders." He has dominion over the whole earth, and in adoration to his Father he exclaims, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and revealed them unto babes."

Is he wonderful? His works will prove him thus. He giveth power, peace, and holiness, he exalteth the lowly, giveth liberty to the captive, health to the sick, salvation from sin, and overcometh the world.

Go tell what things ye shall see and hear. How the blind spiritually and physically receive their sight, the lame,—those who are halting between two opinions and hobbling on crutches,—walk, the physical and moral lepers are cleansed, the deaf,—those who having ears hear not, and with tympanum on the brain—hear, the dead,—those who are buried in dogmas and physical ailments,—are raised, and to the poor,—the lowly in Christ and not the man-made Rabbi,—the gospel is preached. Note this: only such as are poor in spirit, emptied of vain knowledge, receive truth.

Here the colloquy ends, and a voice from heaven seems to say, "Come and see"; and the nineteenth century prophets say, "For unto us a son is given"; and the shepherds shout, "We behold the appearing of the star"; and the pure in heart clap their hands.

SEPARATION OF THE TARES AND THE WHEAT.

"Come ye out from among them, and be ye separate."

A SINGULAR phenomenon is just now observable. The market for Science is going up, but the appreciation of the individual Scientist is going down. Truth is working its way into the general consciousness, but the true and the pseudo Scientists are lumped together, and a general average on the lot is struck by the uninformed, but disinterested and honest public.

The sufferer under the operation of this law of general average is the earnest Scientist, who bears the reproach of the ill-conduct or inefficiency of false or incompetent teachers, and their following. Scientists suffer directly from the loss of estimation, but the worst is that the condition of the general consciousness is reflected on theirs, so that Truth cannot shine through them with its earlier power, and growth is arrested. The confusion in the public mind induces confusion in theirs also, and a disposition to accept this depreciated valuation as the normal standard.

To dispel the confusion in the public mind as to who are and who are not Scientists, we must first get rid of it in our own minds.

We read that the demon when cast out by our Master cried, "What have we to do with thee, Thou Jesus of Nazareth?" and added, "I know thee who thou art, the Holy One of God."

When Jesus declared the Truth of Science, his disciples said, "This is a hard saying, who can hear (understand) it?" And when he enforced it with renewed emphasis, and said, "It is Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit and are Life," "many of his disciples went back, and walked no more with him."

Mortal thought has not changed since then, it has only grown more subtle. It repeats word for word the formula of Jesus' time; it still finds Truth "hard to understand," but it sets to work to furnish "interpretations" that do not

interpret, "keys" that do not unlock, "Statements" of Christian Science that do not state, but, instead, explain away its divine claims, and leave out all that can disturb the dream of sense. Then instead of honestly turning back and walking no more with her, it says, "You see we have got a Christian Science just as good, in fact the same thing as that of SCIENCE AND HEALTH, only a good deal easier and more intellectual," into the bargain.

Mortal mind to-day acknowledges, too, the Holy One just as in the former time; it says, "SCIENCE AND HEALTH was the first statement of Christian Science"; it is still "pre-eminent among" works on that subject, is "positive, exact, and unmixed with theory." It is the "Yea, yea, nay, nay," of Science, and so the lie invokes anew the benediction of Truth, mortal man hugs closer the illusion, and composes itself for sleep with a new sense of security.

Mortal Mind completes the parallel at every point, and cries, again, "What have we to do with thee, thou Jesus of Nazareth?" when it couples reserve and malicious insinuation with constrained acknowledgments.

Yes, SCIENCE AND HEALTH is to mortal sense—hard to understand, for it unfolds Divine Science; it no longer—as through Jesus—declares merely, but it demonstrates with an inexorable logic, that the life of sense is an illusion, and wages a war of extermination against its pleasures and pains.

It is not easy to believe that the life of sense is a dream, and the voice that rouses us from it is not welcome; when the application of Truth in *demonstration* is pressed home, with the force of conviction, as the only way out of its error, mortal mind still turns back or seeks to climb up some other way.

Elsewhere in the JOURNAL, plain words are spoken about publications that under the name of Christian Science give a travesty of Science, to meet the demands of mortal mind for an anodyne against the disturber Truth.

SCIENCE AND HEALTH was given from the Horeb height. Through it and the personal teaching and demonstration of its Author, and through them alone, Christian Science was planted anew in human thought in this age. It was tended and watered—often with groanings and tears,

and supplications unutterable—during years of patient watching and waiting. Honest acknowledgment of the source of blessing is the condition of tenure. All that we have of Christian Science has come from this source. The nostrums labelled Christian Science, that have been put on the market under cover of pretended acknowledgment of SCIENCE AND HEALTH, are weak decoctions of mortal mind, made up—only since a belief in the healing power of Truth has taken root, and begun to grow in the human mind—to suit demands from the markets of this world.

Now, we say without hesitation,—and appeal for the truth of the declaration to every Scientist who is striving for the realization and power of Spirit—that individual growth is just in the measure of concentration on the BIBLE, and SCIENCE AND HEALTH as the sole support, and that loss of power, and clouding of the spiritual sense, are inseparable from the admission of any other thought.

If Scientists wish to correct the anomaly referred to at the beginning of this article, they must make—for themselves first, and to the world next—the separation of the true and the false, the tares and the wheat; they must strip off, inwardly and in public, the masks of deceit under which error masquerades as Truth. When authors and teachers who call themselves Scientists, say, “Oh, yes, we accept SCIENCE AND HEALTH as the leading text book of Science,” and follow the acknowledgment with insinuations and reservations, let us recognize and declare that the acknowledgment is not that of reception, but is only the cloak for inward rejection, the “What have we to do with thee, thou Jesus of Nazareth?” of mortal mind.

We must renew and strengthen the true life, and bury and forget petty differences and disaffections; must draw closer the bonds of relation with one another, and with our respective organizations,—associations or churches,—and so come nearer together in Spirit, with desire to realize for each and all the power and Truth of Science. Then our lights will shine, and men will “take knowledge of us that we have been with Jesus.”

TO READERS OF THE JOURNAL.

ELSEWHERE in the JOURNAL will be found suggestions on Sunday-school work, from the Christian Science standpoint, also, on the Practice of healing, and Reports of cases, that it is hoped will bring out many responses.

The author of SCIENCE AND HEALTH will hereafter treat, in each number of the JOURNAL, the topic that seems, at the moment, of most living interest to the cause of Science. This month she denounces the enormities of malicious animal magnetism, and exposes, in detail, some of its methods.

Since her discovery of the mental mal-practice about eighteen years ago—five years before her printed publication of it—she has made careful record of observations and experiences, and breaks silence now only to teach self-protection to the conscious or unconscious victims of this evil power.

Here is a surprising statement even to many Scientists, namely, That understanding of the Science of Mind, already, makes it possible to trace out and bring home to their authors, mental crimes, with more certainty than the clumsy machinery of justice now uncovers crimes that are proven through the material senses.

Human law, as pointed out years ago in SCIENCE AND HEALTH, even now punishes crime only where it discerns the mental element, which it terms motive. The next step in criminal jurisprudence will be the recognition in human codes, of crimes in the commission of which hands have had no part. Many Scientists know such crimes are committed and can point out the criminals. The work they have to do is to educate the public mind up to self protection, thorough understanding of Science, and thorough recognition in human statutes of crime that is purely mental.

DEVELOPMENT OF MALICIOUS MESMERISM.

EXPERIMENTS in the action of mortal mind, under the name of hypnotism,—conducted by Dr. Charcot of Paris and others—have for the last two years attracted general attention in Europe, and furnished entertainment to persons who have brought out on one another its phenomena. What has fixed public attention in this direction, or gratified curiosity, is but another human error and not the true Science of Being, and for that reason it has only repeated the “success of curiosity” enjoyed by Mesmer a hundred years ago. The knowledge of Science in this country has brought out in addition to these phenomena of ignorant mesmerism, the phenomena—unknown in Europe thus far because that Science is unknown—of malicious mesmerism. Instances are here, through the press, from time to time brought to public notice, of the use of this power for purposes of vulgar theft or petty fraud. But Scientists are becoming familiar with its employment for the criminal designs of hate and revenge, reaching even to the destruction of mortal life.

The first published observations and explanation of the *modus operandi* of this then unknown and even unsuspected power of mind are found in the edition of SCIENCE AND HEALTH, 1876 by Mary B. G. Eddy. In the edition of 1882 we meet detailed accounts of these incredible wickednesses committed through it; so incredible that they seemed fancies of a diseased brain, or the ravings of insanity. To such an extent was this true, that up to the present time, so far as we are aware, there has not been a single instance—even in this country where the book is largely circulated—in which scientific investigators of hypnotism or mesmerism have so much as made reference to them. This is not strange, for the understanding of the Science of Being is the key to these statements, and to any one unacquainted with it they must seem the wildest vagaries.

The operation of ignorant mesmerism is vividly painted in these words, in SCIENCE AND HEALTH:

“Evil thoughts and aims reach farther and do greater harm than visible crimes; evil thoughts, lust, and malicious purposes, going forth like wandering pollen, from one human mind to another, find inadvertent lodgments, unless virtue and Truth build a strong defence.” In the chapter on “Animal Magnetism, referring to manifestations of malicious mesmerism,” it is said, with

prophetic insight and foresight, "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are its present methods that they ensnare the age into indolence, and produce the very apathy which the criminal wishes on this subject." "Disregarding the laws of God, trampling on the stern moral rules of Christian Science, and perverting the best method, error brings forth the fruits of error." "As Christian Science is better understood, evil thoughts will be laid bare, and the evil intent can no longer be hid. Already I can see with the mind's eye the wrong doer, with the evil intent he sends forth; for the Scripture saith, 'Nothing is hid that shall not be revealed.'"

When the conscious exercise of this evil power commenced, the rubbing of heads then in vogue with magnetic practitioners, was the special form of its practice, and was denounced in the edition of '76 referred to. But in the edition of '81, special reference is no longer made to this practice. As the understanding of the Science of Being advanced, mortal mind grew more subtle in its methods, and no longer required physical contact for the execution of its infernal purposes. Its attacks were already made through the beliefs of its victims, and thus wholly escaped the observation and knowledge of all but the author of *SCIENCE AND HEALTH*, who made careful observations of the phenomena which she communicated to those immediately about her and partially recorded in that book. No consistent explanation of these phenomena is to be found elsewhere than in *SCIENCE AND HEALTH*; and those only who are thoroughly grounded in the principles therein set forth can deal intelligently and surely with or even observe the subtle powers, now being developed and brought into action to oppose the growth of true Science. These powers are only dimly understood and traced by students, and are wholly unsuspected by those outside of Science.

Practitioners of Science, in the regions where the understanding of Science is most advanced, already find this element of malicious mesmerism one of the almost constant factors of their daily practice. The day is very near, when not only will the practice of Science be wholly impossible without a thorough understanding of this factor, but when the study of the Science of Being will be enforced on the masses of the people, by the necessities of self-protection, as the one great study, the Science of sciences.

When it is understood as explained in *SCIENCE AND HEALTH* — that the knowledge of Science is requisite, not simply as a protection against malice or vengeance, but to right living, and for protection against those thoughts of evil minds that go about like raging lions, "seeking whom they may devour," — then the true significance of human experience will begin to be brought out in the field of consciousness.

Less than twenty years have sufficed to make what seemed the hallucinations of insanity read like a record of current events to many now in the practice of Science. The chapter in *SCIENCE AND HEALTH* on Animal Magnetism is already history; that on the spiritual sense of the Apocalypse, — perhaps the least read, even by Scientists, — and that has seemed a dim foreshadowing from events hidden in the far-off future, seems in the light of to-day's understanding, like the slow lifting of the curtain on a mysterious drama that is already set on the stage of human life.

It is with no desire to excite alarm, — those who understand the current phenomena of mind have no occasion for it, — but in the performance of duty, that Scientists are now discussing this subject, and watching the indications of this new attempt of error to rival Truth. We know that however high its manifestations may go, it is only a supposed power, and that it always bows submissive to Truth understood, for "error is a coward before Truth."

The expression in "Unity of Good," of the "terrible responsibilities of Truth" is a timely hint. Every extension of the understanding opens up a new battlefield in human consciousness; the soldier of Truth can never sleep on his arms; he must be on the alert to guard against surprises, and his laurels are gained on fields more and more bitterly contested.

Understanding of the real Science of Being is the only safe defense against the deadly attacks of error. Systems of mental science so-called, that are mixed with human knowledge, and that recognize and glory in the triumphs of human mind, — that may be merciless — can afford neither clear explanation of, nor sure protection against, to-day's developments. Their premises partake of the error, and their processes and conclusions are therefore powerless for defense or for attack. The doctrine of the all-power, all-presence, all-knowledge, of God, Spirit not *spirits*, Soul not souls, Mind not minds, thoroughly understood and rigorously applied, with no admission of thoughts that are the product of material sense, — is the only solid foundation on which to build. "Whether any man build on gold, silver, costly stones, wood, hay, stubble;

each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire, and the fire itself shall prove each man's work of what sort it is."

THE SERPENT AND HIS TEMPTATION, OR THE POWER OF SUGGESTION.

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THE manner of Eve's temptation by the serpent in the Scriptural allegory, strikingly illustrates that subtle phase of mortal mind called *suggestion*. A suggestion is an implied statement of something without direct assertion. The nature of evil suggestion is seen in the old adage, "A suggestion of evil is worse than the evil." There are limitless possibilities to a suggestion when it is sown in evil or fearing minds. This weapon of mortal thought is used only through ignorance of its power, moral cowardice or inherent viciousness. Speak, act, think with the directness of Truth; what cannot be said or done should not be suggested. Suggestion is the *policy* of error; it is the two-edged sword of mortal mind wounding those against whom it is directed and cutting off from a sense of Truth those who wield it. The harmfulness of suggestion is greatest when sown by wilfully malicious thought in equally malicious mental soil, or in minds rendered receptive by ignorance of its method and intent. To thoroughly understand the nature and action of suggestion is to be proof against its subtlety. The purpose of this paper is to define the character of suggestion, and its modes of manifestation, through the allegory of Eve's temptation and fall.

Man is placed in a garden, with the privilege of eating of all the trees of the garden save the "tree of the *knowledge* of good and evil," against which he is warned. The tree symbolizes life; the fructifying of trees indicates life's productiveness. Knowledge is mental cognition. "The thought of foolishness is sin." The Scriptural meaning of foolishness is wickedness. There is no evil outside of mental cognizance of it. The thought of evil assumes through suggestion a seeming reality, and finally appears, to belief, a visible expression of its own error. Eating is partaking. By thus allowing it to become a part of one's self we eat or partake of it. Mortal mind eats, absorbs this knowledge of evil born of its own thought; thus error and mortal mind are found to be one. "What

we term mortal, or erring mind, is but a belief and error, from beginning to end, that sees only what it believes, and believes only what it sees through belief." (SCIENCE AND HEALTH.)

Adam falls into a deep sleep, during which the woman is taken from his side. Asleep in error, real consciousness, that of *indivisible identity*, is lost, and a belief of duality of consciousness takes its place. The spirituality of individuality is usurped by the personality of sense.

The personality born of the Adam dream is Eve; and personality is ever listening to, and for, the voice of suggestion. "Now the serpent was more subtle than any beast of the field." "Serpent" signifies "to creep"; "subtle" means insinuating, "winding in." Webster's definition of suggestion is, "to introduce indirectly to the thought, to draw to ill by insinuation."

The serpent neither tempts nor lies unto the woman until she sees in the question, "Yea, hath God said, ye shall not eat of every tree of the garden?" a *suggestion* of something wrong. To give ear unto suggestion is to allow it to urge its claims, wind in and about the thought, until it assumes the proportions of reality and becomes an absolute lie, or denial of Truth. Dismiss suggestion without an instant's parley, and you will gain added courage and strength to meet and master the next stealthy approach of evil.

Seduced by the serpent the woman "saw" that it ("the tree of the *knowledge* of good and evil") "was good for food." She ate of it and gave unto Adam; their eyes were opened and they knew that they were naked, and clothed themselves with aprons of fig leaves; they were afraid and hid themselves from God. Previous to the serpent's entrance into the garden the man and woman were both naked, "and were not ashamed." "Naked" means "manifest, not disguised nor dressed off with something of another kind." Free from error, man possesses the nakedness of Truth and needs no disguise; is not ashamed, has no sense of guilt, which is a wrong consciousness of self. Dwelling upon a supposed knowledge of evil gained from the suggestion of it is to see, or believe, that knowledge to be good for food, or worthy of acceptance. The partaking of this supposed knowledge discloses its error and discovers its defencelessness before Truth; hence the attempt to hide its nakedness by clothing it with added falsity, or belief. Error *must* be clothed; it needs every support that belief can supply.

Beware of that thought which introduces itself by subtlety, and which you cannot analyze without shame; beware of that person who suggests, insinuates, but never makes a direct statement.

Beware of all that slinks away when the searching eye of Truth is turned upon it.

Beware of, but do not fear, evil suggestion. Remember that, like its symbol, the material serpent, it is a thorough coward. Fearlessness is proof against the attacks of error, but "the heart must be pure to be fearless."

From whence or from whom comes a suggestion of evil? What is its origin? He who has tried to trace back to its beginning the suggestion that has stung him, will admit that his search has been fruitless. No one can seize and pin down a shadow. A suggestion is nothing of itself but is suggestive of something; belief and fear are responsible for its seeming reality. Suggestion is the will-o'-the-wisp of belief that eludes pursuit because it is only the flitting fancy of an evil dream.

"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Dust signifies nothing. The mental serpent, suggestion, feeds and thrives upon the dust of belief. Witness the uprightness of Truth before the prostrate lie. The man and woman offer excuses for their conduct when questioned, but the serpent is silent when addressed. The serpent cannot speak, that is, suggestion is powerless to defend itself in the presence of truth.

We should be watchful of suggestion's methods in the disease that slowly creeps upon us, through the error that is entertained, and that attends the steps of advancing sorrow. Destroy the first suggesting thought of sin or sickness, and let it not urge its claims. A suggestion of one disease or sin brings in its train others more formidable, for fear augments with every instant that the suggestion is entertained. Let but the tip of suggestion's tail be seen, and mortal mind immediately begins a search for its head, so anxious is this erring mind to endow its evil with intelligence.

Physicists have applied the term suggestion to animal magnetism, experiments having proved that a suggestion instilled into the mind of a subject is sufficient to make him carry out to its conclusion the train of thought or line of action which the instilled thought suggests. In thus naming animal magnetism, mortal mind has builded better than it knew, for the name defines its character. A suggestion is the thinnest film of error, and is entirely dependent upon some mind asleep in belief to receive it and proceed to make something out of nothing.

The most subtle phase of suggestion is self-mesmerism, or self-deception, not only about one's self but in regard to others. The evil suggestion of one's own thoughts is less guarded against,

and therefore more dangerous, than that which is received from without. Well does the Psalmist say, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me."

The malicious evil of mortal mind is hurtful only to those who through the bite of fear absorb its poison. This poison, looked upon with understanding, is harmless. "If they drink any deadly thing, it shall not hurt them." Suggestion possesses no power of attraction: it is fear that disarms us and brings upon us the dreaded danger.

"Incline your ear unto me; hear, and your soul shall live." If we will do this we shall daily demonstrate the nothingness of suggestion, and shall at last stand where "neither death, nor life . . . nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God," the All Good.

ZOE SEYMOUR LOVELAND.

PRE-EXISTENCE.

"Who deems life not more yearful than the hours,

"Since first into this world he wept his way,

"Erreth much, may-be."

THIS subject has perhaps been as much thought on and less written on than any other known to man.

In SCIENCE AND HEALTH it is said: "If man did not exist before his material organization, he cannot exist after the body is disintegrated. If we live after death, and are mortal, we must have lived before birth." I do not understand this to be an affirmation of any of the current or past theories of pre-existence, and I have found in SCIENCE AND HEALTH no intimation concerning an embodied pre-existence.

But I have thought it a good idea to bring together for the readers of the JOURNAL some of the beliefs that have prevailed at different epochs, and in countries widely separated on this subject.

In Mythology it is said of the river Styx that the gods held it in such veneration that they always swore by it, the oath being inviolable; that the souls drank of it to produce forgetfulness, and that souls always drank of it before coming to this earth, that they might not remember their pre-existence.

A writer says, "It is not altogether fabulous that the souls drink of the river Styx to produce forgetfulness before entering upon this earth life."

The Greek and earlier philosophers asserted the eternity of the soul in order to vindicate its immortality. They held that anything which has being could not have originated out of nothing, neither could return to nothing; and as they were assured of their own existence, they held that that existence could have had no temporal beginning. I find that Plato said that human souls descended from above and were sowed in the generation; that they are stunned or stupefied and intoxicated by this descent and immersion in the animal natures, and that the soul in this slumber forgets her original notions, which are smothered by the false tenets and prejudices of sense.

The terms used in the statement of Plato are not scientific, but, if taken in their undoubted sense, carry plain suggestions of Science.

In the *Pennsylvania Monthly*, year 1887, it is said:—

"The belief in pre-existence is an essential part to metaphysics, and is held by more than one-third of the race, by the millions of Hindoos and the hundred million Buddhists,— Asiatic.

"From Egypt, if not from farther Asia, it made its way to Europe in the philosophy of Pythagoras and Plato, and reappears in the Neo-platonism of Proclus. . . . From the Hellenic thinkers, who claimed they could remember back to a previous existence, it passed over to Judaism, through Philo of Alexandria, the Pharisees, and the doctors of the Cabala, and to Christian theology through the Alexandrian Gnostics, and Origen and his school.

"It has been received among Christian thinkers like More, and the other Cambridge Platonists in the seventeenth century; as also by the younger Helmont.

"It has attained the sanction of philosophers like Kant, Schelling and the younger Fichte; of poets like Lessing, Wordsworth and Coleridge, and of such theologians as Julius Muller, H. Vinisti, Buckert and Edmond Beecher."

There are many common mental experiences which have a tendency to excite a belief in pre-existence.

"These have been shared in by many of the avowed opponents of the doctrine, so that there is no room to doubt their reality.

"Persons tell us in the midst of some action, or in view of some set of circumstances, that this is exactly a repetition of some past experience, and yet they know they could have had no such experience in this present life.

"Sir Walter Scott, among others, was so impressed with this that it led him to a qualified belief in pre-existence."

The writer then tells of a child of about four years of age.

"She was observed by her older sister to be talking to herself about matters of which she could know nothing, — as was supposed. The older sister would say to her, 'L——, that all happened before you were born.' The little one would reply, 'I would have you know I was old in heaven before I was born.'"

Again, the writer tells us of a personal friend who remembered distinctly of dying, previous to living in this life.

He says: "He describes the bronze attendants gathered about his cradle in their white dresses, and while fanning him he sunk into unconsciousness.

"Much of his description concerned points about which he knew nothing from any external source, but all was true to life, and enabled me to fix on India as the scene which he recalled."

In "Littell's Living Age" I find this personal statement of William Hone:—

"Being called in the course of business to a house in a certain street in a part of London quite new to me, I was shown into a room to wait. On looking round, to my astonishment everything appeared perfectly familiar to me. I seemed to recognize every object.

"I said to myself, 'What is this? I was never here before, and yet I have seen all this. Now, if this is so, there is a very peculiar knot in the shutter.' I opened the shutter, and found the knot. Now, then, here is something I cannot explain on my principles; there must be some power beyond matter."

His biographers state he had been a confirmed atheist for thirty years previous to this time; that this experience converted him to pre-existence, and the immortality of the soul.

I find in Job xxxviii., that the Lord asked Job a good many questions about the creation, and finally says: "Doubtless thou knowest it, for thou wast then born."

In Jeremiah, first verse, it is said that the Lord knew him also before he was born.

The Master knew that, as the Son of God, he had always existed. In his prayer near the close of his earth mission he said: "Now, O Father, glorify Me with Thine own self; with the glory which I had with Thee before the world was."

Paul says we are "heirs of God, and joint heirs with Jesus Christ."

These references and citations seem to me to have a certain interest and value when taken in connection with the statement in
SCIENCE AND HEALTH.

* * *

MALICIOUS ANIMAL MAGNETISM.

BY REV. MARY B. G. EDDY.

ONE of the greatest crimes practiced in, or known to, the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or, — grandest of all, the reformation and almost transformation, into the living image and likeness of God, — this mind by misusing its freedom reaches the degree of total moral depravity.

Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from this friend who gives him his hand in full trust, and has perhaps toiled and suffered to benefit and bless him.

What are some of the methods of this evil, this satan let loose? What are some of the means through which these mental assassins effect their purposes? To alienate friends, to divide households, to make people sick and sinners; these are their common instrumentalities.

Their methods of operation are to infuse silently into the thoughts of those they wish to use as instruments, a false sense of the individual selected as their victim. Long acquaintance, tried fidelity, experiences that have knit hearts together, all become as nothing before these endeavors. The mind of the individual on whom they thus operate is filled with hatred of the dearest friend, is made incapable of a just judgment of this friend. Prior knowledge of him seems to be obscured, put out, annihilated, and a new image of thought to be created, — one idea of individual character to be lost and another one formed, in the mind of him whom they would cause to hate his friend.

In this dilemma of thought, they get the audible falsehood into his mind, tell him how his friend has slandered him, is trying to injure him. If he is a Scientist they then say to him, "Mr. Smith," or "Mrs. Jones is preventing your success in healing patients, or is making your family sick, and the only way you can meet this is to take the case up, and to treat your patients against

Mrs. Jones' mental malpractice; if you can destroy your patients' fear of Mrs. Jones, or can choke her off by any means however foul, you are conscientiously bound to do it, and of two evils this is choosing the least." There may be a hundred or more operators all set at work at this very job, to kill Mrs. Jones, or to save their patients or themselves, according as the directing malevolence may dictate. The said Jones is all the while as unconscious of this conspiracy as the unborn babe. The mental assassins are morally responsible for the consequences, and God alone can save her life from the fatal effects of this malice aforethought of the first party, and the culpable blindness of the second, whom they have misguided.

When the work of the mental assassin culminates, and the victim falls, the doctors are consulted and call it heart disease or some other "visitation of God," and thus they try to carry the age along on their deceptions.

This criminal practice, this "wickedness in high places," has accumulated in subtilty of method until it culminates at this period in "spiritual wickedness" and poses its power to do evil against the spiritual power in Christian Science to demonstrate good. When first denounced by me "from the housetops," in *SCIENCE AND HEALTH* thirteen years ago, the revelation was received with incredulity, with derision, with pity. Today Scientists are learning, and the general public is experiencing more and more, the terrible realities of mental malpractice and assassination.

It is no longer possible to keep still concerning these things,—nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

These secret, heaven-defying enormities *must* be proclaimed, or we become guilty before God as accessory after the fact. If a friend were fallen upon and maltreated or murdered before our eyes, should we hold ourselves guiltless,—should we count ourselves men and women,—if we buried the secret of the violence and our knowledge of the assassins?

Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see the evil, the deadly danger that threatens our brother and to hide ourselves, flee away not warning him?

The Science of mind uncovers to Scientists secret sin, even more distinctly than so-called physical crimes are visible to the personal senses; crime is always veiled in obscurity, but Sci-

case fastens guilt upon its author through mind, with the certainty and directness of the eye of God himself.

Human laws will eventually be framed for these criminals that now go unwhipped of human justice. Human law even now recognizes crime as mental, for it seeks always the motive; rude counterfeit as it is of Divine Justice, it metes out punishment or pardons, according as it finds or finds not the evil intent, the mental element. The time has come for instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner.

This is not an invitation to promiscuous denunciation. The time is not ripe for that, but God tells us now to uncover this wickedness, to expose its methods, to accumulate the evidences of its enormities. The human mind must be instructed by facts, taught how to recognize the signs of these secret crimes as they are worked on individuals, and also the method of self protection, the antidotes found only in Divine Science.

God has bidden me to uncover this wickedness, and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation.

I have put on paper enough to reveal criminal magnetism, and to meet its developments for time to come, when my voice will be no longer heard. But God does not let us wait. He tells us to denounce now, some of the crimes of malicious mind, and to teach as fully as the age can bear and as the developments of this crime demand, its methods and their unfailing antidote.

I will now answer some questions that correspondents have asked me, concerning my teaching of and ways of dealing with, malicious animal magnetism.

One correspondent asks, "Do I teach the same with regard to mesmerism to all my students?"

My answer is, I do, in substance the same; the manner of expressing my thoughts may vary, but never the idea. Every student who has been through my class understands fully how to handle the ignorant animal magnetism, termed sickness, and latterly, I have taught as fully as God has allowed, how to deal with the malicious element. He tells me now to meet its growing wickedness by fuller revelations.

"Do I approve of treating personally for malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill some one, and Scientists know it? Shall they treat the offender personally?"

I answer, if they do treat thus, they prolong their own undertaking. The altitude of Christian Science is Omnipotence. Truth is given us for this purpose, — to destroy error and make man free in the impersonal Christ.

"Do I employ students to do the work I have not the time to do?" in other words, in trying to injure fellow beings.

I could commit suicide sooner than do that; I have laid upon the altar too much for my fellow mortals, to undo my life work, and now turn to injure them. The very misguided ones, the deluded ones who would constrain others to believe this for my hurt, know better. These deceivers are under a demoniacal spell. May God open their eyes and save them from future condemnation.

COMMUNION.—HYMN OF CHRISTIAN SCIENCE.

REV. MARY BAKER G. EDDY.

Saw ye my Saviour? Heard ye the glad sound?

Felt ye the power of her Word?

'Twas the Truth that made man free,

And was found by you and me

In the life and the love of our Lord.

Mourner, she calls thee: "Come to my bosom;

Love wipes the tears all away,

And will lift the shades of gloom,

And for thee make blessed room

When the darkness hath yielded to-day."

Sinner, she calls thee, daring or dying;

Oh, take my offering in;

And the spirit that makes pure,

Will exalt thee, and will cure

Every sorrow, and sickness, and sin.

Strongest deliverer, friend of the friendless,

Life of all being divine:

Thou the Christ and not the creeds;

Thou the Science of good deeds;

Thou the water, the bread, and the wine.

HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE rests on proof, not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived."

This department of the JOURNAL can be made, perhaps, the most interesting and convincing of any, to inquirers in Christian Science, and the most instructive to Scientists. But to make it so, each must do his or her part in the report of cases.

Many persons have been deterred heretofore from reporting cases, by an unwillingness to put themselves prominently before the public; also, by the fact that reports of cases have sometimes been too much in the nature of certificates to a supposed personal power of the healer, instead of testimonies to the power of Truth. The person healed is naturally grateful, inclined to give undue prominence to personality, and to the external features of the case on which his own attention was mainly fixed. Such reports have no value for the body of Scientists, and depreciate Science with the outside public, who are apt to regard them either as made, of the benefit of the healers mentioned, or, much in the light of endorsements of a novel patent medicine.

To raise the standard of this department, and make it useful to all classes, and scientific at the same time, the following suggestions are made:

(1) The name and address of the healer, and that of the patient, must, for obvious reasons, in all cases accompany or be given in the report, *but in no case will the name of the healer be published.* It would be well to publish that of the patient where no objection is made, but this must be at his option.

(2) The report should be drawn up with a view to make prominent the action of Truth, and to show specifically its modes of operation in overcoming the beliefs of disease, by stating the successive arguments or applications by which the artifices and opposition of error were met. Truth is the medicine of Science, and to the discerning Scientist, the manner in which it subdues obstinate beliefs, either of disease or of sin, is the real history of any case. The habit of directing observation to the spiritual history, as well as the phenomenal, will prove one of the greatest

aids to growth in the understanding and love of God, Truth, and by consequence to growth of the healing power itself.

(3) In SCIENCE AND HEALTH we read:

"To the Scientist sickness is a dream,"

and,

"It is mental quackery to make disease a reality, hold it as something seen and felt, and then to attempt its cure through Mind. . . . Such practice fastens disease on the patients, and it will reappear in some other more alarming form."

From many certificates, exactly the contrary might be inferred: that is, that disease is the reality, and Truth the unreality, or, at any rate, the mystery. Undoubtedly this does represent the concept of the average patient, uninstructed in Science. It is the work of the scientific healer to plant the opposite thought; to bring Truth into the foreground, and to govern the expression of the patient in the true sense. The mere record of external phenomena, with the personality of the healer in the foreground, is not only unscientific, it is an affront to Truth, and it lowers the calling of the Scientist to that of the common pill doctor, or patent medicine vender. The servant of Truth needs to remember the words of our Master, "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." Should not the Scientist, as he recognizes the Divine Presence manifested in the healing of sin and sickness, hear the words, "Loose the shoes from thy feet; for the place whereon thou standest is holy ground"?

(4) This is not a reproach to reporters of cases in the past. One shrinks from laying bare, over his own signature, the secret workings of the heart. The record of his healing, with the true Scientist, is the record of growth toward God. By making the reports here asked for, strictly impersonal, he can lay bare what passes when he has entered into his closet and has shut the door; he can record—and must to be honest—the defeats of Truth through his own lack of understanding faith; his struggles with error, as well as the glorious victories of Truth. Can any one fail to see the help that he can be to others, and can receive from them, in this way?

(5) To this department practitioners should bring their difficulties and doubts, to get the aid and sympathy of brother and sister Scientists. There is no Scientist so advanced, none so inexperienced, that this department will not be invaluable. Let each do his or her part to make it so.

(6) Communications should be clearly written and as condensed in statement as possible; but let no one be deterred by consciousness of imperfect power of literary expression. If the Spirit is present, the Editor will welcome the most imperfectly composed, as cordially as the most perfectly expressed communication, and will put it in a suitable form for the readers of the JOURNAL.

Fellow Scientists, this department of the JOURNAL belongs to you. Make it such a demonstration of the power of Spirit to the inquirer into Christian Science, such a means of growth to yourselves individually, as it is in your power to do.

(7) Reports of cases from patients, made up so far as possible on the same principles, and from the same standpoint, will be cordially welcomed. Acknowledgment to God where one has been healed metaphysically is certainly the most self-evident duty, and should be the highest delight. In SCIENCE AND HEALTH we read, "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven"; "A denial of Truth is fatal to Science. A just acknowledgment of Truth, and what it has done for us, is an effectual help," and, "When helped metaphysically, the sick should never deny their improvement, or impute it to some material cause."

A statement of a case by a person healed may help and encourage many a sufferer.

The name and address of the healer should always be given in reports of cases by patients, but *will never be published*, for reasons already given. The report of a case should always spring, first, from a spirit of acknowledgment and gratitude to God, unmixed with any consideration of personality, and next, a desire to encourage others and lead them, also, to look to Truth, instead of doctors in matter, for relief.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring, for any reason, to be put in communication with either, can do so by addressing the editor, (and enclosing a stamp for return postage,) with reference to the case they are interested in.

This record of cases has two objects, the first to help and strengthen Scientists, and second to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within

the reach of personal investigation, the place of residence of healer or patient, will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name. — EDITOR.

BOSTON, Jan. 21, 1889.

DEAR JOURNAL:

With most people perhaps the first step towards Truth is a desire for relief from physical suffering, which material remedies have failed to bring. The error of mortal thought reflects itself upon the body until the poor sufferer, God-driven, hails with joy the first glimmer of Truth which brings peace and rest. The true Christian Scientist stands ready to lead all such up to a consciousness of the all-power and omnipresence of God, and a realization of His love, and as they begin to see its beautiful meaning the body is restored to health and harmony.

I have in mind the case of one whom physicians and friends felt was a hopeless invalid from what they called organic heart-disease of many years' standing, aggravated by a recent accident resulting in injury in the vicinity of the heart. Neither the patient nor her family knew anything of Christian Science before her treatment, and naturally had great fears lest in leaving off all material remedies she should be made worse and be past help. Clinging to this thought, she continued for a short time, taking something "to give her strength," as she said. This I soon discovered, as I remarked that the case was not progressing just as I had reason to expect. I then told her that her strength did not lie in matter, neither could it be derived from anything material, but that God was her strength, therefore it had no limit; and also that she could not serve both God and Mammon. My advice to her was to leave all to God and see what He would do for her. It was with fear and trembling on her part, and constant watchfulness and anxiety on the part of her family, that she took this first step in the right direction; but their fear was changed to joy unspeakable as Christ was made manifest in the flesh in the overcoming of its discords. It was with delight I watched the assurance that came into her life as her feet were being planted upon the Rock, and she saw for the first time Truth in its demonstration. This demonstration of God in His wondrous Love brought to her strength, health, harmony, and happiness, and revealed to her in proportion, the emptiness of the world in its various claims. She says: "I cannot doubt, for this proves itself to be Truth in what it does for one spiritually even more than in the healing physical." Then came the desire that all might be brought to know the one, true, living

God, and thus be lifted out of their errors of sense. She sees, as never before, the blindness of the world, which shows itself in sin and suffering. The Truth has made her free, and she is a well woman — free from the fetters of sense, which held her to material forms of worship and material remedies, resulting in suffering and discord. Now she sees that they who worship the Father must worship him in spirit and in Truth, and that this brings harmony of mind and body. The book *SCIENCE AND HEALTH* is her companion, and its author, to her understanding, the one to whom she is indebted, through her healer and next to God, for the revelation of Truth which frees man from sin, sickness, and death. * * *

CARROLTON, Mo., October 8, 1888.

DEAR JOURNAL :

For the cause of Truth I submit the following testimonial for publication. May it bring *one* more, at least, into the fold of divine science! The Truth, as it is stated in *SCIENCE AND HEALTH*, has done much toward making our home the abiding-place of peace and harmony. I want now to write of the wonderful demonstration of Truth over the birth of my baby boy two weeks ago. Sunday, September 23d, we went for a long drive of three hours. At night I retired at the usual hour. Toward morning I was given a little warning. When I awoke at 7 o'clock, A. M., the birth took place. Not more than ten minutes after I ate a hearty breakfast, and then had a refreshing sleep. At ten o'clock I walked across the room while my bed was dressed. At twelve I took a substantial dinner. Most of the afternoon I sat up in bed without any support but Truth. At six in the evening I dressed myself and walked to the dining-room, and remained up for two hours. Next morning I arose at the usual hour, and have kept it up ever since. I was not confined to my bed one whole day. The second day was out walking in the yard, and the third day went for a drive in the morning, and received callers in the afternoon. If it had not been for the presence of my young hopeful, it would have been hard to believe that there had been a belief of a birth in the house so recently. But then I was sustained by love, and had no belief of suffering to take my strength away. Before baby was two weeks old I cooked, swept, ran the sewing machine, etc., assisting with the housework generally. How grateful I am for the obstetrics of this grand science. Mothers need no longer listen to the whispering lies of the old serpent, for the law of mortal mind is broken by Truth.

MRS. DORA HOSSICK.

THE SUNDAY SCHOOL.

EVERY superintendent of a Christian Science Sunday school, and every teacher of a Sunday class in Christian Science, not connected with a Sunday school, is earnestly requested to send a report of the present number of scholars, and of the foundation and growth of the work. Christian Science is as yet weak in the line of church organization; perhaps it will continue so for a long time to come. But Christian Science thought is planted and is working everywhere, and begins to take form in church and Sunday-school organization. Let both be kept out of the ruts of sectarian conventionalism, and grow only with growth in the Spirit of Science.

The Sunday class in Science is, after the association, the germ of church organization. Most Scientists are remote from church organizations (Scientist), but is there any one who has not neighbors and friends to whom he can talk Science for an hour or two; not as a speaker, but familiarly, accompanied with readings from the Bible and SCIENCE AND HEALTH; or from sermons or Bible lessons published in the JOURNAL?

The message of Science relates to the highest interests of humanity, but it embraces also those that are lowest. Talk the "practical" side of Science, how to get rid of beliefs of sickness; talk it as an economy of doctor's bills, as a means of increased daily comfort, through emancipation from the host of beliefs expressed in "laws of health," and that hedge in the path of daily life with pitfalls and ghosts of fear.

Use these lowest things of life as a ladder to mount on to the higher. When Truth has gained a foothold on the lowest, most selfish plane of mortal mind, plant higher; speak of sin as the cause of disease and of suffering; show your friends that "It is wrong to suffer for aught but sin; and God, or Truth, will destroy all other suffering."

Then come by gentle approaches to the Truth of Science as the war of spirit on material sense, but do not startle and go out of reach of your hearers by talking to them of the unreality of matter, or the more abstract Truth of Science. Feed babes with milk. Go to your friends and neighbors with the sacred fire burning on your own altar, with the longing to bring into their barren and fear-ridden lives the healing of Science, to show them the heavy burdens that material sense has bound on their weary backs, and how they may "find rest unto your (their) souls."

You have come into Science through the healing of sin, or of

sickness, — for there is no other way, — then you know the wants of others and how and where to reach them, and you will search out the ways of entrance into their minds, guided by the love of Christ, — for you know that there is no one that does not need this Truth, — and will plant Truth not as a theory, but with *demonstration*, as you are able to give it to them.

Should not a part of every Sunday be given by every Scientist to following the Master's example, in seeking out those lost in the pleasures and pains of sense, in pouring balm into the wounds made by sin and suffering? Try it, and see what added power it will give for your daily work.

Give the results of your experience to the JOURNAL, to aid others by your example. Don't think of writing an "article," or something to be published over your signature. But give a thought, a fact of individual experience, told in a half dozen or a dozen lines. Any one can do that, but few can write an article usefully, and space would not allow. If you have not literary culture, never mind. If the Spirit is in what you write, and you write plainly, the Editor of the JOURNAL will gladly put it in shape for publication.

The excellent Bible Lessons of Brother Mason will be found a good basis for such work as is here outlined, where a class can be formed, but do not limit yourself to that. Talk the plain truths of Science, apart from all conventionalism, all hackneyed Sunday-school forms, and then help, by giving your experience, to make this department of the JOURNAL a help to others so that they may help you in turn.

A hint for teachers and pupils in Sunday schools: A Scientist said, the other day, that not long ago she was invited to take a certain class, but she replied, "No, I will get up a class." She first brought in three or four boys, and they brought in their companions, so that in a little while she had a class of twenty-eight boys, got together by her own effort. Who will break the record?

BIBLE LESSONS.

F. E. MASON, C.S.B.

(These lesson notes began with The Infant Jesus, in the August, 1888, issue of this JOURNAL.)

The Beatitudes. MATTHEW v. 1-16.

PARALLEL ACCOUNTS: LUKE vi. 20-49. Matthew is much more explicit, containing 107 verses to Luke's 30.

GOLDEN TEXT: Grace and Truth came by Jesus Christ. JOHN 1-17.

TIME: Summer of A. D. 28.

PLACE: According to tradition, the Sermon on the Mount was delivered on the Horns of Hatten, or Mount of Beatitudes, a square-shaped hill, about sixty feet in height, with two tops, near the west coast of the Sea of Galilee, two or three miles distant from the sea, and seven south-west from Capernaum. This, however, is merely conjectural.

RULERS: Same as in last lesson.

INTERVENING HISTORY: Most Bible scholars follow the order of events as given in Mark and Luke. Luke places the "Sermon" as following on the choice of the twelve apostles. (See Matthew x: 2-4, and Luke vi. 12-16.)

INTRODUCTION. From a *mount*, Jesus uttered the memorable Beatitudes which form the topic of this lesson. Such high and holy thoughts must proceed from an elevation above worldly contagion. The spiritual mount from whence utterances so pure, so grand, so holy were spoken can never be reached through the methods of material sense. This mount is an elevation of thought, a condition of mind, a state, not an estate, and it can be found and scaled only through Divine Science. This "secret place of the Most High" can only be reached by the subjugation of material sense, because this obscures the sense of Truth.

The Beatitudes followed a night of prayer (Luke vi. 12), showing that Jesus had prepared himself for his wonderful words.

He rose to the understanding of the Beatitudes through his long continued and intimate communion with God, and from this came the ability to declare with such wonderful power His Truth.

The Sermon on the Mount was an inaugural discourse, as it were, for it set forth to the public and to disciples the character of the kingdom Jesus declared was at hand.

The Beatitudes were the ethical precepts of Jesus. They present a higher ideal of morality, and a promise of joy and peace to his followers.

Though the Beatitudes are eight in number, they present only seven distinct features. These *seven-fold* characteristics denote completeness. The seven-fold blessings are the reward for all who reach the heights of the teaching.

Unlike the commandments, the Beatitudes are positive, while the former are negative in their statements. The commandments constantly repeat "thou shalt not" whereas the Beatitudes say "thou shalt."

The commandments forbid, the Beatitudes enjoin.

The commandments — the letter of the law only, but representing the highest sense of good attainable in those days — were delivered from the barren and desolate height of Sinai.

The Beatitudes were delivered from Mt. Hermon (according to tradition), beautiful, fertile, and enriched with heavenly dews. How vividly these material conditions represent the difference between the letter of the law — void of the warmth of God's love — and the gospel, rich with the gifts of the Holy Spirit.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying:—

Truth rises above the multitudinous embodiments of personality into a mountain of spiritual thought.

The disciples of Truth are those who follow the spiritual Saviour, the Christ, not the physical, personal, manifestation. Christian Scientists are followers of Christ, in so far as they follow him into the mountains of thought. Christ, Truth calls his disciples, Truth attracts Truth.

Notice the contrast with verse 1 of the 8th chapter of Matthew, "When he was come down from the Mount great multitudes followed him."

The conventional religious people follow only the personal man Jesus, from the *foot of the Mount*, — from the level of the world, — while on the contrary the true disciples follow the spiritual idea into the mountain tops of Truth.

"Opened his mouth and taught them." The higher impersonal Truth voices itself only to those who apprehend the "new tongue" and abandon the methods, and ways of the world. Each one receives Truth according to his elevation of thought. The Hebrew word "mouth" means "command."

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

The Jews were expecting a secular kingdom and a temporal king. This Jesus knew, and he sought by these words to correct this error.

The establishment of a worldly kingdom required worldly methods. Jesus desired to show the people that not those who seek material riches, and glories, but those who are poor in worldly anticipations are in the fit condition of mind for the kingdom of heaven, which is a condition of mind, a state of consciousness. This was the kingdom to which Jesus was pointing the way and whose requisites He enumerated. The first of these is a consciousness of spiritual penury, to be poor in spirit, to realize the unprofitableness of a material existence. Those who are conscious of this spiritual want, and feel a longing for that which is higher and better than they now possess; who see the nothingness of wealth and worldly ambition, — to such the portals of the kingdom of heaven ever stand open.

That kingdom must be sought in our present condition. "Thy kingdom come *on earth* as it is in heaven," was our Master's petition.

When man is poor in spirit, he will mourn. He will exhibit meekness; will hunger and thirst after righteousness; will be merciful and pure in heart.

The Publican who cried, "God be merciful to me a sinner," realized his spiritual penury, and he left the Temple justified, while the Pharisee, who in his self-satisfaction desired nothing, left the Temple without a blessing.

Noteworthy is the correspondence between the conditions and the reward of this Beatitude. The *poor* receive the kingdom of heaven! The *merciful* obtain mercy. The *hungry* are fed. Notice, too, the *present* tense of this Beatitude, "Blessed *are* [not will be] the poor in spirit, for theirs *is* [not shall be] the kingdom of heaven." To the "poor in spirit," the kingdom of heaven becomes a present possession, an immediate realization.

"The kingdom of heaven is within you," said Jesus to the Scribes and Pharisees. Simple trust in God, knowing Him to be the author only of goodness, the originator only of Spirit, will insure for us this kingdom on earth.

4. Blessed *are* they that mourn: for they shall be comforted.

This Beatitude denotes sorrow for wrong doing. It is said that Peter, ever after his denial, would burst into tears when he heard the cock crow. It brought back to his memory the moment when he declared that "he knew not the man."

This mourning afterward strengthened him. Sorrow for wrongdoing is one step in the right direction.

But there is a lament more universal than that of human penitence, — the lament of humanity over daily sorrows; and that Truth alone can heal.

To all who bear such sorrows the gospel comes as a comforter.

5. Blessed *are* the meek : for they shall inherit the earth.

This Beatitude enjoins gentleness, humility, modesty, submission to divine will, kind-heartedness and patience. To all who obey this injunction *earthly dominion* is promised. He is meek who when reviled, reviles not again, and in persecution and suffering threatens not. *Such* shall inherit the earth, the new earth, possession of which is secured by turning from the material.

The spiritual earth is the *thoughts*, the satisfactions, the pleasures that come from the understanding of Truth.

6. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

No belief is so imperious as that of eating and drinking. This Beatitude enjoins intensity of desire for righteousness and holiness. Man is good in proportion to his desire to be good. To comply with the injunction of this Beatitude he must desire the heavenly states of mind more than material goods and pleasures. People often say they *want* religion ; they do not *want* it, they only *need* it ; if they wanted it they would have it. When men really hunger and thirst after righteousness they will be filled.

The blessings are not to those who aspire after material satisfaction or grandeurs, but to those who mourn ! Not to the self-satisfied and sensually joyous, but to the poor in spirit ; to those who do not set a high value on their own spiritual achievements.

(To be continued.)

BOOK NOTICES.

Ursula N. Gestefeld's Statement of Christian Science, comprised in Eighteen Lessons and Twelve Sections.—The only excuse for reviewing this "Statement" in the JOURNAL is the need of warning uninformed persons who may be misled by the words "Christian Science," on the title page, and the fact that it is announced in business circulars over the signature of the compiler, and sent to Scientists as the "interpreter" and "key" to SCIENCE AND HEALTH!

The statement that the book referred to is a "key" to, or "interpretation" of, SCIENCE AND HEALTH is found only in the circulars. It is an advertising device, used to facilitate the sale, where without such introduction it would not be received. On the title page the disguise is thrown off. And what an unconscious self-portrayal is this title page! Christian Science in the background,—second to Ursula N. Gestefeld's name—the eye of God chained, and her hand holding the chain! Was ever the lie of Personality more impiously put forward? Many of the words of this "Statement" are the words of SCIENCE AND HEALTH; entire consecutive pages are made up of extracts from it, but garbled, travestied, and mumbled, in the vain attempt to hide their parentage.

The infrequent sentences that are honestly quoted from it appear solitary and out of place in "this medley," where "God is not," of formulæ of Science mis-quoted, and tacked on to doctrines of evolution, free will, and theosophy, each in its turn ill-digested and obscurely stated.

The metaphysics of the "Statement" is a procession of lifeless platitudes,—sensual, and that crawls on its belly instead of soaring in the upper airs. In this grotesque masquerade of so-called metaphysical thought and Christian Science falsified, we recognize entire pages that in SCIENCE AND HEALTH have thrilled us and uplifted our thought, but are here, like stolen children, despoiled and disguised, with downcast face, ashamed of their companionship and work—weak in the letter, and devoid of the spirit and power of Science.

Had the property of the author of *SCIENCE AND HEALTH* been simply misappropriated the offense would have been grave, but her despoiler has transformed and deformed it, and dressed it up in her own fantastic way, and then presents it to her with, — "Lo! the Child of your love."

The following extracts from a letter of a correspondent express perfectly the impression that cannot fail to be made by this "Statement," on any one familiar with *SCIENCE AND HEALTH*.

"I have just finished reading Mrs. Gestefeld's Christian Science Lectures, or Statement of Christian Science. As a constant reader of *SCIENCE AND HEALTH*, I recognize nearly every thought as taken from that book, but as lacking its spiritual benediction. Every chapter in her book is headed with a quotation from *Through the Gates of Gold*; this naturally sends people to that work for further information, and has a tendency to mislead those who are not so familiar as I am with the text of *SCIENCE AND HEALTH*. I recognize the same difference between Mrs. Gestefeld's Lectures and *SCIENCE AND HEALTH*, that I do between the zeal of Saul and the zeal of Paul. Her Lectures lack regeneration. She has not yet been to Damascus. Like the Prodigal Son, I return hungry to the parental house, *SCIENCE AND HEALTH*."

The body of the text of *SCIENCE AND HEALTH* is made up of passages that, for beauty, and sublimity, and depth of spiritual meaning, find no parallel outside of Isaiah or the Psalms, the words of Jesus, or of Paul; its rugged sentences, blazing with inspiration, imbued with the love and wisdom of Divine Principle, but without a trace of effort or of art, bear, to the tens of thousands into whose lives they have brought healing, and consolation, and uplifting to God, — inward testimony of their origin.

It is with pain and indignation that we see even the empty garments — all that could be misappropriated — of this inspired Truth figuring in such an ill-assorted company.

Only "the pure in heart shall see God," Truth.

SCIENCE AND HEALTH is a treasury of Truth, but — to use its own words — "The Spiritual sense of Truth is indigent to the soil of a 'good and honest heart.'" How can its real meaning be discerned and presented to others by one who goes to it with dishonest intent?

To make clear that it is the rebuke of Truth, and not the

voice of personality, that clothes itself in these severe words, some passages are quoted from *SCIENCE AND HEALTH* (Revised ed.) and following are paragraphs from the "Statement," that bear as much of resemblance to them as the purposes of the compiler, and her discernment of spiritual meanings, have allowed.

At page 36 of *SCIENCE AND HEALTH* we read: "When darkness comes over the earth the senses have no evidence of a sun. The human mind knows not where the orb of day is, or if it exists. Astronomy, the interpreter of the solar system, decides that question. The human senses yield to this opposite evidence, willing to leave with astronomy the explanation of the sun and its influence on the earth. If the personal senses see no sun for a week, we still believe there is solar light and heat."

"Science, so far, has beaten illusion out of its crude theory, and established its own theory. Mortals should no more deny the effect of mortal mind on the body, when the cause is not seen,—and when the belief producing the effect is unconscious of its effects,—than it should deny the sun-light when the orb disappears."

And again at page 73: "The evidence of the senses reverses the Science of Being, and establishes a reign of discord, the power of sin, sickness, and death; but the great facts of life, rightly understood, will defeat this trio of errors, with all their false witnesses, and reveal the kingdom of heaven, the reign of harmony on earth." Now turn to Section III., at p. 4 of the "Statement," and we read:

"The fact seems to escape the attention of most people who lay so much stress upon the evidence of the senses. For instance, with his sense of sight a man sees the sun appear above the horizon in the east in the morning; sees it above his head at noon, and its disappearance below the western horizon at night.

"In ignorance of the truth of the matter, he says the sun moves; he saw it; he has the evidence of his senses; his sense of sight has shown him conclusively that the sun moves around the earth.

"He speaks falsely in two ways: first, in saying that the sun moves around the earth, for science reveals that it does not; secondly, in asserting that his sense of sight told him any such thing. It did not. It showed him the sun at different points; showed him its appearance and disappearance, and that is all."

Again at page 73 of SCIENCE AND HEALTH :

"The earth's diurnal rotations are invisible to personal sense, and the sun seems moving from east to west. Until this false testimony of the senses is rebuked by study, it deludes the judgment and offers false evidence.

"Science, reversing appearances, corrects them by the simple rule that the greater controls the lesser. The sun is the central stillness, and the earth, turning on its axis, revolves around it. Astronomical order, imitating the action of Principle and its reflection, is nearer the spiritual fact ; and it is allied to Divine Science in its method of governing man and the universe.

"Mind, supreme over all its formations and governing them all, is the central sun to its own systems of ideas, the Light and Life of all its own vast creation. Man is tributary to the Divine Mind. The mortal body is not the man, and is subject to the control of error."

And at p. 5 of the "Statement" we find the following :

"The sun rises in the east and sets in the west, and appears at different points between the two places because the earth moves around the sun. The whole trouble lay in the fact that he pronounced wrongfully upon what he saw. When he pronounced according to his belief—and he believed because he misinterpreted the evidence offered him—he made a mistake; and that mistake was truth to him so long as he refused to entertain the possibility that he could make such a mistake.

"When he ascertained the truth, he arrived at it through his perception in the face of that evidence; and when he understood it, he found that what he had deemed evidence of the truth of his first assertion was really evidence of the truth itself.

"So it is, all along the line. Man is continually pronouncing upon what he sees or is conscious of; upon what he calls the evidence of the senses; and is constantly making mistakes because spiritual perception is the real sight which shows truth to Man."

In SCIENCE AND HEALTH again at p. 73, (Revised ed.) we find :

"To material sense the severance of the jugular vein takes away life; but to Spiritual sense, and in Science, Life goes on unchanged, being eternal. Temporal life is a false sense of existence. Science takes all evidence out of the hands of matter, and supports the substance of Spirit and the Spiritual fact."

"Science destroyed Ptolemy's purblind theory that the earth is the astronomic centre, and revealed the true plan of the harmony of the spheres. Material sense, reversing the Science of Soul, would make mortal mind tributary to mortal body, and appoint certain sections of matter, such as brain and nerves, as seats of pain and pleasure, whence matter reports to this mind its status of happiness or misery."

"Our theories make the same mistake regarding soul and body that Ptolemy made as to the solar system. They insist that Soul is in body, and Mind therefore tributary to matter. Science has destroyed the false

theory as to the relations of the celestial bodies; and Science will also destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear."

And at p. 11, Sect. III. of the "Statement" we read:

"Man's sense of sight or consciousness shows him himself as it shows him the sun and earth — something to be pronounced upon. What is he? A mixture of mind and intelligence in matter and matter ruler?"

"This is his decision when he pronounces with the use of only a portion of his senses — the lower ones. The use of the higher ones shows him that the physical organism appears to live; appears to have mind, intelligence, to that sense which perceives. Just as the sun appeared to move to that same sense.

"But as spiritual perception is brought into action and Man is studied, the truth of Man is revealed, and it turns the conclusion upside down; proves its opposite to be true, just as the opposite of man's conclusion about the sun was proved by the same means."

A close comparison of the text of the two books, brings out still more closely than is shown in the above citations, the fundamental dishonesty on which the "Statement" is based, since the plagiarisms, naturally, are not always continuous, but the thoughts of a single paragraph are often taken from two or three, — sometimes twenty or more pages apart, — in *SCIENCE AND HEALTH*. Several numbers of the *JOURNAL* could be filled with examples like the above of travesties — not paraphrases — of the grand periods of *SCIENCE AND HEALTH*, but space allows only of reference to a few of them. Section I. e. g. is thus taken from "Science of Being," "Genesis," and "Recapitulation" Section XII. from "Healing and Teaching"; but without, of course, following the arrangement and order of *SCIENCE AND HEALTH*. We cannot refrain from referring to Section IV., "Personality and Individuality," and Section VI., "Belief and Understanding," for further marked examples of this travesty of the thought and language of *SCIENCE AND HEALTH*. These passages read like a lesson learned by rote — and badly learned — by a dull or unwilling pupil. Note especially pp. 10 to 14 of Section IV. and 11-13 of Section VI. of the statement, and pp. 260, 262, 269, 270, and occasional paragraphs, 281 to 290 of *SCIENCE AND HEALTH*, the latter reference being to the wonderful account of the Demonstration of Jesus,

beginning with Gethsemane and ending with the Ascension. In the "Statement" sometimes consecutive pages, sometimes paragraphs of this inimitable spiritual history of Jesus, and the lesson from it, are dressed up in the weak, affected literalism or realism that is one of its main features. The effect is the same as we may imagine it would be, were a commonplace imitator of Zola to undertake to rewrite in the style of that author, under the disguise of a "Statement,"—as an "interpretation" or "key" to those inimitable compositions,—the glowing words of the prophet Isaiah, or the chapters of Matthew containing the Sermon on the Mount.

It is with regret that so much space is given up to this review; but the interests of Science require that the shameless plagiarisms perpetrated by this pretended exponent of Science, hunting for notoriety and profit, should be exposed. Scientists everywhere have an interest that the truth should be protected from these desecrations, and if Mrs. Eddy, in her long-suffering, has not yet taken the offender into Court, she should at least be brought to the bar of public opinion, and her wares be stamped as counterfeit. Science and Scientists are suffering from the effects of this literature on the public, which does not know how, or has not the time, to discriminate, but in a praiseworthy desire to learn the Truth, takes all that is labelled Christian Science, and so forms its judgment oftener from the false than from the true.

What is Personality? By Ellen Brown Linscott, C. S. D.—This little pamphlet goes to the quick of the burning question of personality, that has been like a smothered fire for months past, in Christian Science circles. No personalities nor references to persons are introduced in these eighteen pages, in which the issue is placed, where it belongs, on the broad ground of principles of Science that are accepted, by all who claim any part in Science, as fundamental.

The line of argument can be shown in a few paragraphs, and is as follows:

(1) A class of persons have been correctly and thoroughly taught Christian Science by our acknowledged teacher, Rev. Mary Baker G. Eddy, and while professing to be loyal to the teachings

of Science have withdrawn from the organizations established for its propagation, and from the unity and brotherhood of its disciples.

(2) The persons referred to claim to have done this to "demonstrate over personality."

(3) This claim raises two questions, What is personality? and What is meant by demonstrating over personality?

(4) The word personality cannot be used in this connection, as referring to the Supreme individuality, and must therefore refer to personality in the flesh.

(5) It is fundamental in Science that the carnal mind, of which personality in the flesh is the highest expression, sets up the claim to Life, Substance, and Intelligence, independent of God. Shut off by this pretension from the only Source of Love and Truth, its only manifestations must be of that which is the opposite and absence of the divine.

(6) To "demonstrate over personality," then, is to demonstrate over the entire question of evil, "sin, sickness, and death"; is to have conquered all envy, jealousy, hatred, revenge, pride, ingratitude, ambition, self-righteousness, self-love, *pride of intellect*, and malice, and the long list summed up in the term *selfishness*.

(7) The highest attainment of the student highest in Christian Science, is a *perception*, not a complete *understanding*, that this so-called personality in the flesh is not the real man or woman, is not the "truth of being." This perception is only the first step towards the destruction — the necessary condition to a full understanding of Truth and Love which can destroy ignorance and evil — of this false personality.

(8) The pretension of "demonstrating over personality," is therefore without foundation, and the action of those who deny the Teacher from whom they have received Divine Science must be placed on other ground than this.

This résumé of the argument of the first ten pages of Mrs. Linscott's pamphlet will give an idea of the line of discussion. The reading of it entire will do much to settle in the minds of Scientists, and on the basis of the recognized principles of Science, this much mooted question of "personality," in its relation to the cause of Christian Science.

EDITOR'S NOTE BOOK.

A CONVENTION of the "Christian Alliance" was held at Berkley Temple, Boston, from January 15th to 17th inclusive. Rev. A. B. Simpson of New York presided, and pastors of Methodist and Baptist churches from Boston, New York, and elsewhere, took part in the exercises, which were fully attended by audiences that showed great interest and earnestness.

The ideas, Divine Healing *vs.* drugs, and brotherhood in Jesus *vs.* sectarian walls of separation, were quite prominently brought out.

Christian Scientists have a deep interest in any movement that propagates these ideas, which are a great common ground to meet on and exchange greetings, and from which our respective positions ought to be examined in brotherly love, so as to come in line together, for the great battle with error.

In a meeting held the afternoon of the 17th, for questions and answers, much excellent thought was brought out, the answers being generally given by Rev. Mr. Ryder of Providence. There were sometimes expressions that, from the standpoint of Science, were far short of the Truth; conceptions of Jesus that are shocking to Scientists, who look to the impersonal Christ Principle rather than to the personal Jesus, but only once anything that was directly hostile to Science.

A question was asked by some one in the audience about Christian Science, and the presiding clergyman replied in substance, that he "knew nothing about it; had never known any person to be healed by Science," and then went on to denounce it in terms that were anything but courteous, and that were surprising in view of the statement with which his remarks were prefaced. A clergyman of the Alliance, whose name we did not catch, rose and stated that he had known cases in Christian Science that he recognized as genuine cures.

Many Scientists were present at this meeting, and among them the discoverer, in this age, of Christian Science Mind Healing, Rev. Mary B. G. Eddy. She withdrew from the

meeting in sorrow, not in anger, for she would gladly have borne her testimony by relating her experience of Divine healing in her own body. She had even the intention of doing so,—being ignorant at the time that the privilege of bearing such testimony had been officially refused to Scientists—without any reference to the distinctive theories of Science as to the mode of action—to human sense—of this wonderful power, but with the sole desire to strengthen faith, and to encourage inquiry.

When Jesus sent forth his disciples, one of his instructions was, not to enter into the house of any Samaritan. He thus recognized the harmfulness of certain types of mortal thought and that his disciples were to avoid them. It was in this spirit that the author of *SCIENCE AND HEALTH* withdrew from offense that was, let us hope, unconsciously, offered to the Christ thought. Her word to you, dear brethren of the Christian Alliance is, that the work of healing is wrought by Truth and not by personality: the power of Truth is one and not the property of any class or sect, but the power of God, made apparent to mortals, all-present, waiting always to be recognized, received, and entering wherever love to God and the neighbor rule.

The brother who made the remarks cited above, added that Christian Science was quite the opposite of the kind of healing presented to the Alliance—a kid-glove, parlor variety, in effect. Many Scientists listened to these remarks who have left all to follow Jesus, who devote their lives to the healing work inaugurated by him, and to the efficacy of whose work in Jesus Christ, a great number of persons in and about Boston will gladly testify, if permitted, in any meetings of the Alliance.

Since our brother avowed at the outset his ignorance of Christian Science, his statements about it ought not to be taken too seriously. We need to know one another better, lest, unwittingly, the Lord be wounded in the house of his friends. Those who, in the time of Jesus, repeated the rumors of hostile mortal thought, reported him “a wine bibber and a glutton,” though his disciples knew him as “a man of sorrows and acquainted with grief.” This

source of information was not then, nor is it now, to be relied on.

Such views of Christian Science are well illustrated in a little incident that happened to the author of *SCIENCE AND HEALTH* a year or two ago, when she was the active pastor of the Scientist church in Boston. She had a custom of answering from the platform, questions that were passed up in writing. On one occasion she found this inquiry, "How can a Christian Scientist afford to wear diamonds, and be clad in purple velvet?" She stepped forward and answered, "This ring that I wear was given me several years ago as a thank-offering from one I had brought from death back to life; for a long time I could not wear it, but my husband induced me to accustom myself by putting it on in the night, and finally I came to see it only as a sign of recognition and gratitude to my Master, and to love it as such; this 'purple velvet' is 'purple,' but it is velveteen, that I paid one dollar and fifty cents a yard for, and I have worn it for several years, but it seems to be perpetually renewed, like the widow's cruse."

Come nearer to her and to us, brethren, and see what manner of persons we be. There are many things that we have to reason with you about, but at another time; our only controversy with those who name the name of Jesus is, who of us can most honor his name and do most to make known his power and grace to our sin-stricken and sickness-ridden brothers and sisters.

A letter over the signature of Ursula N. Gestefeld reaches us; a part of it is as follows:

CHICAGO, June 9, 1888.

"Will you be kind enough to send me the names and addresses of persons whom you know to be interested in 'Christian Science,' to whom I can send the enclosed circular? The work mentioned therein . . . is not intended to supplant 'Science and Health,' but is offered as a key for those who are unable to discern its meaning."

The following paragraph is from the circular:

"The book 'Science and Health,' first published in 1875,

was the first statement of Christian Science given to the public. Though many publications of the same nature are in wide circulation to-day, it still stands pre-eminent among them as the text book of the Science, because its statements are positive, exact, and unmixed with theory. It is yea, yea; nay, nay. At the same time it is a book difficult of comprehension, and much patient study of it, for many, does not suffice for an understanding of its meaning."

Might not any reader of "Science and Health" of average modesty and honesty, who should be tempted to write a "key" to such a book, be supposed to reflect somewhat as follows:

(1) Who so likely to be able, and who so authorized to interpret SCIENCE AND HEALTH, as its author?

(2) Its field of thought is hitherto unexplored, and the book is hard to understand; is it certain that I understand it? In conscience and decency can I, without the author's approval, offer to the public a key to her work?

(3) Has the author of SCIENCE AND HEALTH property as well as moral rights in her book? And has not God said "Thou shalt not steal"?

None of these considerations have embarrassed the author of these circulars, and she has even gone, in the disregard of good manners and correct morals, far beyond their limits. In the circulars her book is modestly — but not truly — characterized, as an "interpretation" or "key," to SCIENCE AND HEALTH; on the title page, by a process of evolution in harmony with its mode of conception, it blooms out, as "Ursula N. Gestefeld's Statement of Christian Science." Paradoxical as it may seem, this title page is wholly true and doubly inexact; wholly true, because it is the personality of Ursula N. Gestefeld — whatever that may be — which alone is in question throughout the book; doubly inexact, for the pages it covers are neither Christian Science nor do they emanate from any pretended author. Like all that emanates from Personality when followed up to its source, this "Statement" has no real paternity. The paragraphs from SCIENCE AND HEALTH, that, thinly disguised, make up the body of the book, are mixed with evolutionist

and theosophical thought, fermented with the leaven of conceit, and — these pages are the result.

We may imagine the author of **SCIENCE AND HEALTH** saying to the supposed personality that is responsible for this "Statement of Christian Science," "You have not interpreted my book; its meaning as stated by you is perverted and destroyed; you would hide from humanity the Truth meant to free it from bondage to sin and suffering; with all who receive your pretended version of Christian Science, the fetters of sense will be bound more tightly; you have darkened the letter, and wholly left out the spirit and power of Christian Science."

She might then turn to us and say, "O my spell-bound, suffering brethren and sisters! God has sent His healing Truth to lift you above your woes; listen to His voice, and heed not this lying prophet; I brought you the bread of Life; she would give you instead a stone."

Said a visitor the other day, "I have a friend in the town of H. who is much out of health. I told her of my own wonderful cure in Science and urged her to take treatment, when she confessed she had already done so, but was ashamed to own it because it had done her no good. To my questions about the practitioner she replied, "Oh, he is a follower of Mrs. Eddy;" and added that he told her to lie down often to rest, to be very careful about diet and general habits, — gave her, in short, a lecture on hygiene.

Think of that for a pretended student of Mrs. Eddy, who doubtless, to get credit with the public, "recognizes **SCIENCE AND HEALTH** as the text-book of Science!" And people all over the country are being defrauded, and the name of Science dishonored by such, or worse, pretenders.

No one that has ever read **SCIENCE AND HEALTH** needs to be warned that any practitioner who calls himself a Scientist and at the same time tells a patient to "lie down to rest," or to "be careful about diet," or inculcates "laws of health," or gives material medicine, or talks of the power of the human mind, or uses or recommends anything but Christian Science Mind-healing, is an unprincipled quack—worse than any medical quack.

Scientists often fall short of duty in not exposing these pretenders. They reason, "The public knows nothing of these differ-

ences, if I speak it will be laid to envy or pretension," and so conclude to hold their peace.

It is not personal denunciation that is needed in such cases so much as fearless statement of what Christian Science really is, and better demonstration of its Truth. The clear understanding and statement of Science as an uncompromising warfare on the life of material sense, and demonstration of the reality and power of Spirit, will clear up the confusion in the public mind.

SCIENCE AND HEALTH says that, like Jesus, "we must get away from material sense, into the spiritual sense of all things. Imposition is mental quackery, a mistaken *mind-cure* of some sort, a patent medicine, or a patent error of mortal mind. Using the letter of healing, but omitting the Spirit, is by no means the Science of Mind-healing, which is seen in a gradual out-growing of the pleasures and pains of personal sense." "The joys and *triumphs*, as well as the afflictions of the righteous, must place the anchor of hope beyond the veil of matter, in the Shekinah into which Jesus passed before us."

Understanding Christian Science thus, can any Scientist withhold denunciation of spurious Christian Science, or so-called Christian Science literature? But to be effective, rebuke must come with the authority of truth, and not from jealousy or from the plane of human thought. It will fall flat from one who is trying to carry the pleasures of sense along with the practice of Science. It is only as we are transparencies for truth, that it can act through us on others. Science is a straight and narrow way, and one who courts popularity, and floats along with the current of mortal mind, has only the power of that mind.

BROTHER F. D. SNIDER "passed on" in New York, Dec. 17, under circumstances that leave no doubt in the minds of those conversant with them, that the result was due to malicious animal magnetism. He had devoted himself, in the flower of youth, to Science, and he fell, a soldier of the cross, struck down on the post of duty by this cowardly foe, that steals on its victims from behind, and in the dark.

As a Scientist, Brother Snider was perfectly fearless; he never flinched; when to the evidence of the senses his patients were very low, and probably "passing on," he knew God was their Life, and that Life was eternal. When others saw death stamped in faces, he only saw Life—and he

never lost a case. His courage and self-abnegation were fitly set off by modesty, entire delicacy, spiritual uprightness, and a large charity towards others.

The details of this crime will be given for the instruction of others who may be similarly attacked in the *MARCH JOURNAL*.

At a meeting of the Church of Christ (Scientist), of New York City, January 22d, the following resolutions were unanimously passed.

Whereas, Our esteemed brother in Truth, Mr. Fremont D. Snider, on Dec. 17, 1888, passed from this mortal dream.

Resolved, That in the departure of Brother Snider the Church has lost one of its most faithful, efficient, and conscientious members.

(1) As a *man* he was known to all for the purity and unselfishness of his character.

(2) As a *Christian Scientist* he was second to none in his staunch loyalty and devotion to the fundamental principles of the Science.

(3) As a *practicing Scientist* in the work of healing physical disease he had some memorable demonstrations.

(4) As a *member and officer of the church* he was instant in season and out of season, and from the foundation of the church in this city he was always one of the most faithful and devoted members. Indeed, the church of this city owed its origin and continuance in no small measure to his labors and sacrifices.

Resolved, That a copy of these resolutions be entered on the record of the church, and a copy be sent to his wife, who has so faithfully shared in his work and labors.

While we recognize the fact that she is sustained by her understanding of Truth, and that she realizes the unreality of even *this* phase of the mortal dream, we desire to convey to her an assurance of our warmest love, and to express the confident hope that she may continue to be held by the Spirit of Truth until she arrives at the fulness of understanding of the Divine love.

NEWS FROM ABROAD.

The Church of Christ (Scientist), of New York City, was organized in the fall of 1887. Services were held nearly every Sunday

until late in the spring of 1888. They were resumed again in October of '88, and since then services have been held regularly every Sunday. A Sunday school was started at this time, at the suggestion of Mr. and Mrs. F. D. Snider, and, thanks to their earnestness and devotion, and to the hearty co-operation of the church, it proved to be a success from the start.

One obstacle to the growth and prosperity of the church was the inability to secure a suitable place for worship. After various experiments, the church has at last found a hall of convenient size in a central locality and excellent neighborhood, viz.: Hardman Hall, corner Fifth Avenue and Nineteenth Street, entrance No. 2 West Nineteenth Street. The interior has been newly furnished, is admirably heated, lighted, and ventilated, and so situated that the noises from the street are not heard. Mrs. F. J. Stetson is the regular speaker of the church, and preaches a straight Science sermon every Sunday. The growth and prosperity of the church is in no small measure due to her earnest and self-sacrificing labors. Next Sunday the members of the church will present her with a \$200 purse as a token of their appreciation and esteem. A few Sundays since she exchanged pulpits with Mr. Frank E. Mason, the assistant pastor of the Boston Church of Christ (Scientist). The church gave Mr. Mason a hearty welcome, and listened with much interest to his sermon, entitled "From Adam to Jesus."

Mrs. Charles Thomas, who is an earnest Scientist, and one of the best amateur singers in the city, adds greatly to the interest of the services by her artistic solos. The Sunday school begins at 3 P. M. and the church service at 4 P. M. The attendance at both the Sunday school and church services is increasing steadily.

While the members fully appreciate the material attractiveness of their place of worship, they prize much more highly the spiritual harmony that has been characteristic of its work and worship this winter. Strangers who happen in feel the influence of this, and see a message of glad tidings and cheerfulness written on the faces of its members. If every church member can be a "living epistle of truth" read of all men, who can place a limit to the work and influence of this church? Amongst the cherished hopes of the church one must ardently and frequently express is that some time they may have the unspeakable pleasure of extending a welcome to the beloved Discoverer of Christian Science.

The extract from a letter of Bro. Knott to a friend in Boston, given below, affords a striking instance both of the extremes to

which malicious mind can be moved by Truth and of abuse of the machinery of justice in the legal proceedings of this nature.

We have been in some anxiety in regard to the result of the trials in Toronto, to which my sister and husband have been subjected. Such a legal persecution for religion has not, I think, been heard of in this country or century. They have again and again been dragged before magistrates and fined heavily; and, while their appeals were pending in the superior court, they were, contrary to all law and precedent, brought up again. In open court the boast was made that Christian Science would be driven out of the city. Detectives were set to watch their house at night, and were sent to take treatments, so that evidence might be found against them. In her husband's absence my sister was taken before a magistrate and sentenced to pay seventy-five dollars and costs, or go to prison three months. "Numbered with transgressors," as of old. Last week, however, the Chief Justice gave a decision in their favor in one cause, and threw the costs on the prosecution. So it is already clear that it will be all overruled for good, as every thing will be for Christ, who at first was "The faithful witness," and is now "Ruler of the kings of the earth."

A. M. KNOTT.

Extracts from the decision of Chief Justice Galt, of the Supreme Court of Ontario, setting aside the conviction of Brother Stewart before a Police Magistrate, for the unlawful practice of medicine, and the remarks of Associate Justice MacMahon, received since the above was put in type, will be published in next month's JOURNAL, and will be read with interest by all Scientists. The points brought out in these decisions will doubtless be found of practical value for Science practitioners in many States of the United States, where the provisions of the statutes concerning the practice of medicine are similar to those of Ontario.

CHRISTIAN SCIENTIST ASSOCIATION.

ANNUAL MEETING.

THE Christian Scientist Association of the Massachusetts Metaphysical College held its annual meeting for the first time in their new quarters, the Christian Science Reading Room, Jan. 2, 1889.

The meeting, which was largely attended, was opened by the President in the customary manner, with prayer.

After transacting the usual business, the election of officers took place, resulting in the unanimous re-election of (the then present incumbents) Calvin A. Frye for President, Wm. B. Johnson for Secretary, Mrs. Mary W. Monroe for Treasurer.

For the good of the cause, most gratifying accounts of the progress it is making were given. Not only in the United States

is the interest in the work rapidly increasing, but in foreign lands also, where the light of Christian Science has dawned, the people there are calling for true claimants to discipleship of this Science to go to them, to heal their sick, and to preach and teach the Gospel of a full salvation.

It was the opinion of the speakers that, while the prospects for the advancement of Christian Science never were brighter than now, never was there a time when the demand upon Christian Scientists to do their whole duty was more imperative than the present. Not only must they present the Christian in their lives, but they must uncover and point out to the world the evil that comes in the name of Christian Science, that it may, if possible, deceive the very elect.

If we fear to do this, then shall we be classed with the hireling, of whom Jesus said, he fleeth because he is an hireling, and careth not for the sheep.

W. B. J.

EDITORIAL NOTICE.—Beginning with the present number, Rev. M. B. G. Eddy will endeavor to furnish an article every month in the JOURNAL on some leading, live topic of interest, not only to Scientists but to all investigators of mental phenomena. In the March number she will continue the graphic portrayal of the operations of malicious animal magnetism, and will give an account of her own experiences.

A statement, in detail, of a recent crime of malicious mesmerism — referred to on another page of this month's JOURNAL — will also be given in the March issue. This will be found — taken in connection with the articles of our Teacher — rich in suggestion and instruction as to the methods and antidotes of this supposed power of evil mind, whose operations are coming to be recognized as a factor of human experience, as well as of practice in Christian Science.

New features of interest will be duly announced, and no pains will be spared to keep the JOURNAL in vital relations with the best Christian Science thought, and with liberal thought outside of Science. It will thus be found by every Scientist, and every friend or inquirer, not only a clear-spoken and determined advocate of Science, but of value to all interested observers of what is recognized by all as a most significant movement — a new departure — of human thought.

Friends of the JOURNAL are earnestly requested to lend their active coöperation in extending its circulation, as a pioneer and aid to their own work. The list of premiums offered will, besides, be found to give substantial reward for such efforts.

PUBLICATIONS OF REV. M. B. G. EDDY.—Attention is called to the announcement on the first page of advertisements of the new prices of all the minor works, "Unity of Good" included. This change is made to meet the constant demand for the Author's smaller works for gratuitous circulation. Interesting announcements from the Publishing Society, in the same direction, may be looked for.

WILL THE AUTHOR of the article, "Pre-Existence," favor with his address?

NOTICE.—Will the members of the Christian Scientist Association of the Massachusetts Metaphysical College please notify the Secretary promptly of change of residence.—**WM. B. JOHNSON, Secretary, 41 G Street, South Boston, Mass.**

ASSOCIATION TREASURY.—Mrs. M. W. Monroe is the Treasurer of the Christian Scientist Association of the Massachusetts Metaphysical College, and to her all money due the Association should be paid. Address, 408 Columbus Avenue, Boston.

A WORD OF WARNING.—The first number of a periodical published in this city and said, in its prospectus, to be "devoted to the interests of Christian Science," may have reached some of our subscribers during the last month.

The periodical in question is understood to be issued by persons who have been expelled, *for just cause*, from the Christian Scientist Association, and by one or more of whom the names of subscribers to the JOURNAL—as the list stood several months ago—are believed to have been dishonorably obtained for the purpose of the present publication.

This periodical is appropriately published, under these circumstances, anonymously. As the handkerchief of St. Paul conveyed healing to those who received it, so these mischievous periodicals, our Teacher tells us, are the intended media of malicious animal magnetism to the homes that do not send them away.

Return the aforesaid periodical, through the mail, to Sarah H. Crosse, 19 Berwick Park, Boston, Mass.

TO CONTRIBUTORS TO THE JOURNAL.—The pressure of new duties, and the need of careful consideration of plans relating to the JOURNAL, prevent, for a little time, prompt attention to correspondents. This will be shortly remedied.

SPECIAL NOTICE.—Only those who can show credentials to that effect have been my students.

M. B. G. EDDY.

N. B. Mrs. Eddy declines to consult on disease.

SPECIAL TO SUBSCRIBERS.

For three months from date the following premiums are offered for the names of *new subscribers* to the CHRISTIAN SCIENCE JOURNAL.

For the names of *two* new subscribers, and four dollars, one dollar's worth of any of the works advertised in this magazine will be forwarded to the sender.

For the names of *three* new subscribers, and six dollars, an additional copy of the JOURNAL for one year free.

For *four* names, and eight dollars, a copy of the latest edition of SCIENCE AND HEALTH, the standard work on Christian Science Mind-healing; price, \$3.00.

For *twelve* names, and twenty four dollars, a copy of Webster's Unabridged Dictionary; price, \$12.00.

Names and remittances may be sent in instalments, when so expressed with the first remittance, the premium to be forwarded on completion of the full number. Subscriptions should be made to commence with the present (February) number, in order to have the complete series of articles by Rev. M. B. G. Eddy.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,

HOTEL BOYLSTON,
BOYLSTON STREET, BOSTON, MASS.

CHURCH SERVICES (SCIENTIST).—Our friends are invited to send to the JOURNAL notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service. Notices of changes should be sent promptly. These will be kept standing, both for information and as a record of growth.

CHURCH OF CHRIST (SCIENTIST), BOSTON.—Services every Sunday, at three o'clock P. M., Chickering Hall, Tremont Street, Pastor, Rev. M. B. G. Eddy; Assistant, Rev. F. E. Mason, C.S.B. Sunday school at two o'clock.

CHURCH OF CHRIST (SCIENTIST), NEW YORK CITY.—Services every Sunday at four o'clock, Crescent Hall, 138 Fifth Avenue. Regular speaker, Mrs. F. J. Stetson. Sunday school at three o'clock.

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"THY WILL BE DONE."

REV. MARY BAKER G. EDDY.

THIS is the law of Truth to error, "Thou shalt surely die." This law is a divine energy. Mortals cannot prevent the fulfilment of this law; it covers all sin and its effects. God is all, and by virtue of this nature and allness He is cognizant only of good. Like a legislative bill that governs millions of mortals whom the legislators know not, the universal law of God has no knowledge of evil, and enters unconsciously the human heart and governs it.

Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unlabored motion of the law of divine Love gives to the weary and heavy laden rest. But who is willing to do His will or to let it be done? Mortals obey their own wills, and so disobey the will of God.

All states and stages of human error are met and mastered by divine Truth negating error in the way of God's appointing. "Those whom He loveth He chasteneth." His rod brings to view His love, and interprets to mortals the gospel of healing. David said, "Before I was afflicted I went astray; but now have I kept Thy word." He who knows the end from the beginning attaches due penalties to sin as its antidotes and remedies.

Who art thou, vain mortal, that usurpeth the prerogative of divine wisdom and wouldst teach God not to punish sin; that would shut the mouth of His prophets, and cry, "peace,

peace," when there is no peace, yea, that "healeth the wounds of my people slightly"? "He that sitteth in the heavens shall laugh; the Lord shall have him in derision."

The Principle of divine Science is Love. The divine rule of this Principle demonstrates Love, and proves that human belief fulfils the law of belief, and dies of its own physics. Metaphysics also reveals this Principle of cure when sin is self-destroyed. Short-sighted physics admit the so-called pains of matter that destroy its more dangerous pleasures.

Insomnia compels mortals to learn that neither oblivion nor dreams can recuperate the life of man, whose Life is God, for God neither slumbers nor sleeps. The loss of gustatory enjoyment and the horrors of indigestion, tend to rebuke appetite and destroy the peace of a false sense. False pleasure will be, is, chastened; it has no right to be at peace. To suffer for having other gods before Me is divinely wise. Evil passions die in their own flames, but are punished before extinguished. Peace has no foothold on the false premises that evil should be concealed, and Life and happiness should still attend it. Joy is self-sustained; goodness and blessedness are one; suffering is self-inflicted, and good punishes evil.

To this Christian logic and the logic of events, egotism and false charity say, "Not so, Lord," it is wise to cover iniquity and punish it not, then shall mortals have peace. Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and — behold the result — evil uncovered is destroyed.

Christian Science never healed a patient without proving this with mathematical certainty; namely, that error when found out is self-destroyed. Do men whine over a nest of serpents, and post placards around it warning people not to stir up these reptiles because they have stings? Christ said, "Handle serpents," and, "Be wise as a serpent and harmless as a dove." The wisdom of a serpent is to hide itself. The wisdom of God as revealed in Christian Science brings the serpent out of his hole, handles it, and takes away its sting. Good deeds are harmless. He who has faith in woman's special adaptability to lead on Christian Science, will not be shocked

when she puts her foot on the head of the serpent, and it biteth at the heel.

Intemperance begets a belief of disordered brains, membranes, stomach, and nerves, and this belief serves to uncover and kill this lurking serpent, intemperance, that hides itself under the false pretense of human need and innocent enjoyment. The belief in venereal diseases tears the black mask from the shameless brow of licentiousness, torments its victim, and thus may save him from his destroyer.

Charity has the courage of conviction; it may suffer long, but has neither the cowardice nor foolhardiness to cover iniquity. Charity is Love, and Love opens the eyes of the blind, rebukes error, and casts it out. Charity never flees before error, lest it should suffer from an encounter. Love your enemies or you will not lose them, and if you love them you will try to reform them.

Christ points the way of salvation. His mode is not cowardly, uncharitable, nor unwise, but it teaches mortals to handle serpents and cast out evil. Our eyes must be open to open the eyes of others, else the blind will lead the blind and both shall fall. The sickly charity that supplies criminals with bouquets has been dealt with summarily by the good judgment of people in the old Bay State. Inhuman medical bills, class legislation, and Salem witchcraft are indigenous to her soil.

"Out of the depths have I delivered thee." The drowning man just rescued from the merciless wave is unconscious of suffering. Why then do you break his peace and cause him to suffer in coming to life? Because you wish to save him from death. Then if a criminal is at peace is he not to be pitied and brought back to life? Or are you afraid to do this lest he suffer, and turn on you and rend you? Cowardice is selfishness. When one protects himself at his neighbor's cost, let him remember, "He that would save his life shall lose it." He risks nothing who obeys the law of God, and shall find the Life that cannot be lost.

Our Master said, "Ye shall indeed drink of my cup." Jesus stormed sin in its citadels and kept peace with God. He drank this cup giving thanks, and he said to his

followers, "Drink ye all of it," drink it all, and let all drink of it. He lived the spirit of his prayer — "Thy kingdom come." Shall we repeat our Lord's Prayer when the heart denies it, refuses to bear the cross, and to fulfil the conditions of our petition? Human policy is a fool that saith in his heart, "No God"; a caressing Judas that betrays Christ and kills itself. This godless policy never knows what happiness is, and how it is obtained.

Jesus did his work and left his glorious career for our example. On the shore of Gennesaret he reminded his students tersely of their worldly policy. They had suffered and seen their error. This experience caused them to remember the reiterated warning of their Master and "cast their nets on the right side." When they were fit to be blest, they received the blessing. The ultimatum of their human sense of ways and means ought to silence ours. One step away from the direct line of divine Science cost them, what? A speedy return under difficulties, darkness, unrequited toil, a night without a star.

The currents of human nature rush in against the right course; — health, happiness, and life flow not into one of their channels. The law of Love saith, "Thy will, not mine be done," and Christian Science proves that human will is lost in the divine, and Love, the white Christ, is the remunerator.

If, consciously or unconsciously, one is at work in a wrong direction, who will step forward and open his eyes to see this error? He who has cast the beam out of his own eye, who speaks plainly to the offender and tries to show his errors to him before letting another know it.

Pitying friends took down from the cross the fainting form of Jesus and buried it out of their sight. They who had not drunk of his cup lost sight of Him; they could not behold this immortal Life and the form of Godlikeness. All that I have written, taught, or lived that is good, flowed through self-forgetfulness and my faith in right. Suffering, or Science, or both in the proportion that their instructions are assimilated, will point the way, shorten the process, and consummate the joys of acquiescence in the methods of divine

Wisdom and Love. The scripture saith, "He that covereth iniquity shall not prosper." No risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm our fellow mortals against the evil, which, if seen, can be destroyed.

May my friends and my enemies so profit by these way-marks, that what has chastened and illumined another's way, may perfect their own lives by gentle benedictions. In every age, the pioneer reformer must pass through a baptism of fire. But the faithful adherents of Truth have gone on rejoicing. Christian Science gives a fearless wing and firm foundation. These are its inspiring tones from the lips of our Master, "My sheep hear my voice and they follow me, and none shall be able to pluck them out of my hands." He is but "An hireling who fleeth when he seeth the wolf coming."

Loyal Christian Scientists, be of good cheer, the night is far spent, the day dawns; God's universal kingdom will appear, Love will reign in every heart, and His will be done on earth as in heaven.

"PUT UP THY SWORD."

At the meeting of the Association at Hotel Boylston, February 5, a student cited the words of Jesus, "Put up thy sword," in the course of a discussion of certain proposed disciplinary action towards students who were expelled some months ago for "immorality."

At the conclusion of the discussion, our Teacher said the following "word in due season."

WHILE Jesus' life was full of Love, and a demonstration of Love, it appeared hate to the carnal mind, or mortal thought, of his time. He said, "Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household."

This action of Jesus was stimulated by the same love that closed — to the senses — that wondrous life, and that summed up its demonstration in the command, "Put up thy sword." The very conflict his Truth brought, in accomplishing its purpose of Love, meant, all the way through, "Put up thy sword," but the sword must have been drawn before it could be returned into the scabbard.

My students need to search the SCRIPTURES and SCIENCE AND HEALTH to understand the personal Jesus' labor in the flesh for their salvation. They need to do this to understand my works, their motives, aims, and tendency.

The attitude of mortal mind in being healed morally, is the same as its attitude physically. The Christian Scientist cannot heal the sick, and take error along with Truth, either in the recognition or approbation of it. This would prevent the possibility of destroying the tares; they must be separated from the wheat before they can be burned, and Jesus foretold the harvest hour and the final destruction of error through this very process, — the furnace and the fire. The tendency of mortal mind is from one extreme to another; Truth comes into the intermediate space, saying, "I wound to heal; I punish to reform; I do it all in Love; my peace

I leave with thee ; not as the world giveth give I unto thee. Arise, let us go hence ; let us depart from the material sense of God's ways and means and gain a spiritual understanding of them."

But let us not seek to climb up some other way as we shall do if we take the end for the beginning. Christian Science demands order and Truth. To abide by these we must first understand the Principle of our work, and be clear that it is peace and not hate. Then we shall demonstrate the Principle in the way of his appointment, and not according to the infantile conception of our way, as when a child in sleep walks on the summit of the roof of the house because he is a somnambulist, and thinks he is where he is not, and would fall immediately if he knew where he was, and what he was doing.

My students are at the beginning of their demonstration ; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit.

They cannot *now* take the attitude nor adopt the words that Jesus used at the *end* of his demonstration.

If you would follow in his footsteps, you must not try to gather the harvest while the corn is in the blade, nor yet when it is in the ear ; a wise spiritual discernment must be used in your application of his words, and in inference from his acts, to your own state of combat with error. "There *remaineth*," it is true, "a Sabbath rest for the people of God," but we must first have done our work, entered into our rest, as God did into His.

PAST AND PRESENT.

THE history of the JOURNAL makes a curious chapter in the exhibition of mental phenomena brought out by the growth of Science in human consciousness. Its first number was issued in April, 1883, by the Discoverer of Christian Science, and was at first a small eight page sheet published only once in two months. In 1885 it took its present form, though of only half the present size.

A little more than two years ago Mrs. Eddy withdrew from the editorship, but maintained a nominal censorship of its contents, the purpose of which was oftener defeated than gained, in the constant struggle of mortal thought to defeat or to circumvent Truth.

Less than one year ago a struggle of this sort culminated, whose impulse, hope, and purpose were to wreck not only the JOURNAL but to arrest the progress—as an organized movement—of Christian Science.

The rumors of this struggle have reached Scientists everywhere. Its history shows the supposed forces of mortal mind, its ambitions and jealousies, brought into play to oppose the Truth and Love of Science, and its termination added another to the record of the defeats of error.

This is not the place, nor has the moment quite come, for entering into more of detail. With all this by-play, and despite the malicious attacks aimed at it, the JOURNAL has steadily increased in circulation and influence, and maintained the position accorded to it from the start—owing to the recognized authority of its founder—as the accredited periodical of Christian Science.

She withdrew from direct editorial conduct because of the constantly increasing demands on her time. Her constant instructions were to keep her name, as far as possible, out of its columns. From the beginning of her work, twenty-three years ago, she has, with a delicate sensitiveness, shrunk from the public gaze, and her injunction to those whom she healed, as well as to those she taught, has oftenest been, "Go thy way and tell no man."

Her wishes as to the use of her name in the JOURNAL,

especially as to the form and manner of its use, were constantly thwarted, through impossibility of compliance, complicated often with negligence, or bad taste, sometimes with malice; and the cry of "personality" has often been raised when her sole effort was to gain complete retirement from public view and comment. Often, while unseemly strife was going on over the vestments of Truth, its meek and loving apostle has been prostrate before God, imploring for the pardon and enlightenment of her maligners and persecutors.

When the present editor entered on his work he received the same charge as his predecessors, and on the appearance of the February JOURNAL was reproached as they had been, and at first accepted the rebuke. But on reflection he answered, "The use of your name in a manner to violate the principles of good taste has been avoided, but frequent reference to you or to SCIENCE AND HEALTH cannot be avoided in a 'journal devoted to Christian Science,' because all we have of the Science is through this book and from you."

That there may be a clear understanding between the JOURNAL and its readers, the statement is now made that Rev. Mary B. G. Eddy has entirely withdrawn from responsibility and control in the conduct of the JOURNAL. She will in future only furnish articles for its columns, and advise on points of Science submitted for her decision. When the Discoverer and beloved Teacher of Christian Science speaks through the JOURNAL, she will always have in it, as she has in the hearts of her students, the place of honor, but this does not imply, and should not be taken to mean, her control or responsibility outside of the columns that are under her signature.

SCIENCE A REVELATION.

Jesus was the Founder of Christian Science. His demonstrations over the beliefs of matter made him "the Way, the Truth, and the Life," for them, and for them only, *who follow in the footsteps of his demonstrations*. His contribution to human consciousness was the demonstration of Love, Truth, and Life as the realities of being, and evil, sickness, and death as unrealities. What had been a state of perception, and could, therefore, only be shadowed by Moses, David, and Isaiah, Jesus advanced to understanding. He made the life of Spirit real to human consciousness. He and his apostles established the Christian warfare as the struggle between the carnal, fleshly mind, or sense, and Spirit.

They did not leave the formula of their demonstrations, and because the human mind was not on a plane high enough to maintain their practice, and not having the rule — the manifestations of divine power in the healing of sickness as well as of sin, as practiced by Jesus, passed into tradition.

Neither from the Scriptures of the Old nor the New Testament can be deduced formulæ by which the men and women of to-day can heal sickness and sin by clearly defined scientific methods, and with the certainty of process and result, that characterize the operation of Divine Law; by which individuals can determine, day by day, their exact position in the Christian life with as much definiteness as the navigator determines that of his ship by the aid of instruments and charts.

The truth of this proposition cannot be denied, since ministers of religion have joined with doctors of medicine in denouncing, as visionaries or impostors, those who teach and practise Divine Healing. A few ministers of religion, and some doctors of medicine, have accepted the Truth of Science, but they have drawn from its fountain, SCIENCE AND HEALTH, or from the living word of its Author.

Christian theology has maintained but imperfectly, even as theory, the epoch in consciousness opened by Jesus; it has

sunk back into the affirmation of the reality of evil, sickness, and death, and "stands before a blackboard and prays the Principle of mathematics to work out the problem."

SCIENCE AND HEALTH declares with Paul "the mind of the flesh is *death*; but the mind of the Spirit is Life and peace; because the mind of the flesh is enmity against God, for it *is not* subject to the law of God, *neither indeed can it be*, and they that are in the flesh *cannot* please God."

Theology, instead of recognizing the oppositeness and ineradicable hostility of material and spiritual sense, brings in medicine and hygiene as its allies, simply moderates the excesses of the flesh, doctors it with drugs, bolsters it up with laws of health, makes it more comfortable and respectable, and gives it a longer lease of apparent life. It declares that the mind of the flesh is *not* "enmity against God," that it *can be* "subject to the law of God," and affirms that "they that are in the flesh" *can* "please God."

SCIENCE AND HEALTH lays the ax at the root of the tree. It reaffirms *all* that Jesus said, it cries out with Paul, "O wretched man that I am, who shall deliver me out of the body of this death?" and it does what Jesus did not—because humanity was not ready for it,—what the apostles could not,—it states the Principle and the rule of their demonstrations, with such minuteness of detail that the simplest and most unlettered can walk in the footsteps of Jesus in demonstration. First the Law—Moses and the prophets; then the Demonstration of Spirit—Jesus and the apostles; and finally, the statement of the Principle and rule, in SCIENCE AND HEALTH.

What is human existence, in the aggregate or individually, but a state of consciousness? Here are three epochs of consciousness, three dispensations or evangels, three Revelations from God,—all co-existent and co-eternal in Him, but each distinct in its full presentation on the stage of human consciousness, though foreshadowed in human perception by many messengers, before they became real and complete in consciousness.

The human race is in the dream of matter; it bears the crushing burdens of beliefs in sin, sickness, and death

as realities of Being, imposed or, what is the same thing, permitted, by a Divine and Omnipotent Power; its cry of wailing ascends, "How long, O Lord, how long!" Now to us comes the sweet voice of Love, and says, These beliefs of sin, sickness, and death are only beliefs; they are not realities of being; God is Love, and He has not bound on you these burdens; you are not the hateful beings you believe; you were made in, and you are, the image and likeness of God; Jesus' labors and sufferings opened the way of escape from the prison of material sense; his footsteps have been hidden from you by the craft of evil; here is the chart of his path; take and study it, come into the glorious liberty of the Sons of God, be in reality one with him and with the Father."

SCIENCE AND HEALTH is just this chart. Tens of thousands of our fellow mortals have been healed by its instructions; by them tens of thousands more are threading their way out of the beliefs of sin and disease, into the glorious light of Truth.

Brother and sister Scientists, friends of Truth, by whatever name you are called, what place shall be given to the book that contains instructions that bring it within the power of every mortal to come into that divine union that was declared by Jesus to be the goal of humanity, not as a matter of speculative faith or of sentiment but consciously and with the full understanding and absolute certainty that characterize the Science of sciences, the Science of God?

They who have experienced the divine power of healing — whether spiritual or physical — that goes out from SCIENCE AND HEALTH, say, with one voice, "The Bible and SCIENCE AND HEALTH are the sole text-books of the Christian life. SCIENCE AND HEALTH, no more than the Bible, is not a book among books. To look upon it as such is to dishonor God, to lower our vocation in the eyes of men, and our healing power in Truth. It is distinctly a Revelation from God, the divinely inspired Key to the Scriptures of the Old and New Testaments, and makes with them the Word of God, Truth, — the whole vesture of Life.

If this plain declaration startles any reader, let him take

careful account of his present state of health or consciousness as compared with his former state, and of the part that the thought of SCIENCE AND HEALTH has had in the change. This is the standard by which to test the claims of Science. The answer of all who are in the line of demonstration — and it is only to them that this appeal is made — will be that it is Science has made in them the “new creation” of which Paul speaks.

Scientists have long been growing towards this sense of Science, and have recognized how they were weighted down by the lower conception of it, held in the public mind and reflected on their own consciousness. The demonstrations of the Truth of being have constantly gone higher, as the concept of the individual Scientist has approached the position here laid down.

This gradual growth towards a right conception and into fuller understanding of Truth is nothing new. After our Master had walked long time with his disciples, had given them the Sermon on the Mount, and performed many of his most mighty works, when he asked them — the chosen twelve — “Who do men say that the Son of man is?” — he had to repeat his question, and even then only one of them answered, “Thou art the Christ, the Son of the living God.” Even this one reply was made in the letter and not in the realization of Spirit, or Peter could not have denied his Lord before the crucifixion.

The Master said, “When the Son of man cometh, shall he find faith on the earth,” and, “The kingdom of heaven comes not with observation.” Have not our “eyes been holden that they (we) should not know him,” and has not “our heart burned within us while he spake to us in the way, and while he opened to us the Scriptures?” But the many thousands who have found in the understanding of SCIENCE AND HEALTH, and of the living word of Science, this promised appearing of Christ, Truth, and have verified the “lo, the kingdom of God is within you,” are proof of how much further man has now progressed towards spiritualization than in the time of Jesus.

WHAT IS PERSONALITY?

E. B. LINSOTT.

"A word spoken in due season how good it is."—PROVERBS XV. 23.

ALL close, earnest students of Christian Science must have observed that, as mortal mind and its conditions are more and more stirred by the onward march of truth, it becomes more aggressive. Those who have attained merely higher attenuations of mortal mind have become more self-contained and even boastful of their achievements, of the lofty positions reached by them, and their understanding of what they claim, and perhaps believe, to be Truth.

Of the persons included in this classification I shall only refer in this essay to those who have been correctly and thoroughly taught this science by its discoverer and founder, Rev. Mary B. G. Eddy; those who, after apparently accepting the truth taught, and while claiming to be Christian Scientists, and professing to be loyal to these teachings, have for some strange reason withdrawn from the organizations established for the propagation of the pure Science of Mind-healing, and from the unity and brotherhood of its disciples.

The answer most frequently made by them, when asked why they have taken this inconsistent position is this, in one or another form: "We have demonstrated over personality." This answer we wish to examine in the light of Christian Science.

Now, the question naturally arises, "What is personality, and what is meant by demonstrating over it?" In a scientific sense the term personality would mean the Supreme Individuality. So we will assume that they mean it in its lowest sense—personality in the flesh,—and proceed to treat the question from that point of view.

The sacred Scriptures and SCIENCE AND HEALTH, the only text-books for Divine Science, teach that God is Love and Truth, the only Mind or intelligence, the only Divine Spirit, and the only source of life, power, and goodness.

The mortal mind, or as the apostle puts it, the carnal mind, of which personality in the flesh is the highest expression, sets up a claim to Life, Substance and Intelligence, will, affection, and power, with all their derivatives, namely: the power to create, and the power to execute, with a capacity to love, and the ability to be good and appreciate goodness. Mortal mind claims all these attributes as apart from and independent of God, who, as before stated, is the only infinite source of all Good, all Truth, all Love, all Life, all power and intelligence. Hence we find that this mortal or carnal mind claims all that is embraced in the infinite Mind, not as a derived power, and with acknowledgment of that Mind, but it stands forth an independent factor and self-constituted creator and substitute for Deity. Shut off by its own choice and deed from the only and infinite Life, Love, and Truth, it follows that it cannot hold aught of God or the divine qualities. Because it does not, it again follows that what it does apparently embrace and manifest must be the opposite and absence of the divine, hence, it is the erring, dying, and mortal; it is *evil* in all its seeming manifold expressions.

Now, as personality in the flesh is the highest expression and embodiment of this so-called mind, "the mind that minds the flesh," it embodies and expresses all evil — that is, every evil — from the least to the greatest, from the lowest to the highest forms of it, including sin and death, "the last enemy to be overcome." Viewing the question from this standpoint, we find that to have demonstrated *over* personality really means to have demonstrated over the entire question of evil, "sin, sickness, and death." To be a little more explicit, it means to have conquered all sense of evil, trampled under foot all envy, jealousy, hatred, revenge, pride, *ingratitude*, *ambition*, strife, covetousness; to have crucified all self-righteousness, self-justification, self-love, *pride of intellect*, and malice, together with a long list more, which can all be summed up in the term *selfishness*.

Christian Science teaches that to master the greatest and highest evil — which includes all other evils — requires the clear perception and *understanding* of the greatest and

highest good, which is God — the divine principle of man. This alone can enable one to work through, out of and above "the mist that went up from the earth," and which Christian Science interprets as meaning the carnal and fleshly *sense* of being. Now, have those who cry out "personality," or has any one reached this divine altitude of spiritual understanding? If they have, then they have rent the vail of the temple (the flesh) and have already entered into the holy of holies, in *consciousness*. Again, if they have reached the solution of this great problem, the ultimate of all things, has the one who first taught them the principle and rule whereby to solve it been standing still or retrograding, whilst they, under her leadership and help, have been making such magnificent strides toward this glorious consummation? Would not she *first* have to solve this great problem before she could teach others how to solve it?

These are practical questions we shall do well to consider, and here is another in line with them. Is not the claim, "We have demonstrated over personality," a direct or indirect claim to have reached the same plane of thought, power, and understanding, in *consciousness*, which our Lord and Master had reached at the *end* of His divine mission on earth? Pause and think a moment, and see if you, dear reader, can understand how any honest, earnest student of Truth can look upon such a claim as anything less than blasphemy, since it is not supported by the works and signs which we are promised *shall* follow those that believe and do His will.

Ignoring the instruction of one's former teacher and friend, and even slandering her character, are quite another thing from "demonstrating over personality," and we must not make the serious mistake of taking the former for the latter. But we have already shown that this whole claim of "demonstrating over personality" is utterly baseless, and the arguments used to sustain the claim are the merest sophistry.

We are, therefore, in all candor, forced to conclude that the persons or factions taking this stand, are either ignorant of the nature of the pretension on which they have based their practice and teaching, or that they are wilfully holding a

position they know to be untenable. In either case, in the interest of truth and justice, and in behalf of the many who are liable to be misled for a season, it becomes our painful duty to write them down as "blind guides, leading the blind."

The solemn duty of the exponents of Truth is two-fold: First, to expose what they know to be error. Second, to do all in their power to eliminate it. But the exposition of error, to be productive of good, must be made in the spirit of love, —love of *Principle*, not person — and accompanied with the fervent wish and thought, "Father, forgive them; they know not what they do."

True humility is the stepping-stone to spirituality. It should humble us in the very dust, to have to admit that the highest attainment of even the most loyal student of Divine Science is a *perception*, and not a complete understanding that this so-called personality in the flesh is not the real man or woman, and does not stand for the "truth of being." Before the actualities of being *can* appear, this false claimant, or claim to life, intelligence and power, must be destroyed by the clear understanding of Truth and Love, which can alone destroy all ignorance and evil.

This perception of the falsity of personality in the flesh is but the first step toward its destruction. To demonstrate *over* it, requires vastly more, and is a work of time and growth toward the spiritual, which *understood*, is Life eternal.

My friends, our lives, works, and conduct, and not our professions, nor yet our assumptions, reveal what we have gained in this line of development. Christian Science demands proofs, hence the less we profess, the more likely we are to be honest with ourselves and others.

Humility never boasts: "Charity is not puffed up, seeketh not her own, but gives place to others." In fact, we find that the modes and methods of Christ have not changed in the nineteenth century. Meekness, charity, and love are still the "path of His testimony and the footsteps of His flock."

In all ages of the world Truth has always had its witnesses, and it has to-day. Further, we believe that these witnesses,

are as divinely appointed to-day as in the times of Moses, the prophets, and finally Jesus the Christ. These divinely-appointed ambassadors have always come to herald a higher revelation of divine Truth, than was known or understood by the people or nation to which they came. Among the people there have always been some who heard, and gladly accepted, in part, the truth or message the servants or teachers of God proclaimed. There were also some who heard, derided, and rejected them. History, in this respect, is repeating itself. Christian Science and its Discoverer are meeting in our day the same reception which divine Truth and its revelators have ever received at the hands of the world and its devotees. It would not be Truth were it otherwise, for the world receives and loves its own.

Now, let us see if we cannot learn a lesson from the past. As you are aware, when Jesus came the Jewish people were expecting him. This expectation was based upon their belief of their scriptures and prophets, who had foretold his coming; even noting how and whence he should appear. But, owing seemingly to their misapprehension of the Scriptures, and their inability to appreciate the Christ, or divine character and works, they reviled and rejected Jesus. They had, perhaps unconsciously, formed their own concepts of how the Messiah would come, and what he would do for them, and apparently because these expectations were not met they did not, with the exception of a few faithful, loving women, and simple unlettered men, receive him. Think of it—they would not receive the Son of Righteousness, who had come into the world in all meekness, lowliness, and love, to bless the human family and bestow the priceless gift of eternal life.

The high priests, scribes, and Pharisees, themselves teachers, and spiritual guides, especially scoffed at and sought to kill him, and thus, as they in their ignorance hoped, to destroy the effect of his teaching among the people. But he said, "My word shall not pass away." And again he said, "A little while and ye shall not see me, and again a little while and ye shall see me." Now, this "me" he refers to is the spirit of Truth expressed in spiritual being.

If then, as we believe, and therefore declare, Christian Science is Truth, Christ, whose divine Love is again appearing to human vision, we must also declare that our Teacher, the author of "SCIENCE AND HEALTH," is the one chosen to proclaim it to this age on this plane of personality or consciousness. If we accept this much, we must admit the rest, namely, that she was divinely called for this special purpose; for you will admit with me, that it belongs to the province of divine Love alone to reveal Truth to humanity—the Truth that shall set them free from the bondage of belief in material law, the fruits of which are sin, sorrow, and death. Hence, the choice of messengers belongs to God, and not to man. Infinite Intelligence, whose rule of action is love, never places the standard of Truth and liberty in the hands of the *unworthy*.

As Christian Scientists, we believe that apostles as well as disciples of our Lord and Master are ever appearing on this plane of consciousness, and they will continue to appear so long as there is seeming error "for Truth to destroy."

Now an apostle is also a disciple, but a disciple is not necessarily an apostle. An apostle is one divinely called to a special mission, with his course mapped out for him by one in authority, as in the case of the twelve sent forth by Jesus, and years later in the case of St. Paul. The apostle's part is to hearken and obey, for he is doing, not his own will, but that of another and a higher. Hence we find that an apostle cannot be *self-constituted* or appointed, and apostleship resting on such claims cannot be genuine, whatever the guise under which it presents itself. May not such apostles belong to the class that Jesus said would come to him "in that day, and say: Master, Master, have we not *taught* in thy name, and in thy name expelled demons, and in thy name performed many wonders? And then I will plainly declare to them, I never approved of you. Depart from me, you who practice iniquity." Matthew vii., 22, 23 (The Emphatic Diaglott). Among the many things Jesus said to the twelve we find this: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." He also predicted what would befall them that

would *not* receive those whom he had appointed and sent out on his mission. Now, this rule is as true to-day as then, for there is no time in infinite Love, and His word and law are alike unchangeable.

We pause here to ask the question: Is there not, then, more than a possibility that those who reject, denounce, scoff at, and *betray* Christian Science, and its Discoverer and Revelator to this age, *may* be making the same mistake the Jews and Judas made in the time of Jesus the Christ and his apostles? And for the same reason, namely, from a misconception and misunderstanding of the modes and methods of infinite Love?

God's ways are higher than the ways of mortal man. If the way in Divine Science is straight and narrow, is the Discoverer or Teacher to blame? Should she be persecuted and reviled because there is not an easier and broader way? What did the Master say about those who sought to climb up some other way? Let us be wise in season. How fruitless for us to attempt to thwart immutable law; how vain to think we can meet with any permanent success, or make any progress in the line of spiritual development, if we have not accepted, and are not working in harmony with, the divine order. A clear perception of what is the divine order is the one thing needful in this hour; and that in which we need guidance by one capable to lead. That a clear perception of the divine order of being has been attained by the Discoverer of Christian Science, we cannot doubt. Her works declare it, and we have every reason to believe, from experience in *higher classes*, that she will yet give to those students who are loyal to God, the Principle of the Science, thoughts that cannot be written in books or given to the multitude. Their value to this age can only be measured by a prophet. All students of Truth should feel the responsibility resting upon them to work in harmony with the spiritual law, in order to be ready for the higher revelation. To this end let us become more familiar with our text-books — the Bible and SCIENCE AND HEALTH. Let us be sure we get a clear conception of what Christian Science really is, and the Divine order of receiving and

propagating it for "the healing of the nations." Then indeed shall His "word be a lamp unto our feet and a light unto our path" in Divine Science, leading us to dwell consciously in the secret place of the Most High, where only he who really has overcome the world, the flesh, and the evil, may enter and abide.

Let us watch and pray that we be not deceived by the subtleties and sophistries of human reason. "Let us fight the good fight," let us "keep the faith," to the end.

DETACH the sense from the body, or matter,—only attached to it through human belief,—and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of Life, nor your own identity. Fixing the gaze on the arch of heaven, you may fly as the bird flies, that has burst from the egg and preened its wings for a skyward flight.

Life and blessedness are the only proofs of existence, whereby you can recognize it. The scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his own identity, but confers upon him an enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent being. —*Science and Health*.

TRUTH UNCOVERS ERROR.

"Fear them not, therefore; for there is
Nothing covered that shall not be revealed;
And hid, that shall not be known." — *Matt. x. 26.*

It begins to be seen that Mind is a power beyond what has hitherto been realized or suspected. No one that thinks but discovers, in his observations of mankind, a mighty power of thought, that is restless in its activity, that carries out its own purposes and aims, and weighs for good or evil on others. Mind acts upon mind so that no one thinks independently except in so far as, through understanding of Truth, he has gained the mastery over the false thought of mortal mind that seeks to find lodgment in his own thought, there to bear fruit after its kind.

It is revealed in Science that all action is Mind, Truth, or its counterfeit, error; the immortal Mind, the All in all, or mortal mind which is a lie from the beginning—each expresses itself in individual lives, and is recognized by its fruits. Can one perform any so-called physical act to benefit another, or speak a kind word, but there is first the impulse of desire or love in mind, that thus takes form in thought, and expression in act? Is it not seen, too, that, though no act be performed, no word spoken, the bare presence of one whose heart is filled with love to all, gives happiness, and peace, and rest, to all who are near? Such is the power of Mind for good that, consciously or unconsciously every individual living in the atmosphere of Love exercises.

The God power, through him who is the child of God, is recognized by the fruits of the Spirit. Now, as God is better understood, He is seen to be the all power that can admit of none other. Thus the understanding of this power for good proves the belief in the existence of another power to be only a belief, and by destroying it demonstrates its nothingness. Man's power for good is limited only in so far as he limits God through ignorance of Him. Through understanding of God, and thereby of himself, as God's image and likeness, man can regain his God-given dominion over all of God's creations. But he must work out his own salvation by overcoming every claim of mortal error, for evil has a supposed power until destroyed by God.

The physical acts presented to the senses do not always speak truly. A pleasing exterior may hide the serpent, and through this subtlety may charm and deceive for a time. The worst type of

evil is that which does its work under cover of a semblance of good.

Thoughts filled with evil work in mortal mind, though unseen and unexpressed by physical act or word, in a way that counterfeits the action of Divine Mind. A high, pure-minded person is made uncomfortable in the presence of one who is the opposite, — whose thoughts are filled with envy, hatred, revenge, or any of the baser qualities of mortal mind. Although not a word be spoken, the very presence of such a person is an offense. As said in *SCIENCE AND HEALTH*, "there are persons who are enemies without the preliminary offense."

Oaths, vile language, expressions of anger and hate, or rude assaults, are all expressions of evil *thoughts*, and even without these physical signs they have their power for evil either consciously or unconsciously, according as they are or are not intentionally directed to harm another. Who of us could witness assaults directed against the supposed bodily life of a friend with purposes of hate and murder without doing all in our power to save the one attacked, and to bring to justice the criminal? Just such attempts and results are found in the action of one mind upon another through animal magnetism or mesmerism. Their attacks are not understood nor always credited, because of their giving no physical sign; but we who understand the Science of Mind see and are conscious of such attacks daily, and the duty of protection and exposure is laid upon us with even more urgency than in the case of material violence. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The workings of error in all their different forms must be revealed in order that its false claims may be denied and destroyed through the understanding of Truth, and thus proven to be nothing. Truth uncovers and lays bare the error, for all that is hidden shall be revealed. We must handle the serpent, not flee from it, and then it will become a staff in our hands. In handling the serpent, or meeting the error, we lose fear, because we have no fear of that of which we are master, and thus evil is overcome of God, and we have risen and gained a strength in Truth from the conflict.

J. S. B.

A CRIME OF MALICIOUS MESMERISM.

Editor of JOURNAL:

I WILL comply with your request to write an analysis of my husband's case because so many things are to be learned from it. Before we studied Science we were always together, and were of one opinion so much that we were called among our friends "the twins."

From calm and earnest study since his departure, it is clear that the entire tendency of malicious mortal mind has been from the outset of the attacks that culminated in his passing on, on Dec. 17th last, to first separate him from me, as a means to insure its end. There was a stronghold in love and confidence that had first to be weakened by suspicion, as will be shown in my narrative.

My husband was free from any mortal belief of sickness up to the first of October last, when our Church opened for the season. Then he began to think thoughts he had never thought before, and that were so unlike him that I saw they were from without. His first utterance of this sort was one night on our way to make a call, when he asked me, laughingly, "What is the claim of a disturbance on the chest after eating?" I replied as jestingly, "Mortal mind calls it indigestion, but I call it nonsense." We were walking very fast, and in a few minutes he turned to me, and said, "I am much obliged; I only asked you for your thought in Science."

A week later, on our way to the railway station to meet a friend, my husband seemed to have something strike him in the chest, and stopped several times. This struck me very strangely, as he was so strong in Truth that he never yielded to any mortal thought of fatigue. I urged him on, and at the depot he seemed all right, but coming home he stopped again, and I walked on with our friend. The next evening he was so restless and so unlike himself, I did not know what to make of it, but a few days later he told me that he had asked our friend to treat him.

This was a great surprise, as he had never had any disturbance except on the occasions mentioned, and especially in that he had not asked me for my aid, as we had perfect confidence in one another in Science, and that no one could do for us what we could for one another. So I made the remark, "Then you had not the confidence in me, to ask me?" "Well," he replied, "as you have been treating me some little time, I thought I would change for a few days." Imagine my surprise. "Treating you!" I exclaimed, "I did not know until now that you needed treatment; I only saw you

twice affected by mortal claims, how was I to know, when you had said nothing, and appeared all right?"

"Well, dear," he said, "if that is the case it's hardly fair to you; I would prefer you by all means, and will write for our friend to discontinue," which he did.

The last of that week we went to a neighboring city to visit friends, and from the time we started for the depot my husband—who was very fastidious about his appearance, and would always look well to others—had such an utter indifference and recklessness as to his appearance, as to greatly annoy me. Being busy talking at our friend's house, he thought he was not receiving needful attention, and telegraphed our friend to treat him; and as he seemed to wish to continue, and he had put me off so much, I began to feel I could not treat him. So he continued for a week, and as he began to show indications of heart disease I was troubled. One night at dinner he exclaimed, "I feel as if I should fall right asleep." I took up the thought against transference of thought of mental poison, and he immediately rallied. The indications of heart trouble he had had this week, he kept from me until then.

He continued under treatment a few days longer, and though he did not improve I thought nothing special of it, except to be surprised that he who had been so strong in understanding should be so weak. When I said this to him he would rally, and now I can see how "my eyes" (and those of others) "were holden" so we could not see the power the dragon was gaining, and what he really was struggling under.

I finally told him he must go to Boston, and learn the cause of his annoyance. His Teacher told him at once it was a direct attack from malicious minds, and that he must treat himself. To his loved and trusted Teacher he replied that he was being treated by some one else. Before he left she said to him, what was unusual for her to say to the sick, "Let *no one* treat you." He came back from Boston looking better, quite himself again, his claim of heart trouble gone, and with hardly any disturbance in his usual habit of rapid walking.

My husband was particularly lovable in his desire to encourage, and not wound any one he supposed was honestly striving for the Christian life; and shrinking from wounding our friend, he continued treatment. Had he gone to no one, but continued as he was, it is entirely certain all would have been well.

But the thought was so confused here by mesmerism, and such a law went out to misunderstand our Teacher, that students everywhere were feeling it, and reflecting that thought.

The condition of thought of the friend who was treating him was thus confused, and there was an unfortunate condition of thought between this friend and another friend who had treated him. In this conflict of thought, the friend first named left us for home, so that my husband was between the cross fire of their thoughts; the thoughts of both these dear friends really reflecting the enemy's thought and confusing him. They thought highly of my husband, and will be shocked when many things are revealed to them that have been to me.

The evidences of this conflict as presented in my husband, were apparent to me even then, but are recognized by me since, in a multitude of little occurrences that at the moment escaped my observation. These circumstances are too minute in character to permit me to present them in detail in your columns. It would besides be quite useless, for the bare statement of the situation will suggest to any one in Science the inevitable conclusions. My husband continued treatment for some days with our friend who had left, and one day soon after, he had a very bad time, and was restless and apprehensive. I felt I ought not to treat him while another was treating him, and did not know what to do.

I took the care of his case December 1st. I told him what had occurred, and that mortal mind was trying to separate us, and not allow any chance to take care of him, in order the better to compass its purpose, and said to him, in conclusion, "I'll give you this warning: it will probably be only a few days before you get uneasy again, and will desire some one else." So it proved; for I treated him just four days when he grew restless, and spoke of going to some one else, and I recalled my words to him. That first week of my treatment there was apparently no improvement, and there was strong "evidence before the senses," that he was laboring under great pain. He did not want to go out on the street for his duties, but I encouraged him, and when he was gone "I cried unto God, and He heard me," and my loved one returned to me very happy and cheerful; said he had got along nicely, and was feeling so much better.

Two days later a strong death claim was urged on him, but he rose from it stronger than ever. Still two days later the claim went out again, and this time of poison. I know this, for my husband was held almost stiff on the street, but I took this thought up, and he got along well, and the next day, Saturday, was all right and better than for some time, and Sunday so bright and happy, that every one in the Sunday school and at church remarked it.

Monday he went out and attended to his duties. After lunch, when I started out for my own duties, I turned at the door and saw him standing at the hat-rack, looking after me. I ran back to him and made some light remark, and he laughed.

I was detained so that I returned only at ten minutes to seven. What passed after I got in the house I will relate later, and will first refer to what had passed in my absence.

My husband had had a patient, and as he left at five o'clock, my husband was taken,—just as he had been several times in the street,—at his desk, so he could not move. He requested his patient as he went out, to ring the bell for the servant to bring his umbrella, and as soon as he was gone, said to her, "Mary, call mother quickly." When mamma came he was standing at the desk, and said to her, "Treat me for fear, quick, quick." She treated him for fifteen minutes, when he talked with her cheerfully, and appeared all right. He then said he wished "Carrie would come home early, so we could all have a good Science talk before our patients came in" (at 7.30 P. M). Once or twice he remarked, "I wish she would come." At a quarter to six, to a caller who came in, he made pleasant remarks. At about quarter past six my mother was sitting on the sofa in his office, talking to him, when my husband arose and went to the opposite side of the room, where she saw him stagger; she sprang and caught him, and tried to get him on the lounge; she could not, but put a pillow under his head, and said, "I'll send for Mrs. ———." He said firmly, "No, send for no one."

C. H. SNIDER.

(*To be continued.*)

MY EXPERIENCE IN CHRISTIAN SCIENCE.

My little daughter, seven years of age, wrote me :

"Little cousin says there is a hell. I told her it was her bad thoughts."

Though over fifty, I love to play with children. I understand only such as come like children can enter the kingdom of heaven. I love children.

I go about my earthly business, and try to preach the Gospel, and heal the sick, without price, by "*going about*" doing whatsoever my hand findeth to do with all my might; no care for the body or for to-morrow; wife, children, all near me, in perfect health, and happier than tongue can tell.

More than one hundred persons say they have given up profane swearing through my influence. This has been done by my telling them how much better they really were than they made themselves appear.

I have had many wonderful demonstrations. I passed from the extreme east end of Nova Scotia to Victoria, B. C., on business within four months' time, last summer and fall; distributed all the books on Christian Science I could get, and sowed all the seed I could, even through Indian missionaries.

I have had no course of lessons in Christian Science, but I stick tenaciously to SCIENCE AND HEALTH as my text book. And I feel sure I have advertised Truth in its childlike simplicity, so that when it comes that way again, through whatever symbol, it will be recognized.

I am ready and glad to devote *all* to Christian Science, but feel that so long as I have an agreement to fulfil in a business way, I am bound to do it faithfully. As I am in eternity (not time), there is no hurry.

Many preach to prepare men for eternity, which, they say, comes at death; so it does, but at the death or end of such error as a belief in death.

I believe being at all is being *perfect*, even as the Father in heaven is perfect, and there is no real existence aside from His perfect existence. All are inspired, because in Him they live, move, and have being.

All we have to do is to show them this, and that all alike so live, and therefore all are alike good, or are not at all.

J. H.

OUR FATHER'S CARE.

BY J. H. Y.

Two years ago it was my privilege to reside in Chicago with a family in which was a bright, lovely little boy of about six years of age. He was of fine texture, a delicate organization, very excitable and lovable.

His father and mother were society people, and the child was put to bed, the gas turned out, and he was left alone in his room. Frequently the parents remained out late, and the child's fear was at such times great.

His room was next to mine, and we became great friends. I enjoyed his innocent prattle, and often played with him, and read or told him little stories, and tried to make him as happy as he made me.

When the father and mother went out and left the child alone in the dark, a little voice would come from his room: "Mrs. Young, are you there?"

"Yes, James," I would answer.

"Will you take care of me?"

"Yes, James, I will; I am right here in the next room, and I am thinking about you, and I will take care of you. Now, go to sleep."

Then there would be silence awhile, and again the childish voice called out:

"Mrs. Young!"

"What is it, James?"

"Will you surely take care of me?"

"Yes, I surely will, James."

"All the time, till mamma comes home?"

"Yes, James, all the time."

"Won't you get sleepy and forget it?"

"No, I won't, James; I have to sew ten yards." (That was his idea of a great deal.) "I'll not forget."

A few more such questions and such answers, and then the little voice was still, soothed in quiet sleep.

So the timid child leaned on his baby trust in me, not knowing that he was surrounded, and permeated, and bathed in the arms of the sheltering love that floods the world with its infinite power.

When I was being healed of a dreadful disease by a Christian Scientist, I felt afraid away from him. I was alone in the dark. I called out in my adult years from my baby faith, to ask him if he

was taking care of me. But one day I remembered this little child's terror of the dark, and his suffering from having to meet, trembling and alone, a fancied danger, that seemed real to him, and I saw I was just another child, held and sheltered by kind human care, until I should be strong and fearless enough to go on my way alone, and know that there is no darkness and no danger about me or in my way.

WHAT CHRISTIAN SCIENCE DOES.

FRIENDS often ask me what is Christian Science. Well, that is a question of questions, for how few there are that are willing to learn of this divine Science.

For my part, I am only sorry that I did not know of it years ago, for it has been a great joy to me. It has caused me to lay aside all drugs — made my habits better, with better morals. And tongue cannot express my gratitude to the Discoverer of this glorious Science. I have learned to know that God is my Father, and through Him I receive my reward for well-doing. He is my Life, substance, and intelligence. God is Love, what more can we ask? We have learned the utter nothingness of fear, for perfect love destroys it, so we have nothing to fear, as God is all.

How sweet it is to know that God is right here with you, and that wherever your friends may be He is with them also.

We have all such a great, good, work before us,— to renounce self, and when forms of error arise, as in belief they will, hold ourselves superior to them in the conscious strength of Spirit.

Let thoughts from Truth destroy the many ills which this material body is supposed to contend with; send, too, a helping thought to arouse others out of their dream of error, into the glad awakening to the spiritual fact of the omnipresence of harmony.

Let our lives prove the Truth of what SCIENCE AND HEALTH says, that "All is Mind, and Mind is God, Good."

Let us press onward, with honesty of purpose and purity of thought,

"That all the jarring notes of life,
May blend into a psalm."

F. H.

HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE rests on proof, not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived." — REV. MARY B. G. EDDY.

CHRISTIAN SCIENCE has now become a household word. But its divine origin and true human exponent are only seen and known as the words and works of our Saviour, Jesus Christ, are acknowledged, and morally and spiritually lived, and *therefore* understood and demonstrated in the Christian way. This understanding comes when our life is so Christlike that Truth becomes in us scientific, *in demonstration*, and performs the works of Jesus, by casting out the false claims of sin, sickness, and even death—the last enemy—because they are contrary to the nature of God, who is Spirit and Truth, and cannot therefore falsify in the unity and demonstration of good. The Spiritual sense of Christianity and Science is then united in Principle, which is Love and Truth. "What God hath joined together, let not man put asunder," with the material claims of Christian Science, falsely so-called.

When lived and followed according to its demands, the Spiritual Principle of Christian Science will do the instantaneous healing of our Master and of our Teacher. One who is morally and spiritually worthy to speak the Word of the omnipresent, Mind and Spirit, and, at the same time, realizes Spiritual consciousness, will find that his patient has been instantaneously healed. This result is in accordance with the principle of conscious Truth, and is the true idea of Christian Science. Many such instances are known among true Christian Scientists. And even a call for Christian Science addressed to its fountain on this plane, has been known to be answered with immediate relief.

These are some of the notes in the strains of Divine Love that show the traveller the true way of salvation from sense through the understood reality of Spirit.

IRA P. KNAPP.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring to be put in communication with either, will please address the editor, (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within the reach of personal investigation, the place of residence of healer or patient will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name.
—EDITOR.

Boston, February 8, 1889.

In the suburbs of this city, the following case occurred about two weeks ago.

In a family where Christian Science had found a welcome, but was not clearly understood by the parents, a child, of about ten years, was stricken with an acute belief of suffering. Science aid not being at once available, the former medical adviser was called for his opinion on the case.

The next day the medical adviser expressed fears relative to ensuing conditions, which ripened in one or more subsequent visits to a manifestation that required the skill of a surgeon. He suggested a certain "new process" of lancing, to ward off the danger of an internal breakage, from which sure death would be the result. Upon hearing this conclusion, the affrighted child shrieked in terror for him to go away and return no more, utterly and persistently refusing to take the medicine, or do aught that was prescribed, but calling loudly for Mrs. ———, a Scientist, to come and see her.

At length, discomfited, he asked who the party was, and the child replied, with fervor, "She is a Christian Scientist."

"But you have a disease here that is beyond Christian Science," said the doctor; then, portraying the condition as very critical, life hanging by a thread, and so on, declared his intention to call the following day, bringing with him a celebrated surgeon from the neighboring city to examine the case, and operate thereupon if necessary.

Through the intensity of fear there had been no expressed remonstrance up to this point, save that of the child's; but when left to themselves the conviction of not having done all impelled the parents to yield to the child's request and summon the Scientist at once. Upon her arrival the child was soon comforted, and with thought receptive to the Truth and accustomed to its blessed ministrations, a quick response followed, visible to sense in the changed condition from high fever in belief, to perspiration and quiet slumber.

After a brief interval the family were induced to retire, while the lady, with her assistant, took charge of the patient, tenderly administered to her needs, and the realization of Truth in its application, looked alone to God for the result, assured by the promise, "My Word shall not return unto Me void."

The morning came, bright with hope; at the appointed hour came also the M. D.'s, one or both of them surgeons, who proceeded to examine the patient for the fatal bunch, but found nothing to lance, nor even from which to determine its location, the temperature normal, and but little, if any, soreness.

After a brief consultation, they advised extreme quiet in bed for recuperation, and left the home. On the following morning the regular attendant called again, the child greeting him with the remark, "I am up, doctor," whereupon the mother was upbraided for not heeding the instructions, and a similar case was pictured before her in which it was alleged that in twelve hours the child had died.

He was reminded, in reply, of the statement by the surgeons as to the changed conditions of the patient, in the disappearance of the bunch, to which he gave little heed, and reproached the mother for the grave offence of allowing the patient to be up, saying she should be strapped down to the bed, if she could be kept down in no other way.

This was quite too much; it was now the mother's turn to speak. She asked him how he accounted for the suddenness of change, when he knew that nothing was done in accordance with his order. The reply was, "Oh, rest and quiet brought it about." Then the mother opened her mouth to the praise of Truth, and declared the fact of calling in a Christian Scientist, with this blessed fruit in result.

The scene can be better imagined than described, when the doctor closed with the statement that "Christian Scientists ought every one to be hung." Despite it all Truth triumphed, and its own harmony was made manifest in health and blessing.

Extracts from letters to a Boston Scientist who is giving absent treatments.

WHITING, KANS., Dec. 10, '88.

DEAR BROTHER.—I received your welcome note yesterday, and am thankful for the words of encouragement it contained. Truly, "Science" is progressive, and I am happy to be able to say that it becomes more and more plain to me every day also.

What surprises me most now is that I was a slave to mortal belief. I read *SCIENCE AND HEALTH* a little every day, and as one saying after another becomes clear, what comfort I enjoy!

I am entirely rid of my belief of consumption and cough; last evening went to bed and fell asleep without coughing once. That was the greatest obstacle I had to overcome; the belief that when I would lie down it was sure to bring on coughing.

I can fully realize that I am a perfect being, and, consequently, perfectly well.

Several of my neighbors have called to inquire about the Science, especially those who have some belief of sickness. Some of them, of course, call it faith cure. But I explain, as best I can, that it is not; but is the action of Truth, and I have never talked with one yet that could not see the reasonableness of its operation, and every one is anxious to understand it, more particularly because I am making such rapid improvement. C. D. L.

BROOKLYN, N. Y., February 16, 1889.

Your favor of the 2d inst. is before me. Please express to Mrs. — my gratitude for the "word in season" that *healed* me of the tobacco habit. I am now entirely cured of it, and during six weeks have had only once, and then only for an instant, the slightest desire to indulge. To all appearance I am as free from it as I should have been had I never been its slave. This seems to me wonderful, considering the fact that I had been addicted to it for nearly fifty years. Is this the fulfilment of the promise, "He shall remove our sins as far from us as the East is from the West"?

With thanks for your kind letter, I am faithfully yours,

S. D. STILES.

MONTREAL, CANADA, January 3, 1889.

MY DEAR BROTHER.—I must write you a note to-night, as my heart is glad. Some of my patients have been healed. Since I saw you, one child who was brought to me on Monday afternoon (just after I had written to you), who had a belief of rupture, was healed in that one treatment. His father brought him to me yesterday and said he was cured; yesterday was the second time I saw him.

CLAREMONT, December 25, 1888.

DEAR BROTHER.—It is with pleasure that I write you this morning. I am so much better than I have been for a long time; my cancer dropped off yesterday morning. I think that I am healed, but I want you to keep on treating me for fear that there

might be a root left. My catarrh is getting better. My wife is getting better; she wonders at nothing any more.

J. B. GORTON.

WHITING, IOWA, January 26, 1889.

Have been healed in Christian Science of many troubles that defied all other means. All persons interested to know further may address

L. P. NORWOOD, Whiting, Monona Co., Iowa.

The following case illustrates the grandest work of Christian Science—that of spiritual healing. Cases are sometimes presented to the Scientist in which the beliefs of matter have not left enough of basis for the operation of physical healing, with our present realization of Life as the universal fact. Let the professing Christian or unbeliever in Divine healing read, and see in this a demonstration of healing that transcends physical healing,—the healing of pain in a mother's heart at apparent separation from a loved child.

CASE OF SPIRITUAL HEALING. Early last spring, my son, a young man of twenty-three, was examined by a number of physicians in Boston and New Bedford. All pronounced his case incurable consumption. He had little faith in doctors, and less in medicine; but thought if there was any help for him, it would come through Christian Science.

A Scientist was giving me, his mother, free treatment for heart trouble and other supposed incurable diseases, and I had received great benefit. This Scientist offered to do what she could to help him, though frankly telling us it might be only in the spiritual sense.

This was truly a friend in need and a faithful Christian; "for by their works ye shall know them." My son was helped through many rough places; the Scientist coming at every call, night and day, ever holding the Truth before him, guiding him to the Saviour, helping him through the valley and the shadow, for she had taught him there was no death, only life. Oh, it is joy unspeakable to know that our dear boy is still alive, no more sickness or sorrow, all Life, Truth, Love.

He begged me not to mourn for him, but to trust God as he did. Many times in his last hours did he say, "God bless Mrs. ———," he felt she had done so much for him. We, his parents, want to thank her through your JOURNAL, for her help in saving our only

child. We read many wonderful cures in your JOURNAL, and think it but right to tell you our dear boy has obtained Eternal Life through Christian Science. God bless the Discoverer of it.

MRS. ELIAS HATHAWAY,
16 Windsor Street, Highlands, Boston.

CONCORD, N. H., Jan. 4, 1889.

On last Saturday evening a special meeting of the "Daughters of Rebekah" — which organization has a membership of four hundred in this city — was convened, to take such measures as might be necessary to send Mrs. Shepard to the Boston General Hospital, as it was expected she must have a limb amputated. One of the ladies, who is a member of the order, and who had been greatly benefited by Christian Science treatment, called on Mrs. Shepard on Sunday afternoon, and conversed with her concerning trying it. Mrs. Shepard had never heard of it before, but readily consented to make the trial. A Scientist visited her Sunday evening for the first time. Yesterday Mrs. Shepard walked down two flights of stairs and out into the street, and to-day I met her at the Scientist's room, where she had walked for treatment. What a grand victory for Truth!

It seems as though such a grand demonstration must attract the attention of the people.

I neglected to mention that Mrs. Shepard has been cared for during the past year by three of the best physicians in this city. She had not had her foot on the floor for a long time until the Scientist who treated her directed her to put it down.

H. W. JONES.

LINCOLN, NEB.

My wife and I have been healed by reading your book, SCIENCE AND HEALTH. We both feel very grateful to you.

Five months ago my wife gave birth to a child, without pain or inconvenience, and has done all the housework since; every minute perfectly well. Neither she nor the child have been unwell, as she was constantly with the former children; so we have thought it right to name the child Glover Eddy.

We have been reading SCIENCE AND HEALTH nearly two years, and have sold several copies to others. We are reading the JOURNAL also this year.

Yours respectfully,

JOHN B. HOUSEL.

1610 A St., Lincoln, Neb.

BIBLE LESSONS.

F. E. MASON, C. S. B.

THE BEATITUDES. (*Continued.*)

"For he taught them as one having authority, and not as the Scribes."
 MATT. vii. 29.

THE Scribes were interpreters of the law of Moses, the expounders of the religious writings of national leaders, long since deceased. They depended wholly on past opinions. Jesus' words were not born of earthly thought, but of heavenly reflection; hence they must be eternal. He knew the way to heaven, and he knew its requisites. He knew the Principle of the celestial kingdom, and spake as one having a direct message from God; hence with authority.

Truth *must* voice itself with authority, and to speak as one having authority is within the province of everybody. To attain this height is the right of all humanity, and must be achieved sooner or later.

7. Blessed are the merciful, for they shall obtain mercy.

This Beatitude teaches compassion, forgiveness. It teaches us to do unto others as we would have others do unto us. It teaches clemency, graciousness, kindness. It is the outward expression of the inward hungering and thirsting after righteousness. Mercy is a near relation of Love. Mercy introduces Love to the needy, the troubled, the sick, and sinful in belief. Mercy is the "oil upon the waters." Luke says, "Be ye also merciful, as your Father also is merciful."

We must be merciful to one another if we would expect mercy from God. Forgive and we shall be forgiven. Showing mercy to others opens our hearts to a merciful Father, who will show mercy to us. The wretched, the criminal, are not the only ones who need mercy; there are times when we all need it. Let us then ever remember that the merciful obtain mercy.

8. Blessed are the pure in heart, for they shall see God.

This Beatitude is the centre around which all the others are gathered,—the spotless lens through which mortals may see their Heavenly Father, and discern the celestial beauties prepared for those who love Him! treasures which mortal eye hath never seen, sounds which mortal ear hath never heard, beauties which it never "entered into the heart of man," to conceive.

It enjoins to be pure, even as the Father in Heaven is pure. It teaches man to be spotless, holy, upright, and sincere in motive

and purpose. The pure in heart loathe everything of a sensual nature. Only the pure can enjoy God. The impure, the sensual, cannot enjoy the upright, the holy. The only impurity that exists is in human consciousness, is born of an impure mind. Purity only can see purity. Spiritual discernment is promised to those who possess pure hearts.

"Create in me a clean heart, O God, and renew a right mind within me," was David's petition. David realized the heavenly direction given by a clean heart and right motives. The light of the sun is the medium by which we see according to mortal sense. Spiritual light or purity of heart, is the Divine medium, through which we shall see God. A consciousness that is imperfect, impure, or blurred by worldly mists, will not reflect God.

The pure in heart are honest,— honest everywhere and on every occasion, honest with brethren, honest with themselves, honest with God. Jesus of Nazareth was an honest man. He uttered the Truth and nothing but the Truth. He came from the bosom of the Father. His words were words of authority, for they were Spirit and they were Life. Jesus is our model, our ideal; he was honest and pure in heart, and what has been can be again.

We all desire to speak with the authority of Jesus, but are we willing to give up the world — the only condition on which we can gain this authority. Are we ready to say, "My kingdom is not of this world"? The law of Moses was written on stone, a material foundation. This was lost. The law of the Gospel is inscribed on the heart. It is eternal. It can never be lost. Each one must work out his own salvation. Jesus has not saved one of us a single experience. He said, "I have overcome the world, follow me." He showed us the Way. In following him let us then remember that only "the pure in heart see God."

9. Blessed are the peacemakers, for they shall be called the children of God.

Jesus came as the great peacemaker, reconciling man to God. The angelic overture which heralded his birth was, "Peace on earth, good-will toward man." The peacemakers are those who terminate strife, check foolish debate, heal variances, hinder contentions, planting in their places peace and amity. Such peacemakers bring divine tranquillity to wayward hearts, leading them to Jesus, the *Prince of Peace*. Those who seek to prevent fires of discord from being kindled, or when kindled from breaking out, or who try, when the fires rage, to prevent further spread, are true peacemakers.

The Gospel of Christ brings peace to every heart, supplying

harmony in place of discord, health in place of sickness, life in place of death. It opens the door of the heart, and pours in a flood of heavenly sunshine, and causes Love to permeate every part of our being. The declaration of peace terminates discord. It turns hate into Love, and sense into Science.

Peacemakers shall be called the children of God, because they reflect God and bear His image and likeness.

10. Blessed are those who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are those who are unjustly despised, ridiculed, scoffed at, scourged, cast out for righteousness' sake. Blessed are those who endure to the end, who, amid seeming failure and baffled expectations, still continue steadfast, fighting the "good fight," "forgetting the things of the past, and pushing forward to the goal." To such, the kingdom of heaven is realized as an eternal harmonious existence.

This Beatitude is the last of the *seven*. The reward in the first and the last Beatitude is the same; namely, "For theirs is the kingdom of heaven," showing that the kingdom of heaven is the beginning and the end, a reign of eternal harmony. Jesus has finished the Beatitudes. His words of Spirit and of Life are stirring within the thoughts of the people. These words have agitated nations, and have given to mankind a conception of the kingdom Jesus came to establish in human minds.

The Jews saw that the temporal kingdom and kingship are not attainable through Jesus. Mortal man's idea of the kingdom is still very imperfect, but with the eye of understanding we catch glimpses of it. Shall we not strain our eyes to see the glorious shores? Shall we not speak to Jesus? He has never left us. He is present with us to-day. Only the material sense of Him has disappeared, leaving the spiritual, immortal Christ.

God has sent the Christ to lift us up that *we* may see *all*. He stands ever at hand to elevate us above matter and personality, above worldliness, that we may see glories of a brighter, higher, better home. We can do nothing of ourselves, but we can do something for ourselves. In the Beatitudes Jesus declares that a heavenly kingdom is man's real dwelling-place; that only spiritual paths lead to it; that the way is opened only by aggressive warfare, by meeting error with its opposite, Truth, by destroying materialistic claims with spiritual understanding.

Spirit, God, is not a "respector of persons." It says to the rich, "Sell what thou hast, and give to the poor." To the poor it says,

"Come, buy and eat, buy wine and milk, without money and without price." The world curses, but Spirit blesses. The world gives a crown of thorns; Spirit a crown of eternal life. Which shall our crown be?

The Beatitudes have two sides, the inward and the outward; the spiritual or mental, and the outward or material expression.

The inward or mental expressions of the Beatitudes are as follows:

They who hunger and thirst after righteousness; the pure in heart; they who are poor in spirit; they who mourn;

The outward or physical expressions are the meek, the merciful, the peacemakers.

In the inward characteristics, there is a progression mentally, from poverty of spirit to purity of heart. The reward also is increased, showing that each step heavenward brings its richer blessings. In the outward progress we advance from passiveness to activity, from meekness to peace-making, showing that Spirit quickeneth. The inward and the outward correspond, for the poor in spirit are necessarily the meek. Those who mourn will be merciful. Those who hunger and thirst after righteousness will seek to establish peace. The pure in heart rejoice in the world's persecution, and are able to stand.

The inward or mental are reflections from God to His children.

The outward manifestation is the *effect* of the inward or spiritual expression. The fruit of the Spirit is the *effect* of a spiritual concept.

The words of the Beatitudes are words of Spirit and they are words of Life.

Let us endeavor to live up to their highest meanings. They were Jesus' guide through the wilderness of sense into the green pastures of Science, and to the still waters of a true Christianity. If they so led him, they will lead us, if we follow the instructions contained in Jesus' sermon on the mount, to Christ and Eternal Life. Then *our* words will be words of authority, then we shall speak as "having authority and not as the Scribes."

(To be continued.)

EDITOR'S NOTE BOOK.

REV. MARY B. G. EDDY lectured in New York City at Steinway Hall the evening of February 15, to an audience of over a thousand persons who came together on a notice of only twenty-four hours. When she came on the stage the audience greeted her by rising to their feet, and standing till she was seated.

Mrs. Eddy was escorted on the stage and presented to the audience by Rev. J. C. Ager, pastor of the New Jerusalem Church of Brooklyn. Mr. Ager said that, while he could not pretend to be a student of Christian Science, he had been struck by its wide diffusion, and by the fact that it took hold of and brought to the acknowledgment of Christ so many individuals that other forms of religious thought had failed to interest; that the stream that had its origin from Mrs. Eddy had, he believed, divided into many branches, some of which, he had been told, flowed through very muddy channels, but that in all its forms it commanded the serious attention of all thoughtful observers, as the most important modern religious movement.

The lecturer, at the conclusion of Mr. Ager's remarks, discussed the questions :

Is God the divine Principle or a person ?

Is man personal and individual ?

Is matter substance ?

Is materia medica a science ?

Does Christian Science tend to destroy the efficacy of the atonement ? and in conclusion, Christian Science is the stranger within our gates.

She was listened to with deepest attention, and in the most absolute silence to the end, when a round of hearty applause showed the appreciation of her listeners.

Mrs. Eddy then withdrew to the dressing-room, where the throng so pressed upon her that she was obliged to come out on the stage, and nearly an hour was passed in receiving the congratulations, thanks, and blessings of those who passed in succession to receive a grasp of the hand and a kindly word.

The record of no demonstration of Truth is in this strange age complete, without the notice of the efforts of malicious mind to thwart or embarrass its expression. Though these efforts were very noticeable, the lecturer and her hearers rose superior to them, and during the latter half of the address the distinct movements of uplifting to God that always attend her utterances

were noticeable even by those not in Science. The power of this great wave of divine thought reduced to impotence the efforts of the ministers of evil who came openly to secretly practise the malicious mental art.

The press of New York was fully represented. Some reports of the lecture were concise and fair, others were both unfair and discourteous. One was not a report but a compilation from the "Historical Sketch," and others were confused by the efforts of malicious mind, directed especially to the reporters. Though parts of the lecture were level to the commonest apprehension, one of the reporters came to us at the close, and, showing his notes in despair, said he could not make one intelligible sentence.

One journal spoke of the visit to New York of the Discoverer and Teacher of Christian Science, as an "invasion of the territory of a rival in Christian Science!" What wonder that Science is discredited with a portion of the public when a disfellowshipped student of a single primary class poses before it in such a role.

It is impossible to pass in silence an incident of the reception on the platform, that lookers-on and listeners hesitated as to whether its bad taste — tried by mortal standards — or its wicked effrontery — from the moral standpoint — was more prominent. The only parallel to it that occurs to us is found in the history, in the book of Job, of the gathering of the sons of God, to which it is said that Satan also came.

To this gathering of tried students and friends came Mary H. Plunkett, and pressed to take the hand of our Teacher, and give the traitor's kiss. It is necessary to say to the public that Mary H. Plunkett took a primary course only, and that her real character was long ago unmasked to Christian Scientists. She then set up as a lecturer and teacher of Science at summer resorts and elsewhere. Students who are incorrect in the letter, and devoid of the Spirit, stand without credit or fellowship in the circles of Science. They speak soft words publicly of Christian Science which they need for their traffic, but in their private lives and communications are its worst foes.

TO CONTRIBUTORS.— Sometimes writers for the JOURNAL send — with the best intentions — what has been useful to and what is most prominent in their thought at the moment, but is, in reality, mere reminiscence of readings in SCIENCE AND HEALTH, and generally on what may be called the "deep questions" of Science. When Truth from SCIENCE AND HEALTH has been lived,

and comes out from demonstration, instead of being taken from memory, it is useful to all. This book is the common fountain of Science, and all that we can think or write on Science, that is true, can be traced to it. Whatever we have made real in consciousness belongs to us, but only that; there is no word of such thought that is not precious. Some brief communications printed in this number of the JOURNAL illustrate what is meant.

The power of words — no matter how simple or unlettered — that come through individual demonstration, instead of memory or hearsay, is instantly recognized. Such words find echo in the consciousness of each one who is in Spirit, whether learned or unlearned, according to his state of consciousness. These are words in the "new tongue," to speak in which, earthly knowledge, all that is called "learning" amongst men, must be unlearned. He who is in Christ, Truth,—the life of spiritual sense—knows what is the "unity of Spirit" in which are "many members but one body." Let every reader of the JOURNAL who is in this life, only ever so little, send to it words from that life, and it will be such a periodical as the world has never seen; not made up of ambitious theorizing, hysteric "fine" writing, the product of self-mesmerism, memories of great statements of Truth made by somebody else,—a feast of cold and broken meats,—but of thought honestly worked out in demonstration.

There are, unconsciously, it seems to us, very loose ideas as to honesty, in the use often made of SCIENCE AND HEALTH, and there is demand for a good deal of careful self-examination under this head. It is common property in so far as realized, but it is no more honest to repeat over from memory passages from that book and sign our names to it, than it is to do the same — which no one would think of doing — from Thackeray, or Longfellow, or Holmes. The case is of course still worse when persons take the thought and illustrations of SCIENCE AND HEALTH, and pervert them from the meaning of the author, under the dishonest pretense that "Truth belongs to no one," as in the case of books recently noticed in the JOURNAL.

The sense of honesty in spiritual things ought not to be less nice than in intellectual or material. There is a good deal that remains to be said on this subject.

A SIGNIFICANT VOTE. — At the meeting of the Brooklyn Association, Sunday, Feb. 17, one of the speakers, after alluding to demonstration in daily life of the formula,—There is no Life, Substance,

or Intelligence in matter,—as the test of fidelity and growth in Science, said that it is fundamental in Science that the life of personal sense is an illusion; SCIENCE AND HEALTH is the chart that marks the way out of it, and into the life of spiritual sense; this, if true, is as distinctly a revelation from God as are the teachings of Jesus; if not true, Science and Scientists are not and have no reason for being; that to command the attention of mankind, and speak with authority to material sense, Scientists must recognize and maintain the divine character and claims of Science, putting its text-book as the inseparable companion of, and key to, the Scriptures.

At the conclusion of these remarks, the speaker said, "I want now to ask as many as agree to these views to raise the right hand." Every hand came up in endorsement of this position, and several of those present exclaimed, "That is what we have been wanting to hear."

In the evening of the same day, the person referred to above met a Scientist who is considered a "come-outer," and three of his students, and proposed a vote on the same question; it was again unanimous in the affirmative.

There is lately a higher class of demonstrations, and a disposition amongst individuals to draw closer together, and to separate from the unworthy or doubting elements that have hung on to the skirts of Science for gain or notoriety. Rivalries and jealousies can only be got rid of by rising to a consciousness of Truth that is above their atmosphere. Science is the Mind of God; the book that reveals this Mind is a revelation of Him. Scientists are called by this higher concept of Truth to higher individual demonstration, to wage war against the flesh and its works by the extermination of material sense in their own consciousness.

We are on the eve of great developments. Everything indicates higher manifestations of the power of Truth, consequent on higher conceptions of the dignity and majesty of Science. Our Teacher charges us to watch and pray, that we may be receptive of the new manifestations.

NEWS FROM ABROAD.

THE NIXON CASE.—The following account, from a participant, of a recent case in Dakota, that has been extensively reported through the secular press, will be read with interest. Clergymen in this Territory are occupied in circulating petitions to the legislature to restrain Scientists from doing as the Apostle James enjoined on all Christians to do. One of the advocates of these restrictive measures, speaking more wisely than he knows, and with more of frankness than of worldly knowledge, calls on the legislature to pass laws to prevent the people from *practising Science and Health!*

To the question in the letter of our correspondent, "Why this termination?" our Teacher says that healing faith is that which is based on understanding of the Truth of Being, or Truth realized; faith that rests in any degree on beliefs is not this faith. Our correspondent's statement that "when Mrs. Nixon's little Philip passed on, a few months ago, her faith alone should have raised him," shows confusion in her mind as to the nature of this faith. Mrs. Nixon was at that time wholly uninstructed in Christian Science, and yet our correspondent thinks her faith, founded at that time wholly on the current beliefs of the Christian world, should have raised her son from the dead.

Jesus said to his disciples, in a much less difficult case which they could not cure, "This kind goeth not out but by much fasting and prayer." How much more may our Teacher remind us that the rewards of high spiritual consciousness can be realized only by reaching, through our own faithful work, the height on which Jesus stood,—in Spirit. "First the blade, then the ear, *then* the full corn in the ear."

PIERRE, DAKOTA, Jan. 31, 1889.

Last September Mrs. Nixon took a course of lectures in Science, in Des Moines, and returned to her home here, and was the instrument of great good. Many were healed physically, and sought also the spiritual benefits.

Instead of working for the church, of which she had been a consistent and active member, she gave all her time to Science. This stirred up the error in the minds of the brothers and sisters, and caused the fiery darts to be mentally hurled at her, and they seemingly penetrated her weakest point, her darling baby, eleven months old, who seemed in December to be sinking under the blows. As Herod was seeking the young child's life they thought it best to flee for a time from this mental atmosphere, and went to

Des Moines, where he grew better. Mr. Nixon being obliged to go to New York, and Mrs. Nixon—hearing that mortal mind had got hold of some of her patients—determined to return to Pierre to look after their spiritual welfare.

I returned with her, and almost all our time has been spent in reading the Bible, and SCIENCE AND HEALTH to those who were interested. Ministers called upon us, and denounced Science in the strongest terms; and one Sunday every minister in the place preached against it, not knowing they could “do nothing against the Truth.” We continued working quietly and speaking only to those who came to see us.

Finally, little Edward seemingly succumbed to an attack, while we were holding a meeting in the parlor. To all appearance he was gone; but we knew it was animal magnetism, and treating him for it he revived. We wrestled till daybreak, and though there was little seeming improvement, we realized that “God’s will is done,” and felt that the baby was healed.

During the ten days that followed, the wiles of the evil one appeared, but they were overcome. Mrs. Nixon telegraphed Dr. Foster Eddy for help, and felt that help came. The telegraph operator here, not knowing the influence of mortal mind, divulged the telegram, and this made the battle harder. Again we telegraphed for help, and again the cry went out, “They’ve sent for help.” At least six times little Edward seemed to have passed. We recognized it as another temptation, took up animal magnetism, and each time he rallied. Finally, about 5.30 a. m. of Friday, Jan. 25, he passed on. I took him on my lap. Mrs. Nixon and I realized it must be the last temptation, hence the greatest. We had no fear and did not admit he had passed on for several hours. We kept reading the promises “According to thy faith,” etc., and did not call an undertaker till evening. When Mrs. Nixon’s little Philip passed on a few months ago, her faith alone should have raised him. But this time her faith was coupled with understanding and did not waver for a moment. Why this termination? I wish we could have some light on the subject.

We recognized no disease, and as symptoms would appear—beliefs of paralysis, spasms, fever, etc.—we would realize the allness of God, and they would disappear. It was a clear case of ignorant and malicious magnetism. Why was it not mastered?

We are told that some church members have been praying that “God would take the child” in order that the parents might see the error of their way, and return—not to God, but—to the M. E. fold.

Now comes an unprecedented history. Saturday morning a great tumult arose. The M. E. minister gathered a crowd around him on the street and denounced this pernicious doctrine, till the people were infuriated and threatened mob law. A meeting was called at the public hall. The conservative element succeeded, notwithstanding the excitement, in getting a respectable committee appointed, and an order was served on myself and another Scientist

to meet this committee at the Court House at 4 P. M. Mrs. Nixon accompanied us, and on the way we met the coroner, sheriff, jury, and two "medicine men," who came to demand an inquest. All returned with us to the house. The questions and the manner of the M. D.'s were insulting in the extreme. Our answers were mostly from the Bible.

All admitted the unblemished reputation of Mr. and Mrs. Nixon, that Mrs. Nixon was a faithful, loving mother; but they could not tolerate such a religious conviction. Then we all went to the Court House, and the committee told us that the sentiment of the community was (as in Acts xiii. 50) that we leave the town.

I said to the committee that I came to visit Mrs. Nixon, and not professionally; that she was in trouble, and there was no power to drive me out.

From a letter received from Mrs. Nixon since the above went to press, the following extract is made. These statements contradict still more definitely and completely the cruel and malicious reports sent over the country through the Associated Press.

"Little Edward slept and ate well as a rule. He had *no* bowel affection, as the papers have stated. *All* the attacks were in belief, in form of brain trouble, and plainly from animal magnetism; the prayers of church members and the whole thought of the place being expressed in the hope that 'God would remove the Nixon's child, so that they might come back into the church.' At two o'clock on the day that he passed, I sent for Mr. Nixon, and in the evening of the *same* day I called the undertaker. We buried the little body ourselves, quietly, without any minister present, being accompanied by a number who believe in Christian Science because it had healed them.

Our trials have been severe, but we both 'stand fast.' We are determined to *demonstrate* the nothingness of this *seeming* power."

A FRIEND IN HULL, IOWA, sends us a clipping from the Sioux City *Journal*, of February 7, giving account of the trial in the district court of that city of what it calls two "religious doctors," accused of "practicing medicine without having a permit from the board of medical examiners of Des Moines. They were called to the residence of Alexander Gilmer, a farmer residing at Ireton, who was dangerously ill, and had been an invalid for twenty-five years. The defendants did nothing but to pray for the sick man. After two days' treatment in that manner the afflicted man was well and able to go to work. The case excited great interest, as both of the defendants are considered good citizens and Christian gentlemen. The judge instructed the jury to return a verdict for the defendants, remarking that under the constitution and laws of Iowa it is no crime for a person to pray for his afflicted neighbor."

Our correspondent remarks that "the Christian Scientists of Iowa have been in constant danger of prosecution under the statutes of the State, but that should the higher courts affirm the above decision, the danger will have passed."

DEAR JOURNAL.—A brief statement of the work done in Milwaukee during the past year may be helpful to others starting public worship in a line with Christian Science in other places.

A year ago last November a paper was put in circulation among the Scientists here, with the following heading: "We, the undersigned, do hereby subscribe for one year, beginning December first (1st), eighteen hundred and eighty-seven (1887), the following amounts for the purpose of defraying the expenses of a society for a Christian Science Public Service in Milwaukee, to be conducted by the Rev. Geo. B. Day, C. S. B., of Chicago."

With no further rules or regulations than this, the service was held Thursday evenings, once or twice a month, as the fund raised did not warrant it to be held oftener.

Although Mr. Day was nominally the leader, it was expected that others would sometimes conduct the service, as it was the desire to hear and let be heard different loyal Scientists capable of expounding the Truth. The others who preached were Capt. John F. Linscott of Chicago, Mr. Norcross, pastor of the Christian Scientist Church in Oconto, and Mr. Mason, assistant pastor of the Church of Christ (Scientist), Boston.

Owing to the able sermons that were given, showing the difference between Orthodoxy and Christian Science, many who were then wedded to the old doctrines are now ready to leave them and follow the Truth as presented in Christian Science.

This was the first attempt to hold a regular Christian Science church service in Milwaukee, and its success will perhaps encourage others to "go and do likewise." A MEMBER OF THE SOCIETY.

DENVER, Feb. 20, 1889.

EXTRACT FROM A LETTER TO OUR TEACHER. — "There has been false teaching here, but many also understand the true Science and are working for it. So, with patience on our side, the enemy will destroy themselves (as they are beginning already to do), and then the true shall appear in a glorious victory. Mrs. H. and Mrs. P. have been all over the ground, but they cannot hinder; in fact they help; for people can see more clearly the wide differences between their teachings and yours. So the serpent is a staff, and its sting is harmless."

EDITORIAL AND OTHER NOTICES.

THE EXPRESSION OF OPINION—critical, as well as commendatory—of friends is invited, on the new departures made in the present and the February number of the *JOURNAL* in point of "make up" and general arrangement, as well as on positions taken on points of general interest to the cause of Science. Such communications should be addressed **EDITOR CHRISTIAN SCIENCE JOURNAL, Boston.**

THE PUBLICATIONS OF THE PUBLISHING SOCIETY.—The attention of Scientists and others is called to the three first of the series of Christian Science tracts announced on the cover of the *JOURNAL*, published by the Christian Science Publishing Society. The intention is to put within the reach of all, brief statements of points, topics of Science, in a form and at a price suitable for general or gratuitous circulation. As will be seen from the prices, which cover only the cost of manufacture and handling, the Publishing Society does this not for profit, but for the good of the cause. Let all friends of Science meet this effort by action in the same spirit. These publications will be found invaluable in opening the way for Scientists, by the removal of prejudices, and creating a desire to know Science in practice. A tract can be slipped into the hand, or mailed to any one, and the attractive form and style of these little messengers will make them welcome to all in whose hands they may be placed. *Mrs. Linscott's* treatise on "Personality" is a little gem, in its perfect clearness of style and argument, and should be read by every one interested in Science. It meets in a candid, open spirit, the false issue raised by those who from various causes have withdrawn or been expelled from Christian Science organizations, and will help the movement of Scientists now so noticeable, of drawing together, and the disposition to make a final separation from the factional elements that have brought discredit on the cause, and depreciated Science and its practitioners with the public.

ST. LOUIS, MO.

DEAR JOURNAL.—Will you please answer this question for the gratification of many as well as myself: Does the error that destroys the belief of our present body at the same time destroy itself? "As the tree falleth, so it lieth"; so, as we arise unchanged, is not the old error still lurking to again express itself upon the new body, and so on, until the belief is destroyed by Science?

J. A. C.

The following paragraph, from *SCIENCE AND HEALTH*, answers the question of our correspondent:

"Existence continues to be a belief of personal sense, until the Science of Being is reached. Error brings its own self-destruction on that plane, as well as on this, for mind makes the conditions of the body. Death will repeatedly occur until Life is understood. Then "the second death" hath no power.

MRS. A. C. HODGE, Ottawa, Kansas. Your request for advice about answers to the questions on Physiology and Hygiene in the Chautauqua course, shall be complied with in the next issue of the *JOURNAL*.

CONTRIBUTIONS FOR THE JOURNAL are always welcome. There are multitudes of Scientists who can write well, but literary qualification is a secondary consideration, or is no consideration at all, according to circumstances. What is wanted above all, is accounts of demonstrations, and of individual experience in the growth into the life of Christ. In the EDITOR'S NOTE BOOK, this is spoken of at length; anything that is *demonstration* has a living interest, no matter whether it occurs in the healing of others, or in individual growth. Read the paragraph at the head of Healing and Reports of Cases,—taken from a recent letter of our Teacher to the Editor of the JOURNAL,—and then go to work to put an account of your own work into writing. As the names of writers of such communications are not published, entire freedom may be used. Do not hesitate because unaccustomed to composition. If you write of the life in Spirit, the lack of graces of style will be unnoticed, and all such communications will be gladly put in shape for publication.

SCIENTISTS AND FRIENDS are earnestly requested to send to the JOURNAL communications for its "News from Abroad." All are constantly meeting or knowing of occurrences relating to the progress of the cause that would cheer and help others if made known; perhaps, also, circumstances are encountered in which sympathy and encouragement are needed. Bring them one and all to the JOURNAL. All may not be published, but give them without hesitation, that there may be to choose from. Clippings from journals and periodicals are also often of value.

BOOK NOTICES. The notices of several books, intended for the present JOURNAL, are obliged to be put over till the April number.

CHRISTIAN SCIENTIST ASSOCIATION.—The attendance at the February meeting was larger than at any meeting for nearly a year. All being of one mind the business was quickly transacted. "Cause or Profession—which?" was the subject presented for consideration. Our Teacher was with us, and impressed her students with the necessity of constant and careful study of the Scriptures, in connection with SCIENCE AND HEALTH, to enable us to meet the questions of the hour scientifically, and rebuke sin as Jesus did. The roll of membership was increased by the addition of new names.

W. B. J.

FREE DISPENSARY OF CHRISTIAN SCIENCE HEALING AT NO. 3 BOYLSTON PLACE.—This dispensary is for those only who are unable to pay for treatment.

There is a mission work in connection, and those who are unable to come to us can be visited at their homes.

Voluntary contributions accepted, even if small.

Mrs. G. H. Meader, president; Miss M. R. Lincoln, treasurer; Miss E. L. Mann, secretary.

At the February Church meeting of the Boston Church of Christ (Scientist), J. Lang, Lawrence, Mass., was appointed Treasurer of the Church Building Fund, to whom friends may send in their subscriptions.

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